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THE CAROLINA CHURCHMAN

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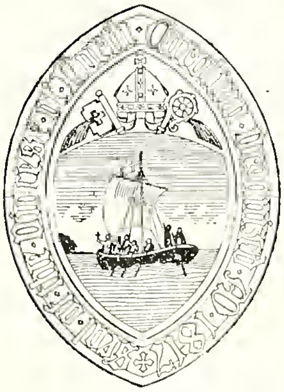

Each Christian Is—

1. A laborer, called to work in God's vineyard—see that ye work diligently all the day.

2. A soldier, pledged to fight manfully under Christ's banner against sin, the world and the devil until life's end.

3. A steward, entrusted with gifts and talents, to be used for God, and to be accounted for.

4. A co-worker with God, to build up a spiritual kingdom of righteousness upon the earth.

5. A servant of Jesus Christ, bound in all honor to do His bidding.

6. A light, set on an hill, to guide others into the way of truth.

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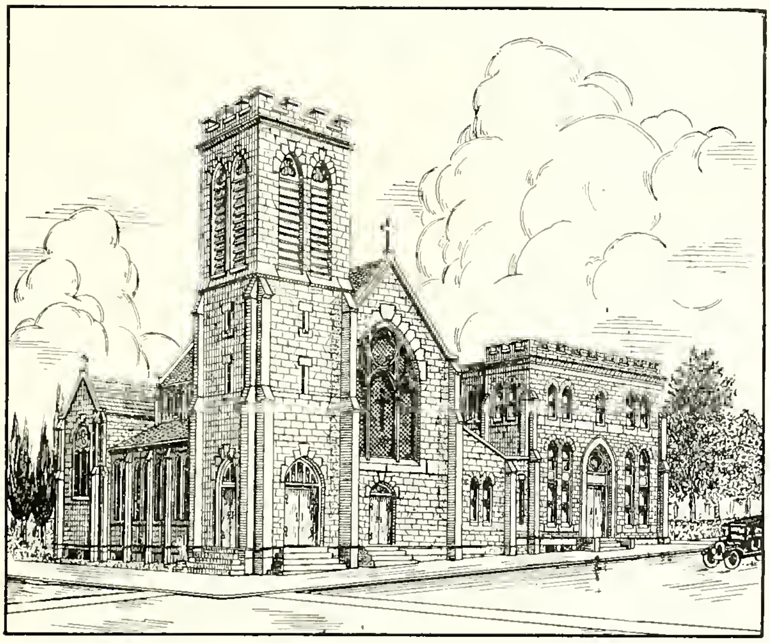
THE CAROLINA CHURCHMAN

Organ of the Diocese of North Carolina and the Thompson Orphanage

OUR DIOCESAN BUDGET FOR THE NATION WIDE CAMPAIGN HAS BEEN PAID! CONGRATULATIONS TO ALL CONCERNED!



ST. PAUL'S CHURCH AND PARISH HOUSE, Winston-Salem, North Carolina, where the Convention meets May 13th.

BRIEF HISTORICAL SKETCH OF ST. PAUL'S, WINSTON-SALEM

Before we had any church or mission in Winston, the bishops of the diocese had from time to time been invited to officiate in the Moravian Church in Salem. Bishop Atkinson writes in his journal under date of September 1, 1858: "I preached in the Moravian Church at Salem, and baptized two infants. I was received by that interesting community with the kindness they have ever shown, not to me only, but to all the ministers of our Church who have visited them, and I was gratified to learn that some of them are among the largest contributors to the fund now being collected for the purpose of building a house of worship for our own communion in or near their village."

Our bishops seem to have recognized the Moravian Church as an Episcopal Church with a valid ministry. The Moravian Church was recognized by the British parliament in 1749 as "an ancient Protestant Episcopal Church" ("Neighbors," page 167, Domestic and Foreign Missionary Society, New York, 1919).

(Continued on page 12)

ST. STEPHENS, OXFORD

March 26 was observed as an Intercessory Day, as bidden by the Missions House, at St. Stephen's Church, Oxford. Twenty-four intercessors, one after the other, for different periods of time maintained the prayer from 7 a.m. until 5 p.m. At 5 p.m. the rector entered the Chancel and with Creed, Lord's Prayer, and other appropriate prayers, concluded the series. The Litany Faldstool was used as the place of prayer.

ST. PETER'S, CHARLOTTE

The Lenten services have been uncommonly well attended. The Friday afternoon service for young people has been conspicuous, large gatherings of the congregation assembling on each occasion as the service was being rendered by the boy choir of twenty members, who have been for years a valuable part of the church choir aided by a choir of more than forty young girls recently trained. The girls choir was vested by the Church Service League who met on two all-day sews and made garments.

Rev. J. W. Cantey Johnson of Gastonia preached on Tuesday and Wed-

(Continued on page 4)

A LENTEN PREACHING MISSION AMONG COLORED PEOPLE IN THE DIOCESE OF NORTH CAROLINA.

Under the caption of Evangelism, the Rt. Rev. Dr. Edwin A. Penick, Bishop Coadjutor of the diocese said in his convention address of last year, "It is a safe generalization that the National Church is awakening to the value of preaching missions. This is not a departure from our traditional policies of Christian nurture and consistent conservative ministrations. It is rather a belated recognition of the transforming power of evangelical preaching in which the facts of the gospel are presented with sympathy and directness. Several missions of this character held in our own diocese within the past year have met with appreciative response. And this appreciation is not confined to any one class of communicants nor to any particular locality. All sorts of people hear the story of God's love gladly. In my opinion, the time has passed when specific efforts in evangelism should be left to the sporadic initiative of individual rectors. In a matter so vital, we need to come down to a definite policy. The National Church has recognized this need. As a diocese should we not adopt some kind of method or plan whereby the faithful ministrations of the local minister may be stimulated and supplemented by the occasional prophetic voice of the stranger? I hope that before this convention adjourns some definite action will be taken covering the matter of evangelism." In keeping with the spirit and intent of the aforementioned, and encouraged by the instructive and inspiring mission conducted by the Rev. J. A. Schaad in Trinity Church, Greensboro, February 5-13, we made a special effort to inaugurate a series of preaching missions among our diocesan group of the convocation for work among colored people. Undaunted by our limitations, we succeed in securing the consent of the Rev. Edward S. Willett, rector of St. Mark's Church, Wilmington, to serve as missioner for a period of eight days. The series began at the Church of the Redeemer, Greensboro, March 12-14 inclusive, St. Titus, Durham, March 16-18, and St. Cyprian, Oxford, March

(Continued on page 4)

A Lenten Preaching Mission Among Colored People

(Continued from page 3)

19-20. At Greensboro the mission was well attended by the congregation of the Church of the Redeemer and friends. Two of the three nights of the mission found almost the entire student body of the Luthern College and some of the faculty in attendance. Rev. J. H. Hudson, priest in charge, says, "The mission has been an inestimable factor in the deepening of the religious life of our people. From Oxford, Rev. F. H. V. Edwards, priest in charge of St. Cyprian writes: "The mission was a successful one and the spirit of those who attended shows a marked interest with a great outlook for the future. We hope that we may have Rev. Willett return to us in the very near future." At St. Titus, Durham, the mission was a spiritual and educational feast. The "question box" and intercessions were helpful features and proved beneficial to both missioner and congregation. Repentance, means of grace, service and consecration were the sermon topics and the closing night was marked by a ratification of the baptismal vow and pledge of service. This special effort among our diocesan group gives evidence of great possibilities, and we are persuaded that with this agency, and with the man fitted by deep consecration, experience and ability to conduct the same, a continuance of this special effort among our people should greatly enable us to reach and influence a larger number that they "might have life and have it more abundantly." All sorts of people hear the story of God's love gladly, and the appreciation of the preaching mission, says the Bishop Coadjutor, is not confined to any one class of communicants nor to any particular locality.

REV. EUGENE L. HENDERSON.

St. Peter's, Charlotte

(Continued from page 3)

nesday, March 25th and 26th, and Bishop Penick preached on Tuesday, April 1st, and Thursday, April 3rd. A throng of his old parishioners gathered to hear his messages. His sermon Thursday night was a great challenge to the earnest congregation which heard him with rapt attention. Rev. Chas. B. Scovil will preach in this series on April 8th and 9th.

St. Peter's congregation is raising this week $4,500.00 a year for three years for St. Peter's Hospital, an institution founded by St. Peter's Church and now operated under the joint direction of the three parishes of Charlotte.

The most conservative estimate, in the Jewish Year Book, places the number of Jews in the world at 15,400,000.

AN APPRECIATION

To the rector and parishioners of Trinity Church, Greensboro, our sincere thnaks are offered for the expressions of interest in our work and for that Christian attitude manifested during our stay in Greensboro while attending the recent clinic and preaching mission conducted by Rev. Schaad. Your contribution of Christian sympathy and fraternal interest has been a very great encouragement to us and has greatly helped us in our effort to teach and to preach those fundamental truths which pertain to the kingdom of God. We beg you to accept this expression of our gratitude.

EUGENE L. HENDERSON,
M. M. WESTON,
F. H. V. EDWARDS,
JOS. H. HUDSON.

HOLY COMFORTER, BURLINGTON

Plans for a parish house in Burlington are progressing and the vestry has in sight some thirty thousand dollars in pledges and gifts, which will justify the committee in going ahead with the work of building in a short time.

St. Margaret's Guild has arranged for a reception at the rectory at the time of Bishop Penick's approaching visit to the parish, at which all members of the congregation and other friends will have an opportunity to meet the bishop coadjutor. The reception will be on the night of Saturday, April 26th. On the following Sunday Bishop Penick will confirm a class of candidates now being prepared by the rector.

The rector, Rev. Thos. F. Opie, has recently been elected to the office of chairman of the Alamance County Board of Public Welfare, to which board he was lately appointed by the State Board to succeed Col. Eugene Holt, a prominent layman of the Church, resigned.

Plans are being made for a summer worker to assist the rector in missionary work in the county, under the Holt Missionary Fund. Mr. Worth Wicker, a student at the Virginia Seminary, from this parish, will probably be engaged for the vacation period for this purpose. A mission for the deaf mutes of the county, under the Rev. R. C. Fortune, of Durham, and a mission for colored people are also under consideration, though these have not been effected as yet.

KEEP MOVING

The Church Building Fund does not need this injunction. Not to move is to die. Therefore, in and out go its dollars year after year—always in motion. This is what the turnover of 1923 accomplished:

Completed 11 churches, 10 rectories and 15 parish houses in loans of $162,300.00.

Completed 21 churches, 13 rectories and 9 parish houses in gifts and grants of $33,675.00.

A CHURCH BUILDING COMPLETED EVERY FOUR DAYS.

This was possible because:

One hundred and eleven thousand, six hundred and thirty-five dollars and sixty-six cents of capital was returned from building loans; and because:

Twenty-six thousand dollars was given to the capital fund by two communicants of the Church.

All dollars sent to the building fund are assured a steady job, and are in line for a try at perpetual motion.

DR. JOHN W. WOOD IN CHARLOTTE

The Church Service League of St. Peter's Parish, Charlotte, held its regular monthly meeting at four o'clock on March the 17th, in the Church school auditorium. Outside, a wholesome spring sunshine stirred the hopes of the world and inside there seemed to be a kindred glow—a warm anticipation of hearing John Wood, secretary of the Board of Missions, who was to be the speaker of the day.

At three o'clock a meeting of the executive committee of the league had claimed Mr. Wood's presence. Here he had met and talked with the very pulse of the machine—the rector of St. Peter's—the Rev. Mr. Geo. Floyd Rogers. The executive committee is composed of the league officers, the secretaries of the different departments and the leaders of each of the sixteen circles, so Mr. Wood had sat in the midst of the veritable and formidable "works" of the league.

When four o'clock arrived he brought to the league gathering a very fresh and happy impression of the previous hour, and his own words of unlimited approval convinced us that he had come—had seen and had been conquered by the "workableness" of the Church Service League. The announcement that Charlotte had moved up in her missionary rating from Class C. to Class A., since her present system had been inaugurated, convinced him that interest in missions had been more than maintained.

As Mr. Wood arose to meet the women of St. Peter's he did not forget that one of them was in the bleak field of Alaska and took the occasion to express his genuine appreciation of Susan Smith's beautiful and successful service there. From Alaska he passed quickly into a discussion of Japan's affairs of state, of education and missions. Of the earthquake itself he said little, but of the results to our church schools, hospitals and missions, a great deal. One was conscious that Mr. Wood had been face to face with these conditions and spoke vividly from vivid impressions. He made the league realize that the Church intends to use what it has done in Japan only as a measuring rod by which it will gauge its new effort, except that instead of measuring just "up to," it must be pressed down and running over.

Much of his talk was along business lines—a kind of rendering an account of the $500,000.00 emergency fund, followed by very bold figures of what it will take to rebuild—to carry forward our Church in Japan; the American Church's most successful mission work.

The men and business women of St. Peter's Parish, desiring the privilege of hearing Mr. Wood while he was in Charlotte, requested that he speak to them in the evening at 7:30 and so he did—but instead of speaking "to" them he spoke "with" them. He told an intimate and inspiring story of what the Church had done in Japan, particularly what Dr. Teusler had done at St. Luke's and of how it had all been destroyed; then followed it by a plain direct business discussion of what the Church needs—not to resume (for she has already tried to do that) but to step forward and keep step with Japanese demands. One felt that it was a man to man talk about what must be done and how, and who dared to disagree with his figures? Although $3,000,000.00 is much, it will take much.

At the conclusion of the evening talk, one's mind went back to the afternoon and there was the feeling that Mr. Wood had scored. He had indeed come, had seen, had been conquered by the league, but in turn had conquered it and Charlotte as well.

LEAKSVILLE-SPRAY

On March 27, Mrs. Dorian Blair, district chairman of Guilford, accompanied by Mrs. Powell and Mrs. Oscar Williams, of Greensboro, visited St. Luke's branch of the Woman's Auxiliary, Spray, and made a very helpful address on auxiliary work and ideals. The meeting was held at the home of Mrs. W. J. Slayton and the members of the Epiphany branch, Leaksville, were guests also.

Rev. Chas. L. Scovil, of Concord, visited Leaksville-Spray on April 2 and 3, preaching in both churches and arranging for temporary organizations of the Young People's Fellowship. Mr. Scovil also spoke at two of the local public schools and made an address at the closing of the school on the Galloway Farm, which is closely associated with St. Andrew's mission.

Archdeacon Hardin preached during Lent in both Epiphany, Leaksville and St. Luke's, Spray.

The children's Lenten services in Spray have been especially encouraging both as to attendance and interest. Held on Friday afternoons, they have been continued with a practice of Easter music, and an interesting feature has been the use of the Lenten posters in preparation for the Church school hour on Sunday morning.

An organ, purchased from Grace Church, Plymouth, has been placed in St. Luke's recently, the gift of the Woman's Guild of St. Luke's.

Rev. Wm. J. Gordon, Miss Elizabeth Gordon and Miss Sadie Dixon attended the social service conference in Charlotte.

REV. JOHN F. HAMAKER'S MOTHER DEAD

His many friends throughout the diocese will learn with regret of the death of Rev. John F. Hamaker's mother late in March. She died at her home near Philadelphia.

REV. MR. TROTT DECLINES CALLS

His many friends in the diocese will be glad to learn that though Rev. Thos. L. Trott has received three calls of late to the diocese of Easton (Maryland) under the jurisdiction of Bishop Davenport, he has decided to remain in this diocese. Rev. Mr. Trott is doing a splendid work as priest in charge of Trinity Church, Statesville, and St. James in the county near by.

REMARKABLE PERCENTAGES

At a recent convention of one of the strongest, if not the strongest, of the other communions—and here in our Southland, one of their leading laymen read these rather appalling percentages in regard to Church membership. While he was dealing with his own communion he felt that they would easily apply to all the churches:

5 %	Don't exist.
10 %	Can't be located.
25 %	Never attend church.
40 %	Never contribute.
50 %	Don't study Bible in class.
75 %	Never attend prayer meeting.
95 %	Don't win souls.

One-half of the people in the South do not darken a church door.

We are not put into this world to find our life, but to lose it. Our gift is the Cross. God lived and died in misery—not to make us comfortable, but that we should live His life in ourselves, as far as we can in this world, and then be seated on His throne, forever in heaven. I do not think there is one promise in the Gospel that we shall be *happy* in this world. From the Beatitudes to the end of Revelation, you will find no other promise for *time*. But what for eternity? What will not have been secured by Christ for us if we will enter into His sorrows and abide in them with joy in this world?—A. H. Mackonochie.

Confirmed by Bishop Penick At St. Andrew's Mission, Galloway Farm, January 14, 1924

Richard Vernon (86)
Martha Jane Austin Vernon (81)

Over on Galloway Farm in Rockingham County where Miss Lillie Hill is doing splendid work as a teacher and mission worker the above couple, prepared for confirmation by Miss Hill, was presented to Bishop Penick for confirmation in January by Rev. W. J. Gordon under whose pastoral charge is this mission.

In his talk to this couple before the service Rev. Mr. Gordon said: "At evening time shall there be light."

OPPORTUNITY FOR SCHOLARSHIPS FOR SAINT MARY'S SCHOOL

There will be two valuable scholarships open for competitive award for the year 1924-1925, the David R. Murchison scholarship for residents of the diocese of East Carolina and the Smedes Memorial scholarship for resident students of the two states of North and South Carolina. There will probably be some others besides these which are not competitive but subject to the same general conditions of award.

The examination for all scholarships of value exceeding one hundred dollars are the same. These examinations will be held on Friday and Saturday, May 2 and 3, 1924. The questions will cover the work done in the first year of a good high school. The pupil must meet the requirements in English mathematics, one foreign language and either ancient history or general science.

If you know of any girl who wishes to take these examinations, please have her apply at once to the rector for further information and proper blanks.

REV. WARREN W. WAY,
Rector.

March 21, 1924.

"Men are what their mothers make them."—R. W. Emerson.

Social Service Dept.

Rev. Lewis N. Taylor, Roanoke Rapids, Chairman

ECONOMIC AND SOCIAL CONDITIONS OF NORTH CAROLINA FARMERS.

Below is given the introductory summary of the findings appearing in a booklet prepared under the direction of a committee appointed by the State Board of Agriculture. The study is based on a survey of 1,000 North Carolina farmers in three typical counties of the State—Edgecombe County in the Coastal Plain region, Chatham County in the Piedmont belt and Madison County in the Mountain area. The investigation was made by representatives of The North Carolina College for Women, The North Carolina State College of Agriculture and Engineering, The University of North Carolina, and The State Department of Agriculture in co-operation with the U. S. Bureau of Agricultural Economics.

Over seven hundred questions were put to each of the one thousand farmers interviewed. The number of cases studied is sufficiently large from a statistical point of view to give an accurate picture of actual social and economic conditions of the rural population of the State.

No recommendation for alleviating or eliminating undesirable phases of the rural problems have been offered by the committee. This report speaks for itself. It offers suggestions for a constructive rural program.

The following generalizations are a few that may be drawn from the complete report:

The information gathered in this study is so detailed and is compiled in such tabular form that it demands some generalization to be usable by the average person.

Since this is chiefly a study of the causes and effects of tenancy, it may seem that only the darker side of North Carolina rural life is portrayed in these statements. This is undoubtedly the case, but tenancy in many of its aspects creates a dark side of rural life. These conclusions, we believe, are justified from the facts as we found them, and are about the same as any one will draw who is willing to study the tabulated data in detail.

Many people will be surprised to learn that the average amount of land being cultivated is less than eighteen acres per family. This is a small acreage upon which to make a living unless the most intensive methods of cultivation are used and exactly the right choice of crops is guaranteed.

That a wise choice of production is not being practiced, particularly for a long time agricultural program, is indicated by the very great amount of exhaustive crops being planted in contrast to the very few improvement crops. Furthermore, it is clear from certain data presented that tenant farming is conducive to exhaustive crop farming more than owner-operated farming. The tenants and croppers in two of the three counties surveyed had over 99 per cent of all their land planted to crops which were strictly fertility-exhausting rather than soil-improving.

The tenants and croppers are almost wholly cotton and tobacco growers in the Piedmont and Coastal Plain counties. The landless farmers universally have fewer livestock than the landowners have. They produce less of their home food supply, and in addition to this they have a lower cash income. They thus not only are practicing a system of agriculture which is ruinous for the future but they are not making even personal gain while they are doing it.

The crop lien is the curse of North Carolina agriculture. The landlords and owner-operators are by no means universally free from the crop lien and chattel mortgage, but the landless farmers are farming under this handicap in three times as great numbers as are the landed. Furthermore, the tenants and croppers use a much greater per cent of their credit for living purposes than the landlords and owners do. Their credit is not so much for the sake of an investment as it is for the sake of a stake to tide them over from season to season. This is not a business use of credit but a makeshift one year after another.

The great number of tenants and croppers whose fathers were tenants and croppers and the few owners who rose to ownership unaided make it clear that it is not easy to attain the status of a farm-owner in modern agriculture, and probably indicates that our number of tenants will continue to increase unless some means is discovered with which to assist them to the ownership of farms.

No matter how much disagreement there may be among persons as to the cause of tenancy, the effects are too clear to dispute. This is just as true of the social effects as it is of the economic effects. The landless families live in poorer houses, they live under worse sanitary conditions, have poorer health, lose more of their children by death than the owners do. They are more illiterate, fail to reach as high grades in school, take less papers and magazines, have fewer books in their homes, attend church and Sunday-school less, have fewer home amusements, attend community affairs less often.

Landless men may in many cases be accounted individually responsible for these differences, but the fact remains that our rural citizenship is less adequate because it is made up of people of this kind, and would be more adequate if these people could be more prosperous and happy.

The following outstanding disparaging facts are set forth in bold relief, not because there are no bright spots in these people's lives, but that we may know these facts and if possible set about to remedy them.

Only 0.4 per cent of the crops grown by the black croppers of the Coastal Plain county are improvement crops.

There is only one cow for every 138 tilled acres among the white croppers and one cow for every 277 tilled acres among the black croppers of the Coastal Plains county.

The black croppers produce only 32.9 gallons of milk per year per family. This is but .07 of a quart per individual per day. Only 9 per cent of them produce milk at all.

The cash income of the white tenants and croppers of the Mountain county is less than ten cents per day per individual.

Only 75 per cent of all the landless farmers surveyed used short-time credit to carry on their farming operations.

The equity holdings per family of the black croppers in the Piedmont county is $36.00.

Thirteen per cent of all the farm lands included in this survey are being farmed by insolvent men.

Seventy-five per cent of all the landless farmers are sons of landless farmers.

Two per cent of all families surveyed are living in one-room houses. If the territory covered by the survey is typical, this means that something over 6,000 rural homes in the State are living in one-room houses. If we include two-room houses, then over 42,000 rural families of the State are found to be living in these types of houses. Almost one-fifth of all the landless families surveyed are living in one or two-room houses.

There is not a negro family or a white tenant or cropper family in the whole area surveyed that has an indoor toilet or bath tub.

Over 31 per cent of the fathers and mothers in the landless families can neither write nor read

The average cropper had attained a school status of only third grade. The average negro had attained less than full first grade education.

Over 65 per cent of all landless families surveyed take no papers or magazines whatsoever. Less than 7 per cent of them take daily papers. The average landless families for all surveyed attended less than two recreational events during 1922. —N. C. Community Progress.

Sin, deliberate sin, is conscious refusal to accept the struggle for existence which life must make.—Rev. G. A. Studdert Kennedy.

Religious Education

Rev. Charles Barker Scovil, Executive Secretary, Editor.

CHRISTIAN EDUCATION WAS THE THEME OF REV. MR. SCOVIL'S SERMON

Rev. Charles B. Scovil, rector of All Saint's Church, Concord, and secretary of the diocesan board of education, of the Episcopal Church in North Carolina, preached on Christian Education, Wednesday evening, March 26, in St. Philip's Church, Durham.

Mr. Scovil began his discourse by saying that the city of Jerusalem was being beseiged by an army. There was no way to escape at this time. Heretofore the invading armies had been driven off by the great walls of the city. One would think, at this time, there would be confusion in the city. But there was no such thing, according to the prophet Jeremiah. The inhabitants were calmly going about their daily business, trading and making gain. There was a man standing in the market place, clothed in camel's hair. He was telling the people: "Go pull down your walls, and destroy your battlements, for they will not avail." This I will take for the basis of my remarks, said Mr. Scovil.

The people within the city walls said this man was crazy. He was a traitor. Jeremiah was giving them the word of God. They would not listen, but scoffed. We, in this day are putting more trust in the walls we are building around ourselves than in God. When sorrow and trouble come we don't know what to do. And the material things we are building we wish for our children. We hope our children will not have as hard a time as we have had; and will not have to do the things we had to do. We are building around them a material wall to protect them. These walls will not save their souls.

"The walls I want you to build around your children are friendship, love and power of Jesus Christ— religions education. It is something they can use in the day of troubles. We would not be here tonight if we did not believe that Jesus could not carry them safe through life and save them in the end.

Will the child get the vision of Jesus in the secular schools of this day? These schools can't give them the vision. Will the homes? Some can. We cannot depend wholly on these. What then? The only place is the Christian Sunday schools. The churches, through their Sunday schools, are stirred more than ever to do their duty in giving Christian education. This effort has grown to a great system of religious education. The parent can take the Church school and make it the greatest thing in Church life. Pray for this work. I believe, said Mr. Scovil, that when God opens up the great book of life, the faithful Sunday school teachers will have a place high on the records.

I mention these things in order to give you, briefly, what the Episcopal Church, which has taken a stand in the forefront of Christian Education, is trying to do. Raise the standard of Church Sunday schools. Hold conferences and institutes for teachers. Offer opportunities to young men for the ministry, pull down the walls of worldly anxiety and care and build up walls for God, and we will have a splendid Christian generation to serve God.

At the conclusion of the services in St. Philip's Church, the congregation repaired to the Church residence where Mr. Scovil held a conference with Sunday school teachers and workers and all interested in the work, and delivered a fine lecture on the subject of the "Joys of Being a Sunday School Teacher."

Mr. Scovil's visit to Durham, and his several lectures in the cause of religious education, and his sermon, have been inspiring events in the life of St. Philip's parish, in this city.—Durham Morning Herald.

SEWANEE NEWS

Four Excellent Speakers Address Theological Students; Faculty of Theological Department Preach in Chapel During Lent

It has been the pleasure of the Theological Department to hear recently four nationally known speakers. Three of them, the Rev. J. M. Gill, the Rev. J. A. Schaad, and the Rev. Loaring Clark, D.D., are members of the National Council; the fourth, Dr. Edward McCrady, is the son of a former professor of science in this university. Mr. Schaad and Dr. Loaring Clark are general missioners of the Episcopal Church, and spoke in an extremely interesting manner about their work. Mr. Schaad also addressed the entire student body upon the subject of "vocations."

Mr. Gill is field secretary of the National Council and has been visiting the seminaries of the Church in order to prepare men for their parish work in connection with the Nation-Wide Campaign. He has recently returned from China where he has been connected with the missions of the Church. His talks, both to the Theological Department and to the university students, portrayed most vividly the great work which has been done and which yet remains to be accomplished in this field.

Under the general subject of "science and religion" Dr. McCrady gave four lectures, speaking specifically "Miracles and Modernism," "Evolution and Special Creation," "Paganism and Christianity," and "Science and the Virgin Birth." These subjects, coming at such a time, presented many attractive features. Dr. McCrady is a man of recognized authority in this work, and his lectures were well attended.

Mr. T. S. Long, assistant professor of English in the university, is giving a series of five Bible readings at the Tuesday vesper services during Lent. He has chosen passages dealing with Abraham, Moses, and David, from the Old Testament; St. Paul from the New Testament; and selections from the Apocalypse of St. John.

An old custom of a twilight service each Wednesday evening during Lent is being carried out again this year, and with much success. This service is one of the most popular of the whole year, and the students attend practically in a body. While the service lasts only six minutes, it is very impressive and helpful.

It is the purpose of the Theological faculty to present to the University students a series of sermons on the present controversy between the so-called Modernists and Fundamentalists. On five Sundays during the Lenten season, the Rev. Professors Wells, Myers, Du Bose, Osborne, and Kirkland will treat the subject from the point of view of their respective chairs in the theological department.

The reorganization of the alumni of the university, which is anticipated by the revision of the directory, is becoming more and more a possibility every day as the preliminary lists are verified. When the work of revision is completed, the new directory which will result therefrom will contain the names of all men who have ever been connected with Sewanee, arranged first in alphabetical order, then in alphabetical order under each state, and then in "class groups."

Plans have been announced for the Seventh Annual Meet of Preparatory School Students for the Southern Interscholastic Championship, which will take place at Sewanee on Friday and Saturday, April 25-26, 1924. The activities on this occasion will be both literary and athletic, and no efforts will be spared by the officers and students of the university to make the meet one of pleasure and profit to all who attend.

COMING CONFERENCES FOR CHURCH WORKERS

The following information concerning the major conferences and summer schools for church workers has been collected by the Inter-Conference Committee, with the hope that people through the Church will give it serious thought;

These conferences and summer

(Continued on page 10)

The Woman's Auxiliary

ST. MATHIAS' MISSION, LOUISBURG, NORTH CAROLINA, AND THE WOMAN'S AUXILIARY

The Woman's Auxiliary of St. Mathias Mission has an enrollment of 23 active members. We have a good live auxiliary. The women are filled with the spirit of the work and are striving hard to make our branch one of the strongest and best in the colored convocation. During the winter we meet twice a month. The officers and members are always present. The mission teachers are the officers. They have a chance to come in contact with the young people in school every day, and with the mothers at the auxiliary meetings. We have our prayer groups and study periods in the different homes. This work has revived the spiritual side of the Woman's Auxiliary wonderfully. We observe the Intercessory Days; this brings us much inspiration. Our missionary, Mr. Geo. C. Pollard, has always stood firmly behind the Auxiliary work. The Woman's Auxiliary of the Parish Church here is very much interested in our work. We cannot begin to say how much we appreciate having the white women come over and talk to us from time to time about the Auxiliary work. We are anxious to see this fine spirit spread over the entire colored convocation. Just a few words about our missionary, Mr. Pollard has served us for 23 years and under his wise leadership our mission has grown in spirit, grace and number. At his last anniversary in token of appreciation of the work he had done the communicants and friends both white and colored laid on the altar over eight hundred dollars for repairs of the Church building and a fifty dollar watch as a personal gift to him. We began the anniversary on Sunday morning with an early celebration of the Holy Communion by Bishop Delaney. The church was crowded. At eleven a. m. the Bishop preached the anniversary sermon. Never before in the history of the mission had the people witnessed such a beautiful service. We can truly say that this is one place where the colored Episcopal Church has the lead and its hands on the people.

We feel that success has come to us through most earnest prayer as well as hard work.

IN MEMORIAM—ANNE NEAVE

The Altar Guild of St. Luke's Church stands today with bowed heads, and bleeding hearts in the shadow of a grief beyond the power of words to express.

For us the passing of Anne Neave is the "ceasing of exquisite music" which has cheered and encouraged our sisterhood of service for twelve happy years.

A life more truly dedicated to the Master, a voice and presence more radiant with love for Him and for humanity has never moved among us.

We deplore her absence from us, but bend in humble submission to the Father's will, realizing that He doth not willingly afflict or grieve His children.

We pray His blessings on the family bereft and add our own grief to theirs.

Her presence to her family, her friends and to this community has ever been an inspiration and a benediction.

"Ah, Lord, for thy dear Son's sake we pray Thy love and Thy compassion for today!"

MAY BOYDEN BRAWLEY,
CLAY CROXTON CLEMENT,
HELEN OSBORNE PRICE,
Committee.

IN ORDER TO SERVE YOUNG WOMEN

If you know any church students, or professional workers, men or girls, going to New York, send their names and addresses to The Director, Greer House, 123 West Twenty-eighth St., New York. The workers at Greer House, a Church house for students, are anxious to do all in their power to keep the young people in touch with the Church and to extend hospitality to them.

MEMORIAL TO FAITHFUL SERVANTS

Below are given the names of faithful servants who are commemorated by those who have contributed since the last issue toward the payment for the making of the Communion Service given by the Woman's Auxiliary to the colored convocation.

St. Paul's Auxiliary, Louisburg, $1.00. In grateful memory of NORFLEET SHAW.

Mrs. W. R. Bond, in grateful memory of MILLIE BAKER, $1.00.

Mrs. S. H. Smith, in grateful memory of DELIA WYNNE, $1.00.

Mrs. W. J. Calvert, in grateful memory of FANNIE SHINE HANKS, $1.00.

Mrs. Arthur H. London, in grateful memory of DINAH PETTY, $1.00

Mrs. N. M. Hill, in grateful memory of MARTHA TURNER FREEMAN, $1.00.

Mrs. D. B. Batts, in grateful memory of EASTER BATTS, RANDALL BATTS, FRANK BATTS, and in grateful appreciation of AARON BATTS, $5.00.

"He that is faithful in that which is least is faithful also in much." St. Luke, XVI, 10.

Great truths are portions of the soul of man, great souls are portions of eternity.—James Russell Lowell.

WHEN MOTHERS LEAVE US

Though soft and white or from hard labor rough,
Hands of true mothers tenderness reveal;
Though be our pillows fine or homely stuff,
Her touch gives blessing that through dreams we feel.
Ah, never can we thank our God enough
Who know how mother-hands life's hurt can heal.

How often that sweet voice comes back to me—
"Good-night, my darling, sleep, and have no fear;
I'll take the light away, but I shall be
Close by in the next room; sleep, Mother's near."
God, taking her, took light away, but He
Speaks to me in the darkness: "I am here."

When mothers leave us for the better lands,
Then who can comfort our sore hearts as they?
Their God, our God, who sees and understands
Who stays whatever earth-lights fade away;
The Voice that whispers "Peace," and nail-scarred hands
To smooth our pillows at the end of day.

—Maud Frazer Jackson.

THAT HIS MOTHER MAY NOT KNOW

The postmaster of the Seamen's Church Institute in New York received a letter the other day from a seaman who had just been sentenced to life imprisonment. It was a very brief communication, simply stating that after such a date he would go to a certain penitentiary for life, and that he wanted to retain his post-office box at the Institute so that his mother need never know.

Work is now being carried on by the Seamen's Church Institute in the following ports: New York, Philadelphia, San Francisco, Newport, R. I.; San Pedro, Calif.; Port Arthur, Tex.; Houston, Tex.; New Orleans, Boston, Tacoma, Wash.; Tampa, Fla.; Mobile, Ala.; Havana, Cuba; and Manila, P. I.

A SOURCE OF GRATIFICATION TO ST. AUGUSTINE'S FRIENDS

One of the honor students at Columbia University last year was a graduate of St. Augustine's, the Church school for negroes at Raleigh, North Carolina.

The Christian religion is a living organism, subject to the law of growth and development, and every step in its progress is the logical consequence of what is gone before. —Dr. Foakes Jackson.

Watch the label on your paper.

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DIOCESE OF NORTH CAROLINA
Rt. Rev. Joseph Blount Cheshire, D.D., Bishop ______________________Raleigh
Re. Rev. Edwin A. Penick, D D., Bishop Coadjutor ____________Charlotte
Rt. Rev Henry Beard Delaney, D D., Suffragan Bishop ______________Raleigh
Rev. Morrison Bethea, Secretary______Raleigh
Mr. Henry M. London, Treasurer of the Diocese ___________________Raleigh
Mr. J. R. Wilkes, Treasurer of the Nation-Wide Campaign Funds, Box 988, Charlotte

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THE CONVENTION: WHAT? WHITHER?

We do not know of any special topic of dramatic interest to be brought up at the coming convention. We Americans love the exciting, the theatrical, the dramatic. Some hair-breadth escape, whether from bandits or from the swollen stream, whether from a burning ship or a speeding train, is necessary to hold our interest and stimulate our thoughts. Surely all this is the very opposite from what the Church has practiced in carrying on her work. We know of some men who have criticised our Church conventions because they were not more like our political conventions. Well, in centuries past, before people had much to do with self-government, the Church conventions took the place of political gatherings insofar as excitement, fiery speeches, bitter criticism, mud-flinging and the like are concerned. But, "thanks be to God," we have passed away from all that. On the other hand, there is no doubt about the fact that there have been times when it would have been hard to have found a more narcotic atmosphere in which to recline in an easy pew than in a Church convention. But we hope we have passed by all that.

This present convention will be just what all the delegates will make it. But let us not be on the look-out for excitement all the time. The vigorous working out of policies to give us daily work to do, work that will always command our greatest respect and best energies, will be enough to excite the most strenuous of temperaments. We are in grave danger now of over-organization. What we need more than anything else is the keen desire of launching forth not with newly formed organizations, but with some very radical ideas that will make the Church and the world wake up and see where we stand. We need to go on record as standing solidly against this business of quietly abiding while the world is being daily drawn into another war. We need to be as willing to defend capital as labor when capital may by any chance happen to be right. We need to continually speak forth in no uncertain terms against the Ku Klux until every vestige of it is wiped out. We need openly to declare against the bitterness shown by our Protestant friends against our Roman Catholic friends. These are just a few of the great issues that should command our thoughts. Oh, for some great prophet who can stand forth and lead us out of our valley of self-content upward toward the mountains of higher vision and more concentrated endeavor! When we hear again prophets speaking forth, commanding the dead bones of our selfish lives to rise again—then the mighty machinery, the glorious organization, and the historic rights of this Church of ours will begin to function as they should, and she will then be worthy of her name. This is the type of excitement we need in our convention. But let it not come forth half baked, in words and tones of one who is suddenly aroused. But let it come forth from one who has thought it all out, whose soul is on fire with "sacred" righteousness, as was seen and heard along the streets of Jerusalem of old. Unless we do have something of this kind to come from those who know, let us make ourselves happy at this convention by daily putting our best thoughts and efforts toward the routine of the Church's daily duties.

So far as the editor is concerned he would be willing to attach his name unequivocally to a document stating that we would lend no assistance whatever personally or through his church buildings, insofar as he had the power, to any direct or indirect means employed in the matter of WAR, before or after it was declared, save to speak and have others to speak against it.

May this convention show the beautiful spirit of the last one! Also, may it bring forth some measures worthy of the Church militant!

HOW TO BE YOUNG—FOREVER!

What makes a woman old (or to put it differently): What shall a woman do to be eternally young? Ah, the answer is easy! She must GROW. Life is growth, and when we stop growing we begin to get old. It is the secret of youth, it is youth's charm, and we need never lose the power of growth, unless we are careless, or unheeding, or un-LOVING. "And Moses was one hundred and twenty years old, when he died, his eyes was not dim, nor his natural force abated." Oh, yes, you say but those were Bible times, we don't live so long nowadays. Buy why not, I ask? We should, and "our natural force should not be abated" nor our eyes dimmed. A noted, modern, psychologist says we can live at least one hundred and fifty years, if we can break away from these deadly mental habits of picturing ourselves as "breaking," at forty; old, at sixty; and dead, at seventy! We actually, and literally, plan to be old, and presto—we are! So then, primarily what makes a woman old is THINKING she is old. As a man thinketh in his heart, so is he. Our friends (kind friends) begin saying to us at thirty-five: "Dearie, I fear you are breaking. That last operation was too severe at your age," or "That's a very becoming hat—it shades your face and makes you look younger!" We smile, a sickly smile, and think, "I am really getting old." And at once the work of decay begins. Yes, as a woman thinketh in her heart, so is she. Therefore, age, that is, length of days, does not matter, for some women are old at thirty, and some young at sixty. I have seen old children, pitifully old, old minds, and old spirits, at thirteen and fourteen years; and even occasionally old bodies, at these immature years. But it is rare—for God is merciful.

But alas, it is not rare to see women old at thirty, forty, fifty, and sixty, though it is growing rarer day by day. For again let me say, the secret of youth is, "to GROW"; yes, it is the secret of life; and we are slowly, but oh, so surely, learning this. Without GROWTH, there is first, stagnation, then death and decay. As long as we have life, we should grow, and we shall grow in exact proportion to the life force we possess. Life is not just living. A rose unwatered and untended lives, but it does not blossom, unless perchance a feeble, sickly, flowering; so we, if we do not CHERISH our lives, if we do not believe life is good and eternal, we shall grow old, and unlovely, and unhappy. We shall live, but we shall miss life. Therefore again, what really makes a woman old is stagnation, a stopping of life. There are many "dead" women walking and talking upon this old earth of ours; but a woman breathing life and vitality (whether of body, mind, or soul) is young, fascinatingly young, EVERLASTINGLY young, no matter how many birthdays she has had.

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How To Be Young Forever!

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And though this is true, eternally true, we, being women, wish to know what causes the first step backward into age, what makes us first begin to stop growing. Well, with women undoubtedly it is our failure to care whether we are pretty, our prettiest, or not. When we begin to ignore the style of that new hat, the arrangement of our hair, the latest massage cream, we have taken the first downward step to meet the dragon age. It is a woman's special privilege to be beautiful, and daily she should grow more and more so.

But even more important than this first physical step, is the second mental one. We must learn to avoid the petrified, crystalized, mental condition; and keep our minds receptive, open to new ideas, always. If we respond to new thoughts, are we capable of seeing the other person's point of view? If so, we are young, receivingly, refreshingly young. Our minds are growing!

And the last step, and most important, is that our spirits shall make glad the whole wide world, by their youth, and vitality, and ability to grow, and expand. The spirit of the woman IS the woman. "Don't talk, what you ARE thunders so loudly above what you SAY that I cannot hear you," said a wise old philosopher. There is the secret—what you are. Years have nothing to do with it. You may look young, talk young, act young, but unless you ARE young—young in spirit, the years shall take their toll. Besides, "All things are possible to him that believeth!" Keep your spirit young. Believe in life, in love, in God, keep your faith. Life is long, the longest thing in the world, it CANNOT end, once begun. It is therefore, the only thing worth having, for all other things shall pass as a tale that is told. Life is therefore, GOOD, for good and not evil, is eternal. We have it, you and I, this LIFE and if we shall cherish it, fill it with joy and love and service, we shall grow, and so we can never, never, never be "old."

There is no such thing as "growing old," for as long as we grow we shall be young. It is God's law. So then the thing which makes a woman old is not caring, not loving, not living, not growing, in body, mind, and soul. Would you find the fountain of perpetual youth? Know this, live this—life is good, life is ours, life is long, eternally long, and we who love it with enthusiasm, and vitality, and wisdom, shall go on living and growing from one phase of existence to another, ever onward, ever upward, ever YOUNG.

GRACE HUNTER MAZYCK.

The United States now has more Jews within her borders than any other nation in the world.

Diocese of North Carolina Convention
Winston-Salem, May 13, 1924

Messrs. J. Wippell & Company, Limited

Exeter and London, England

are arranging for one of their representatives (Mr. F. P. Barrett) who is at present in the country to be at the

HOTEL ROBERT E. LEE, WINSTON-SALEM

where he will be pleased to shew to the Clergy specimen Vestments, also patterns for Clerical Clothing, Cassocks, etc.

Coming Church Conferences

(Continued from page 7)

schools are carried on for: first, the purpose of stimulating devotional life—through services, lectures, and where desired private instruction; second, increasing knowledge of the Church—what she is, her divine origin and history—through courses on the Bible, Prayer Book, and Church history; third, training for all the practical work of the Church, done under the departments of the National Council; the Service League, and other National organizations; and in various ways. The Council sends its own expert instructors, including, as far as possible, the heads of the departments, to all the conferences. All this instruction is given principally with the object of supplying the Church with one of her most pressing needs—leaders in all kinds of work; but those not training for leadership will be welcome too at all the conferences so far as there is room for them.

College students and the older members of the young peoples' leagues and societies are particularly desired by the conferences, for it is largely to them that the Church must look for her future leaders and instructors. Leaders should be made from young people with trained, intelligent minds and a great desire, "To serve God with their minds" as well as with their souls and bodies. Older people who are or have been, leaders in Church work, even though now retired, are also of great value to the conferences, if they are willing to share the knowledge learned through experience and faithful service.

The conference for Church work, now held at Wellesley College, is a general conference, being entirely under the direction of its own committee. It is held for the benefit of the whole Church, not for any particular section. One of its special and valuable features is the large number of missionaries from all over the world who attend.

Geneva, Princeton, Racine, and Concord are all Provincial conferences whose governing committees are chosen by the Provincial synods. People from beyond their own provinces are always welcome, as they are at all conferences.

The Sewanee Conference is managed by a board appointed by the Provincial Board of Religious Education and the Board of Trustees of the University of the South.

Sioux Falls, Gambier, Hillsdale, Texas, Mississippi and Lexington (Versailles) are diocesan and interdiocesan. Oregon hopes to become diocesan.

St. Augustine's, Raleigh, is for colored Churchmen.

Wellesley is close to Boston, through which many people pass on their way to sea and mountains. Racine is only eighty miles from Chicago and not far from the Wisconsin and Michigan lake resorts, and can be reached easily and quickly from any of these places. Gevena is accessible to the northern and western parts of the second Province, full of summer resorts, and Princeton is equally accessible to the eastern and southern parts.

Sewanee is the region of the Southern mountains, and Sioux Falls takes care of the sixth Province. Oregon might be combined with a trip to Alaska or the Rocky Mountains. The diocesan conferences are also convenient to many delightful summer places. It would be well for Church people who expect to be within reach

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Coming Church Conferences

(Continued from page 10)

of any of the conferences next summer to combine attendance at them with whatever outing they may be planning, for in no other way can they gain a greater knowledge of the whole life of the Church; nor is there any better way of learning how to serve her Master through work for her.

Inspiration, good fellowship, instruction by the greatest teachers of the Church, music, pageantry, and much delightful recreation, are to be had at all the conferences and summer schools.

Dates and names and addresses of persons to whom to apply for further information are as follows:

Wellesley: June 23-July 3. Miss M. DeC. Ward, 415 Beacon St., Boston.

Geneva-Princeton: June 30-July 11. Mrs. Gerald Lewis. Beacon, N. Y.

Sewanee: August 7-21. Rev. Mercer P. Logan, D.D., Monteagle, Tenn.

Sewanee Young People's Conference: July 24-August 7. Rt. Rev. C. S. Quin, D.D., Houston, Texas.

Racine, June 30-July 11. Rev. G. G. Moore, 2901 Logan Blvd., Chicago.

Sioux Falls: June 17 - June 26. Miss Mary Peabody, All Saints' School. Sioux Falls, S. D.

Gambier: June 23-July 5. Rev. Maurice Clark, Ontario Bldg., Columbus, Ohio.

Oregon: (Dates not yet given.) Rev. R. A. Court Simmonds, 1187 E. 40th St., Portland, Oregon.

Concord: June 28-July 7. Rev. Malcolm Taylor, 8 Joy St., Boston, Mass.

Hillsdale: July 7-17. Mr. E. E. Piper, 2326 Woodward Ave., Detroit, Mich.

St. Augustine's, Raleigh: Lt. L. A. Oxley, St. Augustine's School, Raleigh, N. C., June 2-6.

Mississippi: Vicksburg. July 23-August 5. Rev. C. A. Ross, Canton, Miss.

Texas: Laporte. July 8-18. Rt. Rev. C. S. Quin, D.D., Houston, Texas.

IN MEMORIAM—WOODSON LEA POWELL

Mr. Woodson Lea Powell died at his home in Pittsboro Thursday evening, March 20th, at seven o'clock, after a brief severe illness. He had suffered for more than a year.

Mr. Powell was the eldest son of Mr. and Mrs. W. L. Powell. He was born in Waco, Texas, July 24, 1887. He came to Pittsboro when a small boy, to reside with his grandmother, Mrs. R. J. Powell. Here his life was lived upon the higher levels, and he enjoyed the esteem and confidence of all who knew him.

An earnest Christian and a devout communicant of St. Bartholomew's Church, Mr. Powell served as vestryman. He was superintendent of the Sunday school until his health failed; and, at the time of his death, was secretary and treasurer of the church.

He was one of the pure in heart, who see God daily.

In 1909 Mr. Powell married Miss Mary P. Hill, daughter of Mr. and Mrs. N. M. Hill of Pittsboro. He is survived by his devoted wife, one daughter, Camilla Ihrie, and four sons, Woodson Lea, Nathaniel Hill, James Foster, and Peter Ross, also by his mother, one sister, Mrs. Ed. Marable, of Portsmouth, Virginia, and one devoted brother, Mr. R. James Powell of Roanoke, Virginia.

ST. AUGUSTINE SCHOOL ACTIVITIES

How delightful it is for us to be able to watch the new building go up. By next year St. Augustine's is planning to have a new college building, constructed of brick, consisting of fourteen classrooms, recreation room, two lecture rooms, a large assembly hall and five offices, including the postoffice. The building will consist of the ground floor, first floor, and second floor. It will have three entrances. The main entrance being in the front with high, wide steps with a railing on each side, a large oak door with name: "Hunter Building," above. The other two entrances are at each end, one for girls the other for boys. The entire ground floor will be devoted entirely to science. At one end is the chemistry laboratory with a special chemical room. All desks and running water will be provided for each one. Across from that there is to be a lecture room. Next to that is to be the physics laboratory. Next is to be an agricultural laboratory, next is the biology or agricultural lecture room. As no direct entrance will be provided for the ground floor, one will have to enter from the first floor. On the first floor as one enters the main door is the general office. To one side is the principal's office, to the other is the cashier's, then the postoffice with individual boxes opening out into the corridor. Then the superintendent's office. There are seven large classrooms on this floor each with individual lockers. There is also a large recreation room for girls on this floor. On the second floor are seven similar classrooms and a large assembly hall with large folding doors so that it can be partitioned off for classrooms. The floors are to be of cork, and there are a number of windows throughout the building. The ground floor is to be of cement.

This week is considered as Health Week at St. Augustine's. Health posters, such as girls and boys playing tennis, croquet, basketball, baseball, football, care of babies, proper sleep, proper work, are posted all around the school. A series of lectures are given on "Sexual Hygiene." Proper exercise and recreation in the open air is urged for all.

Some of the upper classmen attended a debate between Shaw University and Bennett College which was, "Resolved; that the Monroe Doctrine be abolished." Shaw came out victorious.

THE BROTHERHOOD OF SAINT ANDREW, CHURCH OF THE GOOD SHEPHERD, CHAPTER NUMBER 32, RALEIGH, NORTH CAROLINA

The Brotherhood of St. Andrew, of the Church of the Good Shepherd, in its regular meeting December 16th, passed the following resolutions:

1. That the death of its beloved Rector Emeritus, the Rev. Isaac McKendree Pittenger, D.D., has removed from his earthly labors the most outstanding figure in the life of the parish. He came to the parish when it was a small struggling band, and during his devoted ministry it became one of the leading churches in the Diocese.

The beautiful edifice will stand as a monument to his abounding faith and unfailing zeal. To him, more than any one else, is due its erection.

His services to the Diocese and to the Church at large were conspicuous.

2. That we extend to his children our heartfelt sympathy. The memory of his good works is a noble heritage.

3. That these resolutions be recorded in our minutes and a copy sent to each of his children and to the Carolina Churchman. We thus desire to record our sincere appreciation of his labors among us for so long a period. This Chapter, one of the oldest in the United States, was organized and chartered under his ministry.

EMIL F. HILKER,
Director.
WARREN S. MILLER, JR.,
Secretary.
FRANK T. WARD,
Committee.

(We greatly regret that these resolutions were overlooked in January. —The Editor.)

EPISCOPALIANS AND METHODISTS WILL INVESTIGATE THE STAGE

The New York stage is said to be more disgraceful than usual this winter, with at least six plays going that are a little strong even for the inhabitants of the demi-monde. A play called "Rain" is widely criticized, representing a missionary in murder, and satirizing most of the sacred things of the Christian religion, Bishop Manning has assembled the social service committee and an investigation will be made by this committee. Bishop Wilson of the Methodist Church has commended the investigation which has been ordered by the Episcopal Bishop. —The Christian Century.

Historical Sketch of St. Paul's Church

(Continued from page 3)

Augustin H. Shepperd and family were among the first Churchmen known to be in Forsyth County. Mr. Shepperd was for many years a distinguished member of Congress.

The first mention of work at Winston is in the Journal of the Diocese for 1876. The Rev. William Shipp Bynum, deacon, serving the Church in Greensboro, says:

"Since April last (1876) I have preached four times at Winston—the most rapidly growing town in the State—and think it safe to report a lively interest in Church services among the people there as evidenced by a highly gratifying increase in the size of congregations. The hearty zeal of the few communicants in the place and the adjoining town of Salem cannot be too highly commended." October 13, 1875, Bishop Atkinson preached in the courthouse in the evening. In his convention address, 1876, he says:

"We have some faithful members of the Church, and it is most desirable that they should have immediately a house of prayer. Our Moravian brethren have uniformly evinced a very kindly feeling to our bishops and clergy and some of them have not only expressed a wish that one of our churches should be built—but a willingness to aid in accomplishing that object."

This part of the Bishop's address was referred to a special committee. That committee reported a resolution, which, adopted by the convention, cordially commended the building of a church at Winston to the favorable consideration of the people of the diocese.

The Rev. Wm. S. Bynum reported to the convention of 1877 on Salem and Winston:

"Families 3, communicants 13; a lot has been bought, plans prepared, and a church has been built." Bishop Lyman had subscribed $100.00 to the building fund. The only response to the resolution of 1876 convention which Mr. Bynum mentioned was from Dr. Cheshire and members of his parish at Tarborough.

In 1877 Mr. Bynum reported that the church was finished—all but the windows.

On January 1, 1879, the Rev. Robt. B. Sutton, D. D., was given charge of Greensboro, Winston, Germanton, and several other places with the Rev. Mr. Bynum assisting him.

Mr. Bynum resided in Winston and really did the work in Winston. The diocesan convention met in St. Paul's Church, Winston, on May 26-28. The religious services were held in the church; the business sessions in Brown's Warehouse.

Sunday, May 30, 1880, Bishop Lyman in St. Paul's Church ordained to the priesthood, the Rev. Joseph B. Cheshire, Jr., now Bishop of North Carolina.

Dr. Sutton's connection with the parish did not continue beyond the year 1879.

In 1881 Mr. Bynum still resided in Winston but he did not have charge of the church.

In 1882 the Rev. Beverly W. Daugherty took charge of the parish and remained in that capacity until 1886.

In April, 1887, the Rev. Harry O. Lacey became rector and remained so until his death in 1889. The window over the altar is a memorial to Mr. Lacey.

Early in 1890 the Rev. Wm. L. Reaney became rector and continued in charge of the parish until the latter part of the year, 1892.

In 1893 the Rev. John Francis George became rector.

Mr. George who is now rector of St. Peter's, Plymouth, Conn., was succeeded in 1901 by the Rev Harris Mallinckrodt.

Mr. Mallinckrodt left in May, 1904, to become rector of St. Peter's Church, Charlotte. He is now rector of Calvary Church, Louisville, Kentucky.

The Rev. Henry Teller Cocke became rector December, 1904.

The present church building and rectory were built under Mr. Cocke's rectorship which lasted until November 1, 1916.

The church was consecrated May 11, 1910.

Mr. Cocke, now rector of All Saints' Church, Chevy Chase, Maryland, was succeeded by the Rev. Phillips S. Gilman in 1917.

During Mr. Gilman's rectorship the parish house was begun.

The parish house was completed before the Rev. Robert E. Gribbin, present incumbent, became rector in October, 1921.

LESS LYNCHING THAN IN 1922

Dear Sir:

I send you the following concerning lynchings for the past year as compiled by Tuskegee Institute in the Department of Records and Research, Monroe N. Work in charge. I find that there were 28 persons lynched in 1923. This is 29 less than the number 57 for the year 1922. Thirteen of the persons lynched were taken from the hands of the law, 7 from jails, and 6 from officers of the law outside of jails.

We also find that there were 46 instances in which officers of the law prevented lynchings. Four women, 3 white and 1 colored, were among those thus saved. Six of these preventions of lynchings were in Northern States and 40 in Southern States. In 37 of the cases the prisoners were removed or the guards augmented or other precautions taken. In the 9 other instances, armed force was used to repel the would-be lynchers. In 8 instances during the year persons charged with being connected with lynching mobs were brought to trial. Of the 52 persons thus before the courts only 2 were sent to the penitentiary.

Of the 28 persons lynched in 1923, 26 were negroes and 2 were whites; two of the former were women. Seven, or one-fourth, of those put to death were charged with rape or attempted rape; one of the victims was burned to death; one was put to death and then the body was burned. The charge against the one burned to death was murder.

The offenses charged against the whites were: participation in strike depredations, 1; being taken as a negro, 1. The offenses charged against the negroes were: murder, 3; murderous assault, 2; rape, 6; attempted rape, 1; killing officer of the law, 2; wounding officer of the law, 2; no charge reported, 3; assisting man charged with rape to escape, 1; resisting posse searching for man charged with rape, 1; cattle stealing, 1; "trying to act like white man and not knowing his place," 1; insulting woman, 1; peeping in window, 1; striking man in altercation, 1.

The nine States in which lynchings occurred and the number in each State are as follows: Arkansas, 2; Florida, 8; Georgia, 4; Louisiana, 1; Mississippi, 8; Missouri, 1; Oklahoma, 1; Texas, 2; Virginia, 1.

Yours very truly,

R. R. MOTON,
Principal.

SUPERFLUOUS DOLLS

Children of the Church, won't you send your extra dollies to poor children who have no dolls at all? Think of an orphanage, in the Near East, of nine hundred children with only one or two dolls. Think of another orphanage where the children were using stones for dolls. Think of the little girl once seen sitting in a gutter in one of our large cities, cuddling a dirty milk bottle with an old rag wrapped like a shawl around one end. Ask your parents or your rector or Church School teacher to tell you how to send the dolls that you no longer play with to children in our mission stations or the Near East orphanages or to our City Mission chaplains.

MISSOURI COW

"Gentlemen of the jury," declaimed the attorney for the plaintiff, addressing the twelve Missouri peers who were sitting in judgment in a damage suit against a corporation for killing a cow, "if the train had been running as slow as it should have been run, if the bell had been rung as it ought to have been rung, or a whistle had been blowed as it ought to have been blew, none of which was did, the cow would not have been injured when she was killed!"—Exchange.

Thompson Orphanage
And Training Institution
Rev. W. H. Wheeler, Editor

MARCH AT THE ORPHANAGE

Lent began early in the month and everybody is working hard to get money to put in their mite boxes, so as to have a bigger offering, if possible, than last year when at Easter an offering of nearly $50.00 was received and sent to Miss Susan Smith for her work in Alaska. A program of Bible readings for both morning and evening has been adopted, and the habit of daily Bible reading is thus being strengthened. In addition there are the daily chapel services and on Sunday a confirmation class is being prepared, looking forward to the visit of Bishop Penick on May 4th.

The Rev. Mr. Scovil, in charge of the young people's work in the diocese of North Carolina, was a welcome visitor received, and met with the officers and program committee of our Young People's Service League and gave some very helpful suggestions for the furtherance of the work.

Our Young People's Society has been organized since July, 1923, and has accomplished a number of splendid things in that time.

The Orphanage "Wohelo" branch of the Girl Reserves, shown in the picture, won the silver cup and many individual awards at a recent meet of the Girl Reserves of Charlotte.

The Social Service Conference brought a number of our good friends to Charlotte and we very much enjoyed visits from the Rev. W. R. Noe, executive secretary of the diocese of East Carolina, Miss Mary G. Shotwell of the State Department of Public Welfare, Mrs. Steadman of St. Paul's, Winston-Salem, and Mrs. Cunningham of Holy Trinity, Greensboro.

During this month Lenten concerts have been given under the auspices of the two parishes mentioned above for the benefit of the Thompson Orphanage Building fund. We are very grateful to our friends in these two parishes and to the artists who gave their services for their help in our behalf.

It may be that by the time these notes are read our building campaign will be under way—we sincerely hope it will—and that the response will be one sufficient to represent the spirit of benevolence of our Church people worthily. What finer cause could there be? What is the best music? The laughter of an innocent child. What is the best biography? The life which writes charity in the largest letters. What is the best art? Painting a smile on the face of a child. Again let us recall what Maasefield said: "He who builds a child a home builds palaces in kingdom come."

Appended is the honor roll for March, and the contributions received during March from the diocese:

HONOR ROLL FOR MARCH
Primary

FIRST GRADE

Elizabeth Jones	96
Stella Smith	93
Harry Potts	93
Otho Smith	90

SECOND GRADE

Lucille Vincent	97
Mabel Smith	91
William Smith	90

THIRD GRADE

Letty Smith	97
Willie Sanford	93
Wade Webb	92
William Potts	90
Oscar Spence	90

Senior

Oleta Deal	97 1-2
Lillian Melton	96 1-2
Estelle Bereece	96
Margaret Edmondson	94
Ruth Bean	93
Dorothy Parish	93
Ruth Duffy	92
Carrie Beasley	92
Ruth White	92
Mary Edmondson	92
Rachel Honeycutt	92

CONTRIBUTIONS RECEIVED BY THE THOMPSON ORPHANAGE FROM THE DIOCESE OF NORTH CAROLINA DURING THE MONTH OF MARCH.

Cash

Church of the Messiah, Rockingham	$ 2.53
Greensboro, St. Andrew's Sunday school	4.14
Holy Comforter Sunday school, Burlington	2.34
Charlotte, Mrs. F. B. Ferris	1.00
Winston-Salem, Rosalind Willis	5.00
Leaksville, Church of the Epiphany S. S.	7.52
Smithfield, St. Paul's Sunday school	2.00
Merry Hill, Emily, Richard and Whitwell Smithwick	1.00
Greensboro, Holy Trinity Bible class	10.00
Burlington, Holy Comforter Bible class	2.95
Concord, All Saints'	2.78
Winston-Salem, St. Paul's	105.00
Advance, "R. H."	30.00
Scotland Neck, Trinity Sunday school	1.00
Burlington, Men's Bible class of Holy Comforter Church	13.00
Winston-Salem, W. A., St. Paul's	5.00

The greatest events of an age are its best thoughts. It is the nature of thought to find its way into action.

LECTURE AT ST. AUGUSTINE'S SCHOOL

On Monday, April 7, the girls of St. Augustine's School met in the study hall of the Thomas Building to listen to a very instructive lecture given by Mrs. Julia Amy Williams, principal of the Garfield-Crosby school of the city.

Mrs. Williams is a product of St. Augustine's School; this fact alone made the girls very enthusiastic to hear her.

The subject of the lecture was the "Story of Life."

The girls who listened to the talk were those from the fourth grade to the fourth year high school, inclusive. The college girls were also present; yet in all this vast throng of girls of various ages and grades, there was not one, who failed to grasp each point made in this old, old "Story of Life"—yet ever new.

To add to the interest Mrs. Willams also drew on a blackboard a diagram of the different stages in the life of the girl and boy. First, nature's preparation, second, the storm period showing the conflict between youth and childhood and lastly the result of the same.

The lecture lasted only twenty minutes, yet in all the hearts of the girls here in St. Augustine's, Mrs. Williams has a standing invitation to return to us again, and bring with her another phase of this great "Story of Life."

IN THE CHURCH AT LARGE

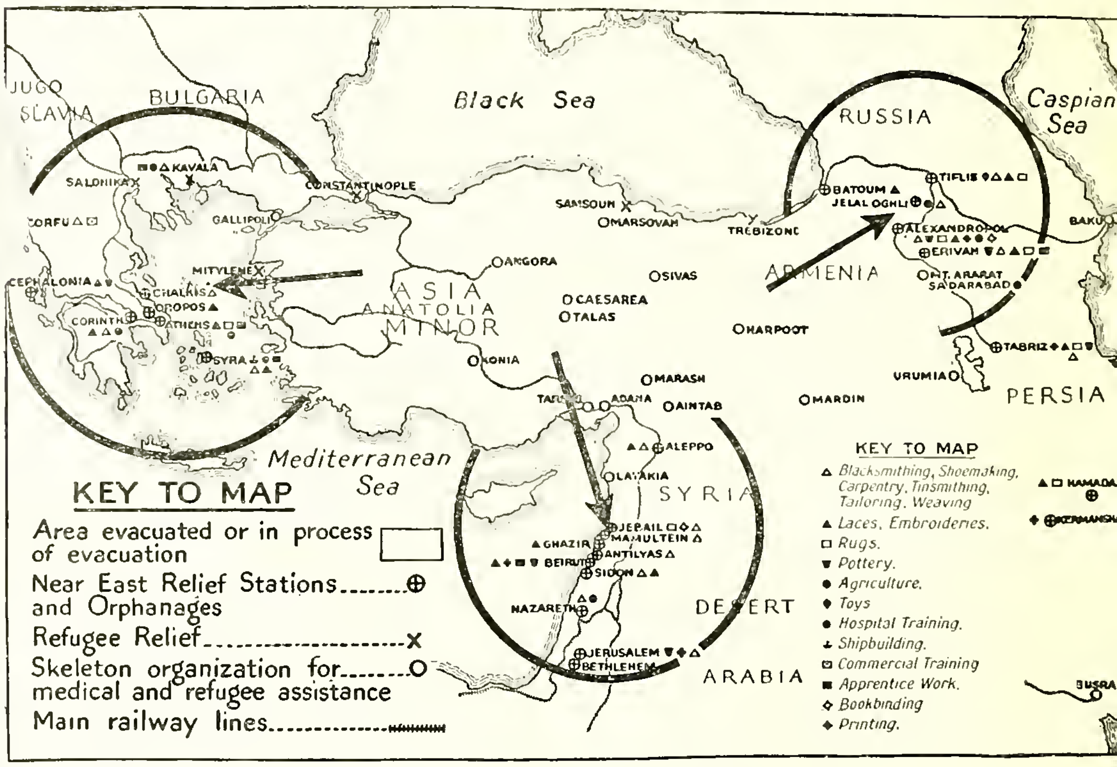
Friends have given a radio set to the Rev. William A. Thomas, at Point Hope, Alaska, our most northern mission. The radio is to be sent on the first boat going north after shipping is resumed. It is expected that this will enable the mission to keep in daily touch with the United States through messages broadcast from Seattle.

A boy who had been taken in free at the Church Farm School at Glen Loch, Penn., and given an industrial training was graduated not long ago, and having secured a position within two days, he shortly after sent five dollars to the school and hopes to send more.

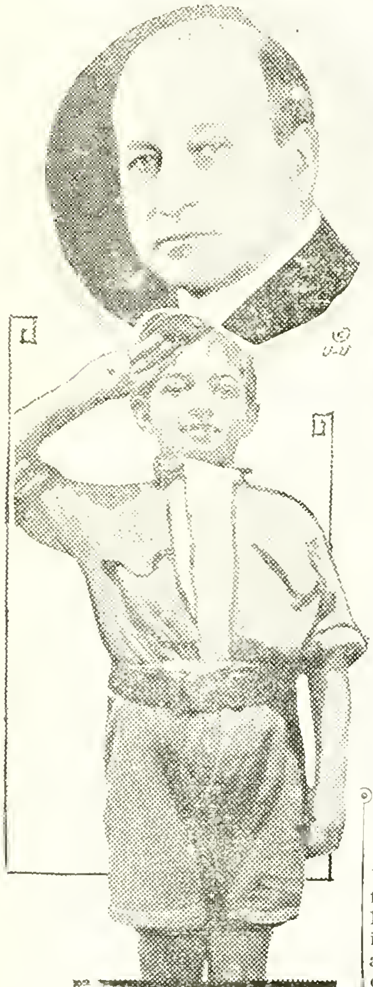
An American Admiral, hitherto of the Yangtse Patrol Force, retiring from the Asiatic Fleet, writes to the Bishop of Anking, "One thing I shall take home with me, the firm conviction that only Christianity and education will change the mentality of the Chinese. That I shall preach."

Don't look for flaws as you go thro' life,
And even tho' you find them
Be wise and kind and somewhat blind,
And look for virtues behind them.
—Ella Wheeler Wilcox.

Charity's Millions Well Spent Abroad, Noted Tourists Fin


JUGO SLAVIA
BULGARIA
Black Sea
RUSSIA
Caspian Sea
SALONIKA
KAVALA
CONSTANTINOPLE
CORFU
GALLIPOLI
SAMSOUN
MARSOVAN
TREBIZOND
BATOUM
JELAL OGHLI
TIFLIS
ALEXANDROPOL
ERIVAN
BAKU
ANGORA
SIVAS
ARMENIA
MT. ARARAT
SADARABAD
MITYLENE
CEPHALONIA
CHALKIS
OROPOS
CORINTH
ATHENS
SYRA
ASIA
ANATOLIA
MINOR
CAESAREA
TALAS
HARPOOT
KONIA
TABRIZ
URUMIA
MARASH
ADANA
AINTAB
MARDIN
PERSIA
TARSUS
ALEPPO
LATAKIA
SYRIA
Mediterranean Sea
JEBAIL
MAMULTEIN
GHAZIR
ANTILYAS
BEIRUT
SIDON
NAZARETH
DESERT
JERUSALEM
BETHLEHEM
ARABIA
HAMADAN
KERMANSHAH
BUSRA
KEY TO MAP
Area evacuated or in process of evacuation
Near East Relief Stations and Orphanages
Refugee Relief
Skeleton organization for medical and refugee assistance
Main railway lines
KEY TO MAP
Blacksmithing, Shoemaking, Carpentry, Tinsmithing, Tailoring, Weaving
Laces, Embroideries.
Rugs.
Pottery.
Agriculture.
Toys
Hospital Training.
Shipbuilding.
Commercial Training
Apprentice Work.
Bookbinding
Printing.

This map shows the areas of operation of the Near East Relief, where more than $80,000,000 has be spent in relief work in the past eight years. Arrows indicate the route of evacuation of 20,000 Christian o phans from Turkey as well as the direction of flight of Turkey's Greek and Armenian populations since t Smyrna disaster.



Above in circle—
Ex-Gov. Henry J. Allen
Below—
A future leader for his people

Call Results Worth $80,000,000 Cost Of Work

◆

ARE AMERICAN relief measures, which in the past 8 years have cost this country more than 80 million dollars in the Near East alone, worth while?

This question is answered affirmatively, as far as the Levant is concerned, by a group of prominent Americans who during the past year have made a close study of the Near Eastern situation and completed a first hand survey of what the dollars contributed by American charity in relief and reconstruction in that part of the world have accomplished.

More than one million lives have been saved, according to the most conservative estimates. But the feature of relief activities which has attracted the widest attention is the care of the Levant's vast army of orphans. Sixty thousand of these waifs of war and famine are now being sheltered, fed and trained in Near East Relief orphanages. In these youngsters, and others that the same organization is caring for in homes and refugee camps, American visitors see the material for leadership which will eventually bring peace and progress out of the present discord, turmoil, and suffering of the Near East.

Henry J. Allen, former Governor of Kansas, spent several months and visited six different near eastern countries in a thorough study of relief work.

"The principal constructive work in that part of the world is being done by Americans," he declares. "The seed which we are sowing will eventually bring forth the only fruit for the salvation of a complicated situation. We are the one voice that is speaking for a square deal. We must carry on what we have begun for we have not reached the point where we can lessen our effort. To cease now would be to sign deliberately a death warrant for those who not merely are dependent upon us, but who are the real hope of the future in a sorely troubled part of the world."

George M. Reynolds, chairman of the Board of Directors of the Continental and Commercial Bank of Chicago, the largest financial institution west of New York, makes a similar statement. He says:-

"The greatest work, however, is that which is being accomplished with the children. Americans nowhere are doing any work that, in my judgement, can compare with that in the Near East Relief orphanages. These youngsters will be the future leaders among the men and women of that part of the world. Give those boys and girls three or four years of experience under American teachers in orphanage schools, where they are being as carefully and diligently taught as children in our schools at home, and they will soon become self-supporting.

"Such work is the only hope in an otherwise hopeless situation. If order and progress and prosperity are to be brought out of the discord and hate and ignorance of the present, the work of the Near East Relief must go on. I appraised the work not with the eye of the maudlin sentimentalist but from the point of view of an American business man. I feel it worth while."

The work that relief agents are doing in Beirut to establish older orphans brought out of Tur following the Smyrna disaster captured the imagination of liam H. Danforth, a promi manufacturer of St. Louis, that contributed $5,000 towards es lishing industries that would youthful artisans employment.

American methods of distribu relief to adult refugees by mal them perform some labor brin lasting good to the community paying them in food has aroused interest among the t ists. All of them were impr ed by the constructive accompl ments of the relief dollar. results obtained by American sicians and nurses in stamping epidemics under almost imposs conditions is another aspect of work which has aroused the adr ation of those who have seen

Among other prominent Ar eans, besides those mentioned, have endorsed the work of Near East Relief after personal spection are Senator King, of U Senator Ladd of North Dak Congressman Frear of Wisco Dr. John Finley, editor of the York Times, Alice Hegan Rice, author, Oliver J. Sands, presi of the American National Bank Richmond, Va., Frank P. Gra Commissioner of Education of York, and Bishop James Can Jr., of the Methodist Episc Church South.

THE GREATEST LOVE

Two Poems

A mother's love!
If there be one thing pure,
Where all beside is sullied,
That can endure,
When all else passes away;
If there be aught
Surpassing human deed, or word, or
 thought,
It is a mother's love.

* * *

A mother's love—how sweet the
 name!
What is a mother's love?
A noble, pure, and tender flame,
Enkindled from above,
To bless a heart of earthly mold;
The warmest love that can grow
 cold:—
This is a mother's love.

—Selected.

You may bury the frail tenement of clay that a good man lives in, but you cannot get rid of his influence and example. Paul was never more powerful than he is today.—D. L. Moody.

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ST. CATHERINE'S SCHOOL, Rte. 2, Richmond, Va., $800.
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Mission School

Rev. James Preston Burke, Rector
Valle Crucis, North Carolina

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The school solicits students who can meet the requirements, physical, intellectual and moral.

Accommodations for 45 boarders.

Terms $200 a year.

For further information apply to the principals.

S. Isabel Graves, Secretary
Virginia Bouldin, Treasurer

QUOTA AND RECEIPTS FROM ALL PARISHES AND MISSIONS IN THE DIOCESE

CHARLOTTE CONVOCATION

	Quota	*Paid*
Ansonville—All Souls	$ 204.00	$ 110.00
Burlington—Holy Comforter	1,842.00	308.62
Charlotte—Chapel of Hope	150.00	37.50
Charlotte—Holy Comforter	3,180.00	175.00
Charlotte—St. Andrew's	120.00	30.00
Charlotte—St. Martin's	2,634.00	540.00
Charlotte—St. Mary's	100.00	36.67
Charlotte—St. Peter's	7,702.00	2,076.00
China Grove—Ascension	168.00	59.95
Cleveland—Christ	360.00	60.00
Concord—All Saints'	1,164.00	217.50
Cooleemee—Good Shepherd	450.00	112.50
Davie County—Ascension	156.00	41.25
Elkin—Galloway Memorial	25.00	7.20
Germantown—St. Philip's	90.00	22.75
Greensboro—Holy Trinity	3,321.00	277.00
Greensboro—St. Andrew's	1,752.00	14.00
Hamlet—All Saints'	240.00	--------
High Point—St. Mary's	1,000.00	113.50
Iredell Co.—St. James'	100.00	14.21
Laurinburg—St. David's	120.00	--------
Leaksville—The Epiphany	588.00	400.00
Lexington—Grace	1,102.00	167.33
Mayodan—Messiah	270.00	6.50
Mecklenburg Co.—St. Mark's	300.00	75.00
Milton—Christ	60.00	--------
Monroe—St. Paul's	600.00	127.90
Mt. Airy—Trinity	240.00	--------
Reidsville—St. Thomas	600.00	75.00
Rockingham—Messiah	816.00	--------
Rockingham Co.—St. Andrew's	10.00	2.55
Rowan Co.—St. Jude's	48.00	--------
Rowan Co.—St. Matthew's	120.00	50.00
Salisbury—St. Luke's	3,180.00	472.00
Salisbury—St. Paul's	216.00	--------
Salisbury—St. Peter's	84.00	--------
Spencer—St. Joseph's	25.00	--------
Spray—St. Luke's	480.00	152.67
Statesville—Trinity	150.00	--------
Stoneville—Emmanuel	24.00	3.60
Union Co.—St. Timothy	48.00	--------
Wadesboro—Calvary	1,134.00	3.58
Walnut Cove—Christ	240.00	10.00
Winston—St. Paul's	3,780.00	945.00
Woodleaf—St. George's	57.00	14.25
Totals	$39,005.00	$6,759.03

RALEIGH CONVOCATION

	Quota	*Paid*
Battleboro—St. John's	$ 368.00	$ 91.95
Chapel Hill—Chapel of Cross	1,255.00	313.80
Duke—St. Stephen's	606.00	--------
Durham—St. Philip's	5,244.00	1,336.00
Enfield—Advent	456.00	76.00
Franklinton	--------	--------
Halifax—St. Mark's	264.00	66.00
Henderson—Holy Innocents'	3,312.00	552.00
Hillsboro—St. Matthew's	1,152.00	250.00
Jackson—Our Savior	240.00	--------
Kittrell—St. James'	$ 132.00	$ 15.00
Lawrence—Grace	96.00	20.65
Littleton—St. Alban's	300.00	95.00
Louisburg—St. Paul's	600.00	23.65
Middleburg—Heavenly Rest	60.00	7.00
Northampton Co.—St. Luke's	132.00	--------
Orange Co.—St. Mary's	30.00	15.00
Oxford—St. Stephen's	1,668.00	412.01
Pinehurst	--------	--------
Pittsboro—St. Bartholomew	468.00	111.00
Raleigh—Christ	6,675.00	1,602.15
Raleigh—Good Shepherd	5,016.00	306.50
Raleigh—St. Mary's	1,200.00	330.50
Raleigh—St. Savior's	300.00	64.00
Ridgeway—Good Shepherd	216.00	--------
Ringwood—St. Clement's	42.00	--------
Roanoke Rapids—All Saints'	1,800.00	--------
Rocky Mount—Good Shepherd	3,786.00	1,262.00
Roxboro—Mission	72.00	--------
Sanford—St. Thomas'	150.00	37.50
Scotland Neck—Trinity	1,590.00	45.99
Selma—St. Gabriel's	10.00	8.00
Smithfield—St. Paul's	561.00	65.00
Southern Pines—Emmanuel	300.00	--------
Speed—St. Mary's	120.00	20.00
Speed—St. Matthew's	108.00	18.00
Spring Hope—St. Jude's	108.00	--------
Stovall—St. Peter's	210.00	--------
Tarboro—Calvary	4,000.00	731.70
Townville—Holy Trinity	300.00	--------
Wake Forest—St. John's	60.00	--------
Warrenton—Emmanuel	1,438.00	--------
Weldon—Grace	948.00	79.00
Wilson—St. Timothy's	2,472.00	200.00
Total	$47,898.00	$8,155.40

COLORED CONVOCATION

Charlotte—St. Michael and All Angels	$ 234.00	$--------
Durham—St. Titus'	70.00	--------
Greensboro—Redeemer	10.00	--------
Henderson—Resurrection	10.00	--------
Littleton—St. Anna's	15.00	2.50
Louisburg—St. Matthew's	45.00	1.00
Monroe—Holy Trinity	42.00	--------
Oxford—St. Cyprian's	19.00	--------
Pittsboro—St. James'	13.00	5.50
Raleigh—St. Ambrose	237.00	2.00
Raleigh—St. Augustine's	900.00	247.50
Rocky Mount—Holy Hope	18.00	9.00
Salisbury—St. Philip's	5.00	--------
Satterwhite—St. Simeon's	13.00	--------
Statesville—Holy Cross	20.00	3.50
Tarboro—St. Luke's	150.00	12.50
Warren Co.—St. Luke's	1.00	--------
Warrenton—All Saints'	57.00	1.00
Wilson—St. Mark's	85.00	28.40
Winston—St. Stephen's	6.00	--------
Total	$1,950.00	$ 312.90

Total quota $88,853.00; Total paid, $15,227.33

J. RENWICK WILKES, Treasurer,
Nation-Wide Campaign Fund.

April 20th, 1924

AT THE FONT

Before the font and chancel's front,
I saw the mystic rite;
And heard the Triune blessing fall
Upon a babe in white.

Sweet was its smile, and, free from guile
And sin's seductive charm,
It lay amid the circling folds,
Upon a surpliced arm.

A gentle grace o'erspread its face,
Soft as the tints of skies
The sunset paints; like jewels set,
Shone out its sparkling eyes.

Like sun-kissed sand along the strand,
Lay tangled threads of hair;
Some twined in tiny curls, and some
Fell on a brow so fair.

'Twas there, among that goodly throng,
I heard the sponsor's vow;
And there, too, saw God's servant sign
Christ's cross upon its brow.

Oh, babe of earth, another birth,
The new, this day is thine;
Since on Thy little brow was set
The sign and seal divine.

Let shame ne'er sear, nor misdeed mar,
Nor lust nor pride embrown;
But keep it pure, if thou some day
Would change it for a crown.

—Charles S. Hurt.

Richmond, Virginia.

CAMP FINNEY

As this issue is about to go to press, an announcement has been received concerning Camp Finney at Little Switzerland, North Carolina, to open June 23 and close July 5. This camp for Church boys between the ages of 15 and 21 had a successful beginning last year, indications pointing to an equal success this summer, and that the full quota of sixty boys will soon be filled. Most of last year's campers, it is learned, are planning to return this year. The announcement contains the gratifying news that the personnel will be the same as that of last year, viz.: Director, Mr. C. Lawson Willard of St. Stephen's College; associate director, Professor J. B. Eppes of the U. S. Naval Academy; chaplain, Rt. Rev. Edwin A. Penick. Further announcement will be made in the next issue of this paper. Meanwhile, any further information may be had on application to the general chairman, Mrs. G. S. Lindgren, Box 615, Charlotte, North Carolina.

Fifteen men of St. Stephen's Church, Newton, Iowa, who meet frequently to discuss the conditions of the parish, gave a dinner which they cooked themselves, and are now undertaking to excavate a basement for the church, doing all the work themselves.

It is not often realized how many Church people are rendering "social service." At a luncheon given in Louisville, Kentucky, to which were invited all social workers who were communicants, and all the rectors, 31 people were present, two-thirds of whom were paid professional workers in some phase of social service.

Candidates and postulants are asked to keep the Publicity Department, 281 Fourth Avenue, New York, informed of their correct address, in order that the official bulletins of the National Council may be sent to them.

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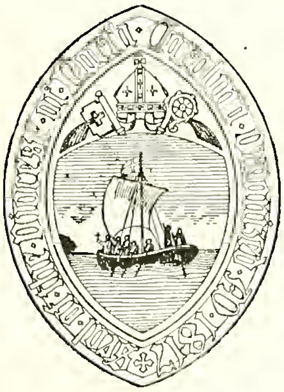
THE CAROLINA CHURCHMAN

Vol. XV RALEIGH, N. C., SEPTEMBER, 1924 No. 5

Published in the Interest of the Diocese
of North Carolina



Souls of the Righteous

What could they lack,
  Safe in the Hands of God
Whom to have known is Life
  Which is Its Own reward?

How should we yet perceive,—
  Shadows of earth between—
That beatific Light
  Flooding the things unseen?

Where might His people find,
  Save on their Saviour's Breast,
God's yet remaining, though
  Often earth-broken, rest?

Why should it seem awhile,
  Even to us, they died?
These only have waked up
  Now,—surely satisfied!

—*Lilla Vass Shepherd.*

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Applications now being received for 83rd Annual Session which opens September 18, 1924. Only 200 resident students can be accepted.

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FIFTY-FOURTH ANNUAL STATEMENT

Assets	$1,221,109.25
Capital Stock	400,000.00
Reserve	389,357.88
Surplus to Policyholders	831,751.37

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For further information, address Miss Gladys M. Fry, Ex. Secy., 908 Fern St., New Orleans, La., until July 1st; after that date, Monteagle, Tenn.

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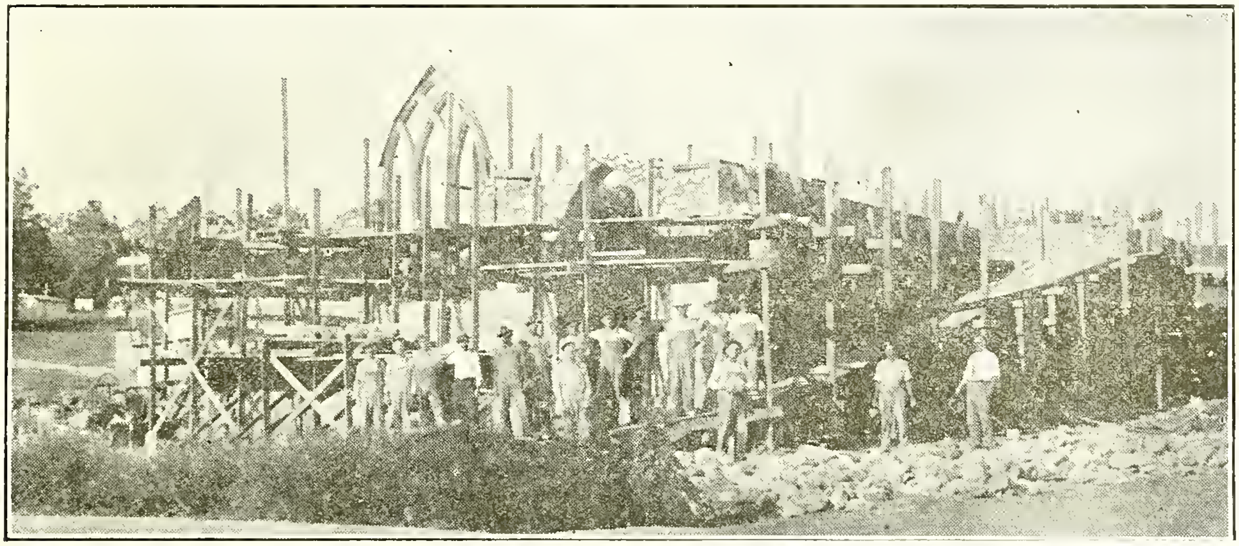
THE HEADMASTER.

THE CAROLINA CHURCHMAN

Organ of the Diocese of North Carolina and the Thompson Orphanage



The new St. Luke's, Spray, in process of construction. Bishop Penick was assisted by local and out-of-town clergy in the laying of the cornerstone, September 14th

EMMANUEL CHURCH, WARRENTON, CELEBRATES ONE HUNDREDTH ANNIVERSARY

The one hundredth anniversary services of Emmanuel Church were held on Sunday August 3rd, the Church having been consecrated on the first Sunday in August, 1824, by the Rt. Rev. John Stark Ravenscroft, first Bishop of North Carolina. The morning service at eleven o'clock was conducted by the Rector, Rev. B. N. DeFoe Wagner. His eloquent sermon on "Mastering Memories," from the text "It is good to be here," developing his theme from the thrilling experiences of St. Peter, one of the three witnesses of the Divine Transfiguration, was followed by a celebration of the Holy Communion. The following lines written by Rev. Mr. Wagner were sung immediately before the sermon.

Emmanuel Centennial Lyric

1

God of our fathers, Lord enthroned o'er all;
Lo, we Thy sons in this Thy temple meet;
Before its holy altar-shrine to fall,
Off'ring devotion as the incense sweet.

2

Jesus, Emmanuel, through these hundred years
A myriad of Thy mercies didst reveal;
Dispelling by Thy presence gloom and fear;
Heirs of a hallowed past before Thee kneel.

(Continued on page 6)

Prayer For St. Luke's, Spray

"O, Almighty God, Who has promised through Thy son Jesus Christ, to be with thy Church to the end of the world, we beseech Thee to bless the work that has been undertaken in Thy name at St. Luke's Mission, Spray. Direct and prosper it with Thy continual guidance, give wisdom to those in authority and to all Thy children in this place, a full measure of love and steadfastness in well doing. And grant that the building to be erected to Thy glory may be faithfully used to the service of man and the setting forth of Thy Kingdom, through Jesus Christ our Lord, Amen."

YOUNG PEOPLE'S LEAGUE CONVENTION

"On to Greensboro" is the slogan for all the Young People's Leagues of the diocese. It is expected that about 300 boys and girls will attend. They will arrive in Greensboro in the afternoon of November 7th. At 7:15 there will be a banquet at the Y. W. C. A. hut. At 7:30 next morning there will be a corporate communion at Holy Trinity Church. After breakfast there will be a morning business meeting. The convention will close by noon. The guests will be entertained by the Young People's Leagues of the two parishes, St. Andrew's and Holy Trinity. Many of the clergy are expected to attend.

The most dangerous multiplication in mathematics is that used in computing the increase of the unfit.

THE CORNERSTONE OF THE NEW ST. LUKE'S EPISCOPAL CHURCH LAID SEPTEMBER 14

Rain Causes Program for Occasion to be Shortened—History of Church is Very Interesting

A steady drizzle of rain made necessary the shortening of the program arranged for the laying of the cornerstone of the new St. Luke's Church, Spray, on Sunday afternoon, September 14, but it could not dampen the enthusiasm of those who assembled to rejoice at the celebration of this event. At 3:30 the vested choir followed by Rev. W. R. Roach, of Martinsville, Va., Rev. W. J. Gordon, the Ven. W. H. Hardin, of Salisbury, and the Rt. Rev. Edwin A. Penick, Bishop Coadjutor of North Carolina, singing "Onward Christian Soldiers," marched to the corner of the building and the Bishop began the service with the special sentences. Rev. Mr. Roach read the 122 Psalm, Archdeacon Hardin read the Lesson, and Rev. Mr. Gordon took the prayers. Rev. W. L. Sherrill, of the Leaksville Methodist Church, brought a greeting from the Ministerial Association of the two towns to which Archdeacon Hardin responded. Mr. John W. Dillon, chairman and treasurer of the building fund, made a brief statement of the financial situation and acknowledgment was made to the Marshall Field Company for the gift of the lot, to Mr. Karl Bishopric for the gift of a rectory lot, to Mr. J. W. Hopper, the architect, for the gift of his time and talents, and to others who in many ways had made the building possible.

Within a copper box, the gift of the local tinner, were placed the customary articles: A Bible, the gift of the late Mr. John J. Swann, a Prayer Book which had been used for ten years in the chancel of the present church, the history of the congregation, the names of the church committee and of the building committee, copies of the local papers and the names of all who had in any way contributed to the building. This was sealed within the aperture behind the cornerstone of Salisbury granite, the gift of Mr. E. D. McCall. This stone is engraved on the front with a cross, the name of the church, and the year, and on the side with the twentieth verse of the second chapter of Ephesians. The granite, though polished, is of the same material of which the new Chapel of the Cross, Chapel Hill, is being built.

Following the placing of the cornerstone, Bishop Penick made a brief address on the characteristics and teaching of St. Luke, stressing the point that this Church bearing the name of the "beloved physician," stands on a conspicuous corner of a busy highway as a constant witness of the truth of the Incarnation of the Son of God.—The Arrow, Spray, N. C.

A History of the Congregation

(A copy of this was placed in the cornerstone of the new St. Luke's Church.)

There are no written records of the early ministrations of the Episcopal Church in Spray, but it is generally agreed that during the years 1904-1906, while the Rev. N. Lawton Mellichampe was rector of the church of the Epiphany, Leaksville, there was a Sunday-school begun at what is called "The Red Schoolhouse" on Morgan street, where a school was held each Sunday and service once a month, and that in 1906 the foundation of the present Church was laid on Flint Hill and the building erected a year or more later. On the parish register of the Leaksville Church is the record of the confirmation in 1884 of Mrs. Micky Brim, "from the factory," and she is probably the first person from Spray who became a communicant of the church.

The Sunday School at the Red Schoolhouse, though promoted by the Rev. Mr. Mellichampe, was under the supervision of Mr. Foster N. Cox, who was also teacher of the Bible class and director of a boy's club. He was assisted in the teaching by his mother and other members of the Leaksville congregation.

The present Church on Flint Hill was built by the gifts of the public. A grant was made by the Spray Land and Water Company of a piece of land to be used for church purposes. At the first meeting held to raise funds for building, twelve dollars was given and each person present pledged one dollar for that year and "as much as possible" for each succeeding year until the payments were completed. The foundations and sills were the gifts of the late Mr. J. Sanford Patterson.

The site on Flint Hill was chosen because it seemed that part of Spray where the need was greatest and the people most neglected, and a small frame building, 20x30, glorified by the cross above her, became another center of work in the Master's name.

Mr. Mellichampe was succeeded by the Rev. Homer Leach Hoover, who as resident minister in Leaksville for two years, gave a monthly service to St. Luke's, and in 1909-10 the Rev. G. M. Tolson lived, as first resident minister, in Spray eight months, having charge of Leaksville also.

In December, 1910, the Rev. William Jones Gordon came to Spray, making his home with his mother and sister on Flint Hill. Through the courtesy of Marshall Field & Company a four-room cottage directly back of the church became available as a Parish House, and with these two small buildings as equipment the Episcopal Church began her concentrated work in Spray, and with these material tools she has labored until the present with its promise of a new, glad day unfolding before us.

In 1910 the membership of this Church was represented by the families of the Elliotts, the Stevensons, the Thompsons and the McRaes, by Miss Roxie Riddle and a governess in the home of Mr. C. N. Fraker, and Margaret, Priscilla and Helen Fraker. Within a few years, with the exception of Mrs. Stevenson and her daughter and Miss Riddle, all of these people had moved away. Acknowledgment should be made to Mr. E. D. Pitcher for his help in the financial situation in this emergency.

At this time there had been three private baptisms, but not a single baptism, confirmation, marriage or funeral in the church. Since then there have been 197 baptisms, many of them by immersion, and 161 confirmations. In Mr. Gordon's early ministry here a very simplified form of service was used. For several years only the 23rd Psalm was read both morning and evening, the general confession was repeated a few words at a time, after the minister, and the same hymns were sung over and over again until not only those who were unfamiliar with the Church's services could take part, but also those who could not read. At the evening service still the shortened form and the mission hymnal were used, but for morning prayer the beautiful liturgy of the Church is followed in its fullness. A striking evidence of this development is the fact that in the absence of the minister, three of the

(Continued on page 14)

RECTOR OF ST. MARY'S SCHOOL RECEIVES A MASTER'S DEGREE

Rev. Warren W. Way, Rector of St. Mary's School, Raleigh, N. C., for the past three summers has been studying at the University of Chicago. At the August convocation of the University he received the degree of master of arts. Rev. Mr. Way went into school work directly from pastoral life, and therefore had not taken any extra collegiate work save his four years at college and three years at the seminary.

At The Valle Crucis Conference

The first Religious Educational Conference to be held by the Diocese of Western North Carolina at Valle Crucis was considered a distinct success. During the conference seventeen clergy were present; one from the diocese of South Carolina, two from upper South Carolina, seven from Western North Carolina and seven from North Carolina. From our diocese were Archdeacon Hardin, Rev. Dr. Hughes, Rev. Messrs. Gribbin, Goold, Trott, Shannonhouse and Harding Hughes.

There were also quite a number of lay women from our diocese, thereby giving us at least one-fourth of the members present.

Rev. Mr. Gribbin gave a series of lectures on the Bible.

CONTRACT SIGNED FOR CHAPEL AT SAMARCAND

Friends of the School for Girls at Samarcand, who have contributed to the chapel to be built there, will be glad to learn that the contract has been signed for its erection, and work on it commenced. Samarcand chapel will cost $6,800. It will be a beautiful building and a great aid to Miss McNaughton in her work. About one half the money necessary has been contributed by churches and individuals of all denominations.

The King's Daughters, an undenominational organization, have made themselves responsible for the balance, as they are deeply interested in a speedy fulfillment of the wish of the Samarcand School Board, to have a chapel. Donations from individuals and clubs, desiring to aid in defraying the balance of money necessary for this work of general interest, will be gladly received by the treasurer for the chapel fund, Mrs. Wm. H. S. Burgwyn, 116 New Bern Avenue, Raleigh, N. C.

M. S. Weaver, contractor for this work, has been liberal in his terms and H. C. Linthicum, architect, has generously and gratuitously given his services, presenting the plans for the chapel and all documents necessary for its completion.

Signed,
LEWIS N. TAYLOR.
August 23, 1924.

WIN STATE CHRISTIAN ENDEAVOR BANNER AGAIN

The Young People's Society of St. Andrew's Church, Greensboro, which is affiliated with the Christian Endeavor Society of North Carolina, is rejoicing over the fact that they have won the State Banner the second time. This was awarded to them at the All South Convention held in Richmond, June 10th for the "Best Piece of Work" for the past year. Last year the banner was awarded to the St. Andrew's Society when the State Convention was held in Greensboro.

The St. Andrew's Society was organized a little over two years ago and during the whole time has never missed holding the regular prayer meeting for forty-five minutes beginning one hour before the Sunday night service. This meeting is conducted entirely by the young people. In the absence of the rector the young people have had charge of the mid-week prayer meetings. Song and prayer services have been held at the Masonic Home, District Nurse Tubercular Home, Convict Camp and at the homes of many shut-ins of the city.

Each Thanksgiving they take their quota of baskets to fill for the unfortunates of the city and at Christmas have sent boxes to the Seaman's Institute, to missionaries of our own church in the mountains of Virginia and when St. Andrew's Parish sent a large box of hospital supplies to the China Inland Mission, the young people materially assisted.

Among their most interesting pieces of work is the support of a Bible Woman to assist Rev. Dr. Benj. Ancell in his work at Yangchow, China. This was undertaken as soon as the organization of the society was effected and has been faithfully kept up.

The young people are always at the call of the Rector to undertake anything for the good of our beloved Church and the spread of the Gospel of our Lord and Saviour Jesus Christ.

Tho' the membership is not large the interest is keen as is shown by the attendance at both prayer meetings and monthly business meetings. All plans are worked out at the business meetings and informal socials are held at the close of the business sessions. Members are allowed to invite their friends to all meetings. A general get-together meeting is held quarterly at some place which a member of the City Union of C. E. Societies may desire. This meeting is held on the same plan as that of the individual society as stated above. The St. Andrew's Society entertained the City Union last time, June 8th, at the Odell Country Club and nearly a hundred representatives of the different societies of the city were present as well as a large delegation from the City Union of High Point.

CLARENCE D. BLAIR,
President St. Andrew's C. E. S.

THE SITUATION AT CHAPEL HILL

The Chapel of the Cross began its work in 1848, and for sixty years thereafter it was carried on quietly but effectively among the students, many of whom are now numbered among our clergy, and still more among our most active laymen. During this long period the expenses of upkeep of the parish were borne by the local congregation, but in 1909 came a marked change. The general Church then took the position that not only was it not fair to allow the local parish to bear all the expense of the work, but that the strategic position of the parish, at the State University, was such that the work should be fostered and greatly extended, on account of its great potential value to the future of the Church in the whole State.

Under this wise policy the development has been rapid. In 1914 the local parish, unaided, built a new and much needed Rectory. In 1915-16 the Battle Memorial Parish House was erected, almost entirely by the gifts of generous friends. This house, though necessarily small, has been indispensable in the work of the Church, and of great value also to all kinds of community enterprises, as it was the first thing of the kind in Chapel Hill.

But the University has grown, and the number of students is three times what it was in 1909. The parish has also grown, and the old Chapel of the Cross and its Parish House became too small, so plans were made for a larger plant. Many were opposed to any mutilation of the old Church, however, and at this juncture Mr. Erwin came to the rescue and offered to build an entirely new and most beautiful Church, of reddish Salisbury granite, thus allowing the old Church to be retained intact as a Chapel for Lenten services, small meetings, etc., and as a Sunday School Auditorium.

Under the terms of the covenant made with Mr. Erwin, however, the Parish was to undertake the construction of an enlarged parish house, of brick, connecting the new church with the old at the rear, and a stone cloister connecting them at the front. This makes a quadrangular group of very effective design, surrounding a court in the center.

The Building Committee of the Parish, therefore, has to find funds for building the parish house and the cloister, for paying for the additional land necessary, for providing the heating plant, fixtures, etc., for furnishing the parish house, and for making certain necessary repairs to the old church, such as strengthening the tower.

The expense of all this will total close to $50,000. While the local parish has subscribed liberally, the committee is of course obliged to seek most of the money among generous-minded friends of the Church who have the vision to see what the plant in Chapel Hill may be made to mean to the Church in this State, and it therefore issues an urgent appeal for generous aid, because the work is approaching completion and the bills have wiped out the amount already raised, about $28,000.

It is earnestly desired that enough money be raised immediately to make the final loan, necessary to complete the work, not too large for the local parish to carry.

A significant feature of the matter is that more than $800 has been given by members of other denominations, showing the confidence they have in the essential usefulness and sanity of the work done by the Church at Chapel Hill. With a continuation of this work, in the greatly enlarged and most beautiful plant, which stands as the tribute of successful and practical men and women to their faith in religion as the highest quality in life, who can predict what the harvest will be?

A. H. P.

REQUEST FOR SERMONS ON SABBATH OBSERVANCE

The hearts of the women of the State W. C. T. U. are burdened because of the prevalent desecration of the Sabbath Day. We feel that all our forces and influences for good should be arrayed against this pernicious tendency of our time.

To that end we are asking you to publish in your paper this call to every minister of your denomination to preach at least one ringing sermon this year on the subject of Sabbath Observance. We are sending a like request to other denominational papers.

We realize that our preachers are already burdened with a multiplicity of "Special Sundays," and so we would not set any one day for this sermon, but let it be done according to the convenience and the conscience of the individual minister.

We thank you, and we thank those ministers who co-operate in this movement for a better observance of God's holy day.

Cordially yours,
EMMA HUTCHINSON,
State Superintendent Sabbath Observance, North Carolina W. C. T. U.
Salisbury, N. C.

A traveling Church normal school is being arranged by the Diocese of Western Michigan for the southern part of the diocese, to reach every section with at least two sessions for instruction.

Emmanuel Church, Warrenton, Celebrates One Hundredth Anniversary

(Continued from page 3)

3

O, Holy Comforter, our Guide and Friend,
O'erflow the confines of this sacred place:
Vouchsafe Thy sevenfold light unto the end,
Till we Christ's glory see with unveiled face.

4

When earthly tabernacles silent lie,
And all our sacraments below shall cease:
Lead Thou to newer temples, fair and high,
Raised up in beauty to eternal peace.
Amen.

The organist and choir did fine work and the old familiar hymns took on new meaning as the congregation joined heartily in the singing. The Church was crowded with an interested and reverent congregation, including many from a distance, and some whose great grandfathers were among the first vestrymen. The light shed from one hundred candles and the flowers arranged in and about the Chancel, added beauty and impressiveness to the service.

In the afternoon, The Centennial Reunion at four o'clock, brought together a congregation which filled the Church to overflowing. The gallery was occupied by the colored people, most of them members of All Saints Church, which was started as a mission years ago, by members of the congregation of Emmanuel and has grown to be an independent Church. After a welcome by the Rector and a selection at the organ by Miss Alice Vaiden Williams, who was organist when a school girl here.

Fraternal greeting from the other Churches were extended. Rev. T. J. Taylor, D.D. representing the Baptist, Rev. J. T. Gibbs, D.D. the Methodist, and Mr. James Moore the Presbyterian. They were warm and sincere, going straight to the hearts of those to whom they were addressed and cementing the good fellowship, already existing between them.

A paper was read by Mr. Walter G. Rogers, Senior Warden, containing a condensed history of the Parish from the time it was organized in 1821 to the present date. The closing address was made by Rev. Louis N. Taylor of Roanoke Rapids, in which he treated the future work of the church. Steeped in the history of such a past, the future sends a challenge to the Church today. He made an earnest appeal for aggressive Christian endeavor.

The benediction was pronounced by the Rector and thus ended a service, the memory of which will linger long in the hearts of all present.

"Emmanuel, Emmanuel
'God with us yet' we pray:
The music of the sweet toned bell
Peals out in praise today.

O memories, dear memories;
How ye around us throng!
As one of many centuries
Ends with thanksgiving song."

H. B. A.

REV. WALTER J. SMITH

Resolutions adopted by the Vestry of St. Peter's Episcopal Church at meeting held August 18, 1924:

Whereas, the Rev. Walter Johnston Smith, after 44 years of faithful service as Deacon and Priest, has gone to his reward and entered the life eternal; and

Whereas, his successful administration of the Thompson Orphanage, covering a period of over 20 years, brought him into close contact with this church and vestry; and

Whereas, he by his kindness, his loyalty to the Church and his gentleness of spirit, endeared himself to all who were privileged to know him; therefore, be it

Resolved, that we hereby express our sincere appreciation of his labors in the Church and for the orphans, our thankfulness for the example of his earnest Christian life and character, and our gratefulness for his friendship; be it further

Resolved, that these resolutions be spread upon our minutes, a copy sent to his family, and that they be published in the Carolina Churchman.

By the Vestry,
J. L. STATEN,
G. S. LINDGREN,
Wardens.
JAS. T. McADEN, Secretary.

HOME COMING AT ST. JAMES, SHINNVILLE

Annual Event Observed With Fitting Ceremony Sunday at Old Episcopal Church at Shinnville—Brief History of Church Given.

Annual "Home-Coming Day" was observed with fitting ceremony at old St. James Episcopal Church, Shinnville, on Sunday, August 17, Rev. John L. Saunders, of Massey, Maryland, a native of this section, preaching at the morning service. A picnic dinner was served at noon on the Church grounds and following this there was an informal fellowship meeting at which talks were made by Rev. R. G. Shannonhouse, of Pittsboro, rector of St. James 26 years ago, and by other friends of the Church. About 600 people were present for the home-coming.

The service Sunday marked the formal close of a week's mission conducted at St. James by Rev. Mr. Saunders, who entered the ministry from the Church at Shinnville. Rev. Mr. Saunders' closing message was one deeply inspiring, and dealt with the Christless life.

He treated, in an unusual manner, the well-known account of Mary's loss of her Son, Jesus, whom she sought sorrowing, and whom she found after three days in the temple with the learned men.

In the fellowship meeting Sunday afternoon, Rev. Thomas L. Trott, rector of Trinity Episcopal Church, Statesville, and of St. James Church, presented a number of speakers who reviewed, briefly, the early days in the life of the little Church community.

The history of old St. James is an interesting one, revealing, as it does, the fascinating story of men and women who, loyal to the faith of their fathers, established themselves in this community and founded a Church for the worship of God. Since that time, others just as loyal and as deeply consecrated to service have carried forward the work begun more than 124 years ago, until today old St. James stands as a living memorial to those who gave it birth.

As the first rector of St. James, Dr. Wetmore served the people faithfully for 30 years. Churches were very few at this time and Dr. Wetmore preached not only in the church but in the homes and school houses which were scattered all over Iredell and Rowan counties.

Since that time a number of rectors have served St. James, among them being the following: Rev. E. P. Green, Rev. Bruce Owens, Rev. R. G. Shannonhouse, Rev. E. L. Ogleby, Rev. R. P. Eubanks, Rev. E. A. Osborne, Rev. W. J. Wright, Rev. Thos. L. Trott. St. James has also sent several young men into the ministry.

EVERY SUNDAY IN OCTOBER A BISHOP TUTTLE SUNDAY

The Bishop of the diocese asks all the children of the dioceses to remember the Bishop Tuttle Memorial every Sunday in October and to give their offerings on those Sundays toward the great memorial for the great Presiding Bishop, who always so greatly loved all the children of the Church.

"A MONTH OF SUNDAYS FOR BISHOP TUTTLE." Let us all remember that.

JOS. BLOUNT CHESHIRE.
September 10, 1924.

Undue sentimentality may be a weakness of the social worker; but social work in which the heart does not enter lacks the great leaven.

CHRIST CHURCH, RALEIGH, N. C.

The rector returned from Little Switzerland, where he spent the month of August, the first day of September. He went away rather jaded, but came back looking fresh and fit. During his absence the parish was in charge of Rev. Mr. Lackey, who took July as his vacation period.

The work in the parish is getting back to its old pace, now that the members are back from their vacations and the weather is cooler. But all through the summer the congregations were good. As a matter of fact, the congregations at Christ Church during the summer are notable; visitors have frequently remarked upon the fact.

The parish has lost some valuable members within the past few months. In the spring Mr. and Mrs. Virgil St. Cloud moved to Charlotte, where Mr. St. Cloud assumed the management of the Selwyn Hotel. And in June Mr. William H. Williamson, for more than twenty years a vestryman of the parish, also moved to Charlotte. And now Mr. and Mrs. Harry Adams and Mr. Ed. Bray are moving to Atlanta the first of October. Mr. Adams is the faithful and efficient Superintendent of the Church School, also a vestryman. And Mr. Bray is the Assistant Superintendent of the Church School. And Mrs. Adams was an exceedingly active and useful member of the parish. The parish will sadly miss these faithful and conscientious workers. They have left their impress for good.

Deaconess Peet, a graduate of St. Faith's Training School, New York, succeeds Deaconess Mitchell in the work at St. Saviour's. The work proved too hard for Deaconess Mitchell. Deaconess Peet comes to us with high recommendations, and has entered upon her work with zest. The parish gives her a hearty welcome.

HOLY COMFORTER, BURLINGTON

The kindergarten which the Church of the Holy Comforter operated so successfully and with such excellent community results last year has been reopened with a full membership. Mrs. Wellington Ogden, of Lynchburg, is the teacher. No restrictions are made as to denomination, and there are children from practically every Church in the city enrolled. This is a free community kindergarten made possible by the Holt Missionary Fund, and is an interesting and unique parish enterprise.

Mr. Worth Wicker, who assisted the rector during the summer so acceptably, has returned to the Virginia Seminary to take up his theological studies.

What are some of the privileges of the righteous?—Psalm 34: 15-22.

THE BISHOP'S APPOINTMENTS 1924

Sept. 28, Sunday a. m.—Williamsboro.

Sept. 28, Sunday p. m.—Townesville.

Oct. 5, Sunday a. m.—Northampton County, St. Luke's.

Oct. 5, Sunday p. m.—Roanoke Rapids.

Oct. 6, Monday p. m.—Weldon.

Oct. 8, Wednesday—New York House of Bishops.

Oct. 10, Friday—New York House of Bishops.

Oct. 12, Sunday a. m.—Hillsboro.

Oct. 12, Sunday p. m.—Orange County, St. Mary's.

Oct. 15, Wednesday p. m.—Ringwood.

Oct. 16, Thursday p. m.—Battleboro.

Oct. 17, Friday p. m.—Spring Hope.

Oct. 19, Sunday a. m.—Wilson, St. Timothy's.

Oct. 19, Sunday p. m.—Smithfield.

Oct. 26, Sunday a. m.—Duke.

Oct. 26, Sunday p. m.—Selma.

Nov. 2, Sunday a. m.—Jackson.

Nov. 2, Sunday p. m.—Halifax.

Nov. 9, Sunday a. m.—Tarboro; Calvary Church and Missions.

Nov. 21, Friday p. m.—Middleburg.

Nov. 23, Sunday a. m.—Oxford, St. Stephen's.

Nov. 23, Sunday p. m.—Stovall.

Nov. 30, Sunday a. m.—Scotland Neck.

The holy communion will be administered at all morning services. At every service the offerings of the people will be received for the work of the diocese. The clergy are requested to give notice of these services and of the offerings to be taken. The clergy will appoint such hours for the services as local conditions may require.

JOS. BLOUNT CHESHIRE,
Bishop.

Ravenscroft, July, 1924.

AT THE SEWANEE CONFERENCE

Those who attended the Young People's Conference at Sewanee from the whole State of North Carolina: Patty Arrington, Rocky Mount; Eliza Capehart, Roxobel; Ellis Covington, Raleigh; Mrs. W. H. Von Eberstein, Washington; Bradley Gilbert, New Bern; John W. Graham, Edenton; Bill Graham, Edenton; Harriet Newberry, Columbia; Eugenia Sessoms, Windsor; Helen Tatum, Columbia.

Those who attended the Adult Conference from the whole State: Carrie McIver Wilkes, Charlotte; Rosaline Wilson, Winston-Salem; Mrs. W. H. Lumpkin, Asheville; Rev. E. T. Jillson, Hertford; Elizabeth Tucker, Plymouth; Mrs. Louis Crawford, Hertford.

LIST OF VISITS OF THE BISHOP COADJUTOR FOR OCTOBER, NOVEMBER, AND DECEMBER, 1924

Sunday, September 28—St. Mary's High Point.

Sunday, October 5—Mercersburg Academy.

Wednesday, October 8—House of Bishops, New York.

Thursday, October 9—House of Bishops, New York.

Sunday, Oct. 12—A. M. St. Peter's, Salisbury; P. M. St. John's, Salisbury; P. M. St. Joseph's, Spencer.

Wednesday, October 15—St. Luke's, Spray, Corner-stone.

Sunday, October 19—A. M. All Soul's, Ansouville; P. M. Albemarle.

Sunday, October 26—A. M. Christ Church, Cleveland; P. M. St. Mathews, Rowan County.

Sunday, November 2—A. M. St. Paul's, Goshen; P. M. St. Mark's, Roxboro.

Friday, November 7—Young Peoples Fellowship Convention, Greensboro.

Saturday, November 8—Young Peoples Fellowship Convention, Greensboro.

Sunday, November 9—A. M. Southern Pines; P. M. Samarcand.

Tuesday, November 11—Synod, Wilmington.

Wednesday, November 12—Synod, Wilmington.

Thursday, November 13—Synod, Wilmington.

Sunday, November 16—N. W. C. South Carolina, through Friday, November 21.

Sunday, November 23—A. M. Trinity, Mount Airy; P. M. Christ Church, Walnut Cove.

Monday, November 24—St. Phillip's, Germantown.

Sunday, November 30—A. M. St. James', Iredell County; P. M. Trinity, Statesville.

Sunday, December 7—A. M. Good Shepherd, Cooleemee; P. M. Advance.

Sunday, December 14—A. M. St. Paul's, Winston-Salem; P. M. Holy Trinity, Greensboro.

Sunday, December 21—A. M. Ascension, China Grove; P. M. All Saints, Concord.

Sunday, December 28—A. M. St. Peter's Charlotte; P. M. Chapel of Hope, Charlotte.

ST. MARTIN'S CHURCH, CHARLOTTE, N. C.

During the summer months an addition has been made to the Parish House of a room 20x36 feet, which will be used for the Primary Department of the Sunday school. This building is being attractively furnished for the little children, and it is expected to have an enrollment of fifty in this department this winter.

Palliative charity may be beautiful; but there is more sense in prevention.

The Woman's Auxiliary

Pres., Mrs. W. W. Way, Raleigh
Treas., Mrs. C. M. Parks, Tarboro

SPECIAL REQUEST FOR PRAYER

Mrs. Way asks that the prayer for St. Luke's, Spray, be used by every member of the Auxiliary. The work on the Church is begun, the lot for the Rectory is provided. Let each do her part for the completion of the work.

The Executive Meeting of the Diocesan officers of the Woman's Auxiliary was held in Christ Church, Parish House, Raleigh, Thursday, September 11th, at 10:30 a.m.

All Auxiliary money (except the United Thank Offering) should be sent through the Diocesan Treasurer.

THE COMMUNION SERVICE IN MEMORY OF FAITHFUL SERVANTS

Willie H. Tucker, $5.00 in grateful memory of MARIA HILL.

Miss Emma J. Hall, $2.00 in grateful memory of CELIA WATTS.

Mrs. H. B. Hiatt, $1.00 in grateful memory of FANNIE GALLOWAY.

Mrs. George Green, $1.00 in grateful memory of LUCY KERSEY.

Mrs. R. O. Edwards and children, $3.00 in grateful memory of JULIA RANSOM.

He that is faithful in that which is least is faithful also in much—St. Luke XVI, 10.

IN MEMORIAM

The Woman's Auxiliary of St. Andrew's Chapel of East Durham, North Carolina wishes to place on record its sense of loss and personal sorrow in the death of our faithful worker and good friend, Mrs. C. A. Holder.

Since November 11, 1921, the day the Auxiliary was organized, Mrs. Holder has been a faithful and regular member. She has left us the example and inspiration of her life—a life of piety, steadfastness of purpose and faithful to duty.

Her joy in her faith shed itself abroad in a cheerfulness that was contagious. We shall hardly see her like again for all the qualities that endeared her to us and made her a power in the Church and Church School.

MRS. A. E. BURCHAM,
MRS. H. R. BENNETT,
MRS. MARY DEATON.

MRS. BLAIR WRITES OF ST. LUKE'S, SPRAY

Dear Members of the Woman's Auxiliary:

Located on a barren hill, rightly named Flint Hill, at Spray is the 20x30 wooden structure designated as St. Luke's and representing the Episcopal Church.

Over twenty-five years ago the work at Spray was started, but owing to the irregularity of the services and no resident minister little was accomplished until the Rev. Wm. J. Gordon took up the work in 1910. Then to the above mentioned edifice was added a four room mill cottage for a parish house. No provision has ever been made for a rectory, Mr. Gordon and his devoted mother and sister and later his equally splendid wife have had to occupy mill houses which were always needed for the growing industrial work at Spray and only secured through the kindness of the mill owners.

During these years many have been added to the Church membership—people of small means but great interest. Now, indeed the psychological time has come for a new Church, Parish House and Rectory, and the situation is described by Mrs. W. J. Gordon as follows:

"Marshall Field Company gave the diocese a site, most admirably located—we could not desire a more strategic situation—but on condition that by January, 1926, we should have built a church and provided a rectory that the mill cottage occupied by the priest in charge may be released for the use of the employees of the company. In a work of this kind, no building is so needed as a Parish House, not only that reverence for the Church building may be emphasized, but also as an actual working centre. The lot given by the company is large enough for both Church and Parish House, and this month a citizen of Spray—not a member of the congregation—has given a beautiful lot for a rectory. We have not people of influence or means in the congregation—our people are entirely dependent on their daily work—and the textile situation is very discouraging. This work in Priority No. 2 in the diocese and 143 in the General Program, but the national council offers no hope of immediate help, though we do feel very much encouraged by the action of the diocese. The way seemed to open for the beginning of the church building, so in faith, the actual construction was begun on June 16, field rock being used for material. The building committee has bought a truck, one of our young men is driving for a reasonable sum and even the children are spending days in the fields piling rocks. The minimum cost of the church is to be $10,000 we cannot plan or estimate the cost of parish house and rectory until we have some definite assurance of financial help, because our people really are not able to provide them. This is already a large field and should grow constantly and it would be unfortunate not to build for the future. The Church's work in Spray has been for the most part among the most needy of Spray's people, and the little chapel down in the slums, will be used also even when the new church is built. The people of the community are interested in the building plans and will, I am sure, help very definitely."

Those of us who assembled at Spray last spring for the Guilford District meeting of the Woman's Auxiliary were tremendously impressed by the need we saw there and with one accord our hearts went out to the work in this part of His vineyard. To this end every one put a rock into the truck and went over to the new site where they saw the rocks dumped as the first move towards the new buildings. It was a thrilling experience and all resolved to give liberally and pray fervently.

At the meeting of the Executive Committee of the Woman's Auxiliary in the diocese Spray was decided on as our diocesan special for 1924-1925 and I was appointed to take the matter up with the branches. Circumstances have prevented my writing sooner but I hope from now on to bring Spray to your attention frequently.

Faithfully yours,
MRS. DORIAN H. BLAIR,
Chairman for Spray.

CONCERNING THE GENERAL CHURCH

Important October Meetings

The Secretary of the National Council sends the following information about several important meetings to be held in New York early in October.

October 1-5—The Executive Board of the Woman's Auxiliary will meet in the Hotel Gramatan, Bronxville, N. Y. Miss Lindley is to be back before that time.

October 2-3 — The Continental Domestic Missionary Bishops will hold their annual meeting. This organization has been of the greatest service in establishing a unified policy for missionary work in continental United States. At this time the bishops will consider the budgets of the missionary districts in the United States and make their recommendations to the National Council through the Department of Missions.

October 6-7—The six Departments of the National Council will hold their meetings prior to the meeting of the National Council on October 7.

October 8—A special meeting of the House of Bishops has been called for October 8. Among the matters which will come before this meeting of the bishops will be the election of missionary bishops for Mexico, Nevada, and North Texas, and the election of a suffragan bishop for the District of Hankow, China.

(Continued on page 10)

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Rev. F. H. T. Horsfield___Contributing Editor

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All communications and subscriptions should be addressed, and all checks and money orders addressed to THE CAROLINA CHURCHMAN, Greensboro, N. C.

DIOCESE OF NORTH CAROLINA

Rt. Rev. Joseph Blount Cheshire, D.D.,
Bishop ______________________Raleigh
Re. Rev. Edwin A. Penick, D.D.,
Bishop Coadjutor ____________Charlotte
Rt. Rev. Henry Beard Delaney, D.D.,
Suffragan Bishop ______________Raleigh
Rev. Morrison Bethea, Secretary______Raleigh
Mr. Henry M. London, Treasurer of
the Diocese ____________________Raleigh
Mr. J. R. Wilkes, Treasurer of the Nation-Wide Campaign Funds, Box 988, Charlotte

Entered as second-matter class at the postoffice at Raleigh, N. C.

THE CHURCH AT SPRAY

It will be clearly seen that the Church which is being erected in Spray has been given much "space" in this issue. This is a very worthy undertaking and should elicit the hearty support of the whole diocese. It is a venture of faith; but of such a kind as to insure success. When any congregation does for itself what this congregation is now doing toward the erection of this Church, the people of the diocese and friends elsewhere are bound to give their cordial support. May the good people of St. Luke's, Spray, soon realize their fond hopes and have the new church to worship in.

WHY NOT JOINT DIOCESAN CONTROL AND CO-OPERATION?

We people of the South think in terms of State, perhaps far more than any other region of the country. It might be a relic of old-time State's Rights days. But in a peculiar sense we know, and are known by, one another. We talk in terms of State; we think, sometimes very unfortunately, in terms of State. It was only a short time ago when the whole State was in one diocese. As the Church grew it became necessary to divide the State up into three dioceses. For most purposes this was essential. However, there are two features of our work which it seems to us should not be separated. Undue overhead expense is the first argument in both cases. Practical values to be derived would be our next argnment deserving consideration. Fellowship, more intimate knowledge of one another, and the spiritual values to be derived from these comprise the biggest argument of all.

I. The three North Carolina dioceses should maintain only one diocesan paper among them. A 24 or 28 sheet paper could have three diocesan departments, and then a "Church At Large" department. It is very obvious to see that greater economy could be practiced. The General Council sends much material which is published in the two diocesan papers now in the State. The Diocese of Western Carolina now wanting to establish a paper would simply indulge in some more duplicating. In one printing with a combined circulation it would mean far less expense in printing, would be able to get far more advertisements, as advertisers naturally consider the number of readers to be reached. And the paper could thus be on a paying basis. But better than the expense saved would be the value of bringing us all closer together, so that we may get the benefit of one another's good work being done. Each diocese could get the message which each Bishop gives to his people in his department of the paper. Boys and girls at college learn to look at the social pages of the paper for names which are familiar to them. People in the Church could thus learn to look at the different departments in the Church paper and see what the Church Family is doing all over the State. A friendly rivalry in organizations ought to bring about beneficent results.

II. We must have a joint Conference grounds somewhere in the State. Our experience up at Valle Crucis this vacation, when so many of Church people met together for the Educational Conference, certainly proved the pleasure as well as the profit to be received from a joint diocesan gathering. Whether this Conference grounds should be at Valle Crucis or Kanuga or some other place is a matter to be determined by the proper authorities. Our great interest is that there simply must be a Conference grounds somewhere, and we as three dioceses must meet together for mutual benefit, personally, as well as for the Church's Mission here in the State.

We can get the best of speakers, if we get a gathering large enough to make this worth while. As the dioceses in North Carolina have taken such a foremost place in the Nation-wide Campaign, why not let her continue her good work and push forward into this matter of having a Conference Grounds worthy of the name.

We hope that the Powers That Be in the three dioceses will consider the above suggestions. It is a part of the work of the Committee on Publicity to take action on the one paper for the three dioceses. We would be glad to print any letters of approval from any who read these pages.

On to Greensboro!

Rectors, see that your Young People's Leagues send a full delegation to Greensboro. Those living outside of Greensboro must realize the wonderful possibilities in this Convention, and seek to send full delegations to Greensboro. They are looking for about 300, which means that there will be about three times as many Young People present as there are delegates at a regular annual Church Convention. Get to work now trying to get boys and girls to come to Greensboro to the Convention, November 7th. Here is what the rector of Holy Trinity Church, Greensboro, has written to the ladies of his parish in explaining to them this coming Young People's Convention and the part they can play.

"Now this seems like a 'whopping request' to make of Greensboro. It does look that way. But, listen: We are trying to make history. There is no telling what is in store for our Church of the future, here in this diocese and nation, if we can get our young people stirred for service and zeal for the Church's Mission. Bishop Penick does not say, 'We must have 300 to attend.' He does say that if we can get a large group of boys and girls here to receive the messages to be given them, to enjoy the fellowship of the diocesan family group, and to be stirred by the strength of great numbers all assembled for the Master's service, it will undoubtedly mean great things for the Church of the future."

TO THE RECTORS AND ALL SUNDAY SCHOOLS IN THE DIOCESE

On September the 17th the Executive Council of the Diocese of North Carolina endorsed the proposal of Bishop Cheshire that the offerings of the Church Schools during October be devoted to the Bishop Tuttle Memorial Building. Every school in the diocese is therefore requested to devote four offerings to this cause. A special appeal from rector and superintendent to this end is respectfully urged, that the diocese's contribution may be in keeping with the worthiness of the cause—a memorial to the late Bishop Daniel S. Tuttle.

The building will adjoin the Cathedral in St. Louis and will be equipped for the pleasure of young people and for gatherings of various kinds. It will contain a swimming pool, gymnasium and club rooms especially adapted for the use of boys and girls and other features to make it a great and lasting monument to Bishop Tuttle, who was for 37 years our

Presiding Bishop and who greatly loved young people.

Bishop Cheshire has made the following appeal for this project:

"The Bishop of the Diocese asks all the children of the diocese to remember the Bishop Tuttle Memorial every Sunday in October and to give their offerings on those Sundays toward the great memorial for the great Presiding Bishop, who always so greatly loved all the children of the Church.

"A MONTH OF SUNDAYS FOR BISHOP TUTTLE—let us all remember that.

"Signed,
JOS. BLOUNT CHESHIRE."

Send your offerings to Mr. J. Renwick Wilkes, Charlotte, N. C., and mark it TUTTLE MEMORIAL.

Respectfully,
ROBT. B. OWEN,
Chairman.
THOS. F. OPIE,
Secretary.
Diocesan Publicity Department.
Burlington, September 20, 1924.

Concerning the General Church

(Continued from page 8)

There is also to be a joint session of the House of Bishops and the National Council, at which conferences will be held on the preparation of the Program for the coming Triennium, which must be presented to the General Convention in 1925 for its consideration and action. This will be the first joint meeting ever held by the House of Bishops and the National Council.

Seven Japanese were ordained to the diaconate by Bishop McKim in Kyoto on St. John Baptist's Day.

The British American Tobacco Co. (China) has given $2,000 Mex. toward the amount needed for enlarging the dispensary and woman's department of St. James, Hospital, Anking.

A freight car left on a siding was the original home of a mission in the heart of Maine started twenty years ago, where there is now a congregation of more than 150, with a Church and Rectory.

College students from Kenyon, Ohio State, Ohio Wesleyan, Wellesley, Hillsdale, Miami, Western Reserve, the Universities of Cincinnati and Akron, Lake Erie College and Oberlin, assembled at the Gambier Summer Conference, passed and sent to the Department of Religious Education a resolution which expressed their "appreciation of the value of student work done by the Church," and added, "in view of the very great need for further work of this sort we respectfully urge that no reduction be made in the appropriation set for that purpose."

An increase over previous years in the number of ordinations to the diaconate in the first seven months of 1924 is noted by The Living Church. The figures for the first seven months of 1922, '23, and '24 are 74, 86, and 114, respectively. This points toward a total for the year which will exceed that of the pre-war period.

Another Fire

Fire has destroyed the dormitory and school building of the girls' school at Anvik, Alaska. The building was old and worn, but it provided shelter for women missionaries and girls, and contained necessary equipment and furnishings.

"Some say the world will end in fire."—In less than a year, since the overwhelming conflagration in Tokyo, we have had bad fires in Berkeley, California, at the DuBose School in Tennessee, the Patterson School at Legerwood, N. C., and the school at Anvik. Not to mention the tornado that destroyed six chapels in South Dakota, and floods that caused great loss to parishes in Ohio and Indiana.

Toothaches in China

The newly acquired dentist and dental equipment at St. James' Hospital, Anking, are working overtime. Dr. Fellows writes of every known adventure, difficulty and achievement that can be imagined in connection with dentistry in an anti-dental land. Mere cleaning cannot be done without long persuasion that the teeth themselves are not being removed. Lectures, propaganda, preventive examinations, extractions, treatments, fill the days. The department is slowly on the way to being self-supporting in spite of extremely low fees, the record in this respect being a woman who had eight roots extracted for 23 cents Mex.

Snapshots From Summer Schools

"A stern cold gentleman with a long gray beard, who sat behind a desk and reluctantly wrote out checks to missionaries" is a portrait of what a missionary at the Wellesley Conference was delighted to find that Mr. Franklin, the national treasurer, was not. Another summer conference portrait of national interest came from the Bethlehem diocesan school: "The very youngest and most energetic member of the conference is the Bishop of the Diocese of Bethlehem, who is also the Presiding Bishop of the Church in the United States, the Right Rev. Ethelbert Talbot. He was present at every early Celebration, attended the lectures and classes both morning and evening, and he was also one of the ring-leaders in the gaiety of the very young people. The entire school formed a huge circle, one evening at sunset, out on the glorious lawn, and danced merrily around Bishop Talbot, singing at the top of their lungs to the tune of 'Here we go round the mulberry bush,' that he is not only the 'first of all' but 'the best of all' and that they loved him 'most of all.' "

DISTRICT MEETING AT PITTSBORO

The fourth meeting of the Woman's Auxiliary to the National Council, District of Orange, was held on Wednesday, June 11th, 1924 in St. Bartholomew's Church, Pittsboro. Representatives of four towns: Durham, Hillsboro, Sanford and Pittsboro were present.

The services opened with hymn 470, followed by a corporate communion, the Ven. Archdeacon Bethea and Rev. R. G. Shannonhouse, celebrants.

Immediately after this service, Mrs. W. D. Benton, District Chairman, called the meeting to order.

Mrs. R. G. Shannonhouse extended greetings and the response was made by Mrs. J. M. M. Gregory.

Bishop Cheshire was first on the program but owing to his absence, Archdeacon Bethea spoke on Convocation Missions. In a very vivid way he told us of the needs of the convocation at this time and asked for our support.

Mrs. Cheshire Webb gave a most interesting report of the meeting in the Parish House at Raleigh.

At the noon hour the Auxiliary knelt in prayer led by the Rector.

Following hymn 240, Mrs. Wall, our District Secretary of Specials spoke feelingly on the Auxiliary Specials which have become the Tuttle Memorial. We were asked to give a fifty-dollar scholarship to the school in Liberia. This pledge was easily met.

Miss Easdale Shaw, State Secretary of Religious Education, was the next speaker. She gave the names of books and periodicals to be used in the study course and suggested the seasons in which to take up special work.

Mrs. Tomlinson, District Chairman of Box Work, in a very clear and concise way explained the purpose of this work and showed how efficiently it has been organized.

At one o'clock the meeting adjourned to the home of Mrs. A. H. London where lunch was served.

The afternoon session was opened with hymn 474, followed by prayers for Misses Grace Lindley and Jeanette Barnett, led by Mrs. Benton.

Interesting reports of the parishes were given, showing the splendid work done since the last District Meeting.

Keen regret was felt and expressed that our President, Mrs. W. W. Way, was unable to be with us. The parishes pledged her their support.

The District was invited to hold the fall meeting with St. Thomas Parish, Sanford.

The meeting was closed by singing hymn 50, followed by the benediction.

MRS. VICTOR R. JOHNSON,
Secretary.

REV. MR. BURNZ IN THIS DIOCESE NOW

The Rev. Edgar C. Burnz, who, since the spring of 1923, has been rector of St. Paul's Church at Saltville, Va., Christ Church at Marion, Va., and Grace Church at Glade Spring, Va., has resigned these charges and has accepted the position of State Director of Near East Relief in North Carolina. His headquarters are in Charlotte.

CHURCH SERVICE LEAGUE IN HENDERSON

The Church Service League of Holy Innocents Church held its regular meeting in the Parish House yesterday afternoon with about one hundred and twenty-five members present. The meeting was opened with prayers by the Rector, the singing of "Blessed Be the Tie That Binds," and the recitation of the Creed. Miss Florence Beck read the minutes of the last meeting and gave the treasurer's report.

At the first meeting in the fall each year the organizations of the church are represented and give reports of the past year and plans for the future. Mrs. A. J. Cheek, who presided over the meeting, called for reports.

John D. Rose, superintendent, gave a good report for the church school of Holy Innocents church and asked for further co-operation of parents and teachers. This was followed by a talk on the work of the vestry and what it has accomplished in the past year by S. P. Cooper, junior warden. Col. Henry Perry then gave a splendid account of the church school at St. John's Mission, he being superintendent. Mrs. Alex Cooper was also called upon for a report of the work at St. John's Parish House, which is used as a community house by the people of North Henderson, being in constant and popular use by old and young alike.

Splendid reports were given from all of the women's organizations of the church, the work of each being explained in some detail. They were given as follows: Parish Guild, Mrs. W. F. MacNair; Altar Guild, Mrs. I. W. Hughes; Woman's Auxiliary, Mrs. W. D. Burwell; Bessie Blacknall chapter of the Auxiliary, Miss Aline Hughes; Church Periodical club, Mrs. E. G. Landis, the other chairmen being Mrs. E. G. Dorsey; Girls Friendly Society, Miss Lillie Kittrell, who invited the women of the church to the G. F. S. diocesan meeting here on next Thursday; Church School Service League, Mrs. I. W. Hughes; Women's Bible class, Mrs. Claude Hunter.

Following the singing of "Stand Up, Stand up for Jesus," the benediction was pronounced by the Rector. Refreshments were then served. Mrs. E. Hines, Mrs. S. J. Lane and Mrs. H. H. Harper pouring tea, Mrs. Alex Cooper, Miss Madolin Harper and other ladies serving delicious sandwiches.

QUARTERLY MEETINGS OF THE EXECUTIVE COUNCIL

On September the 17th the regular quarterly meeting of the Executive Council of the diocese met in Greensboro, with Bishop E. A. Penick presiding. Bishop Cheshire and Bishop Delaney were also present, as was Archdeacon Hardin. A budget of $93,706 was approved for the year 1925. The principal items of expense were: $46,000 for the National Church Council (an increase of $6,000 over last year); $17,081 for the department of missions and Church extension, including the three convocations, and $11,025 for religious education (including salary for executive secretary). The budget represents $8,600 more than was asked for 1924.

It was decided by unanimous vote that the Churches in the whole diocese be requested to devote their Christmas offerings to the Japanese Rebuilding Fund, and that the Bishop make a special appeal to the people and Churches of the diocese to give liberally for re-establishing the work in Japan.

At the suggestion of Bishop Cheshire the movement to devote all Church School offerings in October to the Bishop Tuttle Memorial Fund was endorsed, and the Bishop has issued an appeal to all the Sunday-schools in the diocese to honor Bishop Tuttle's memory with "a month of Sundays."

The Kanuga Lake assembly grounds proposition was referred to. The special committee cooperating with other committees from nearby dioceses was continued with power to act. A tract of several hundred acres in the mountains of western North Carolina, with 31 cottages, hotel and beautiful lake, is offered to the Church for $88,000—$13,000 cash and the rest in deferred payments. This matter will come up for action at the Synod of Sewanee in Wilmington in November.

This was the second meeting of the Council, since its creation by canon last spring. The Council has a rotating membership, and will meet every three months in Trinity Parish House in Greensboro. The next meeting will be December 17th. This is an administrative system which promises to put the diocese in the forefront in efficiency and in businesslike dispatch of its departmental affairs.

T. F. O.

DEATH OF NATHANIEL M. HILL

Born April 6, 1853—Member of Two Prominent Families

Last Saturday morning, July 11th, at 5:40 o'clock the soul of Nathaniel Moore Hill winged its flight to eternity. For almost two weeks with indomitable courage he struggled and suffered with angina pectoris, fully conscious of his certain ending, but with rare manliness, unafraid, undaunted and unyielding to gloomy forebodings. He died as he lived, lovable and loving, considerate of others and kind, with a childlike faith in God's goodness and wisdom, and with the humblest consciousness of his own concerns. Very few men in Chatham County have achieved the popular esteem that Mr. Hill enjoyed, and his genial personality will be very much missed in all walks of life for a long time to come.

On Sunday afternoon at 4 o'clock he was laid to rest in St. Bartholomew's church yard beside the graves of a son and a daughter and near those of many other departed relatives. A host of friends, white and colored, from far and near, were there to honor his memory, And beautiful flowers were freshened with heaven's showers, followed by clearing skies and pure bright sunshine. Mr. Hill in childhood became a member of the Episcopal Church by baptism, and the burial service was said by his devoted rector, Rev. R. G. Shannonhouse.

Mr. Hill was descended from two families of very old and prominent standing in North Carolina history. John Hill and Elizabeth Jones Hill (1761) and Joshua Toomer (1712.) He was the eldest son of Nathaniel M. and Catherine Toomer Hill.

He was born April 6, 1853.

Surviving him are his wife, Mrs. Camilla Ihrie Hill, daughter of Col. Ross R. Ihrie, and Mary Haughton Ihrie; one brother, Ivey Hill, of Washington, D. C., and his children, Misses Azile and Lillie, Mrs. W. L. Powell and Mrs. V. M. Johnson, a son, Nathaniel Hill, III, of Kinston, several grand-children.—Rev. R. G. Shaw.

Beelzebub: "What's the new sprinkler system over on the Half-Acre, Chief?"

Lucifer: "That's a development for the fellows who say, 'It isn't the heat, it's the humidity'."—Life.

A South Dakota baby recently christened wore a baptismal robe which had been made for his great-grandmother. He was the twenty-seventh of her descendants to wear it.

RELIGIOUS BUT NOT DENOMINATIONAL TEACHING

The first national movement to bring about moral training in the public schools of the United States has been launched through Collier's, The National Weekly. The movement has the heartiest approval of the respective leaders of the largest denominations. The preliminary statement of the movement says:

"Because of our differing beliefs, religious teaching has been barred from many of our public schools.

"This has resulted—quite unwisely and unnecessarily, as it seems to us—in there being little or no moral training for our children in those schools.

"Concerning supernatural religion, men differ and divide; but natural religion lives in every human being. It is evidenced in that moral guide which we call conscience—which may be crude or cultivated, but which is the essence of every system of morals because it is a part of the mind of every man.

"No sane person will deny the necessity for all—regardless of creed—to aid in the development of that fundamental force. An education solely in the material things of life is surely incomplete. The young mind must be impressed at the same time with the fundamentals of what constitutes right and wrong."

The number of those approving the new movement includes Cardinals O'Connell and Hayes; Dr. Chas. MacFarland, Federal Council of Churches; Rabbi Silverman, Jewish; Dr. Huget, Congregational; Bishop Manning, Episcopal; Dr. Straton and Dr. McDaniel, Baptist; Bishop McConnell, Methodist; Dr. S. A. Eliot and C. H. Strong, Unitarian; Dr. Knubel, Lutheran; C. P. Smith, Christian Science; Dr. Macartney and Dr. Keigwin, Presbyterian; Dr. Clark, Christian Endeavor.

An intensive drive for support of the movement by business, industrial, labor, and educational leaders is being undertaken, and Collier's has invited suggestions for the proposed Code. The suggestions when received will be laid before the leaders of the various denominations for the selection of a Code acceptable to all, and then a new drive will be inaugurated to have the Code placed in the public schools.

Chief Justice Taft of the Supreme Court of the United States has cordially endorsed the movement, and the first contributions for the Code were received from Judge Elbert H. Gary, Chairman of the United States Steel Corporation, and Samuel Gompers, President of the American Federation of Labor.—Colliers, The National Weekly.

How can one rejoice even during trials?—1 Peter 4: 12, 13.

THOMPSON ORPHANAGE AND TRAINING INSTITUTION, CHARLOTTE, N. C.

TREASURER'S MONTHLY REPORT, JULY 31, 1924

RECEIPTS

Cash balance, July 1, 1924	$ 779 65		
Deposited at interest, July 1, 1924	5,000.00		
Total balance brought forward from June			$ 5,779 65
CONTRIBUTIONS RECEIVED DURING JULY—			
From—Diocese East Carolina—Individuals		$ 8.00	
From—Churches, Diocese North Carolina	$ 23 20		
Sunday Schools, Diocese North Carolina	24 71		
Individuals, Diocese North Carolina	4.00		
Nation-Wide Campaign, Diocese North Carolina	537.40		
Total contributions, Diocese North Carolina		$ 589.31	
From—Sunday Schools, Diocese Western North Carolina	$ 6.83		
Woman's Auxiliary, Diocese Western North Carolina	10 00		
Total contributions, Diocese Western North Carolina		$ 16 83	
Parent's contributions		40 00	
Rent		10.00	
Farm cash receipts—sale of calf		5 00	
Refund on campaign expenses		9.20	
Interest on certificate deposit cashed		20 56	
Total cash receipts for July			$ 698 90
Total receipts			$ 6,478.55
MEMORANDUM—FARM PRODUCTS CONSUMED DURING JULY:			
991 gallons milk @ $ 40 per gallon	$ 396 40		
Vegetables consumed	130 60		
Total value products	$ 527.00		

DISBURSEMENTS

GENERAL EXPENSE FOR JULY:			
Athletic supplies and playground equipment	$ 9 75		
Clothing	63 55		
Car expense	20.10		
Church Pension Fund	57 97		
Equipment	5 25		
Freight, express and parcel post	23.33		
Food	347 46		
Fuel—wood	30 00		
Household supplies	49 19		
Insurance	12 50		
Laundry	132.21		
Light, gas, water	29.14		
Office expense	6 29		
Medical expenses	20 75		
Salaries	675 82		
Shoes	13 66		
Shoe repairing	11 40		
Telephone and telegraph	4.35		
Upkeep and repairs	265 10		
Vacation expense	46.34		
Total general expense for July		$ 1,824 16	
BABY COTTAGE EXPENSE:			
Salaries	$ 133 25		
Laundry	64.02		
Food	100 48		
Electricity (light and fuel)	4.00		
Furnishings	.75		
Total Baby Cottage expense		$ 302.50	
FARM EXPENSE:			
Salaries	$ 149.60		
Upkeep and repairs	6.10		
Equipment	5.05		
Seed	2.15		
Feed	65.25		
Fertilizer	13.75		
Total Farm expense		$ 241.90	
INFIRMARY EXPENSE:			
Laundry	$ 8 84		
Telephone	3 00		
Electricity (light and fuel)	6 48		
Medicine	3.97		
Total Infirmary expense		$ 22.29	
Total expense for July			$ 2,390.85
Deposited at interest, August 1, 1924			4,000 00
Cash balance, August 1, 1924			87.70
Total disbursements			$ 6,478.55
MEMORANDUM:			
Total of bills outstanding, August 1, 1924			$ 633.68

Only For The Asking

The Secretariat of the World Conference on Faith and Order offers to send without charge an interesting lot of pamphlets to any one who writes for them to P. O. Box 226, Boston, Mass., U. S. A. The purpose of this undertaking is not to reach compromises among the Churches or to lead them to foregone conclusions as to divisive issues, but to find out how men whose convictions differ can make progress toward Christian common-mindedness. It is high time for such an effort.

What is the Hebrew benediction?—Num. 6: 24, 26.

What does God require of us? — Micah 6: 8.

Let me make life clear and simple by first obtaining the knowledge of God's will, and then securing the daily strength, by which I shall render prompt obedience. — W. L. Watkinson.

When husband and wife, in their lives, combine,
Each others lives for the other's sake;
They are two silk threads which a man may twine
Into one strong cord that no force can break.
—The Book of Chinese Poetry.

Thompson Orphanage
And Training Institution
Rev. W. H. Wheeler, Editor

NOTES FROM THOMPSON ORPHANAGE FOR AUGUST

A great sorrow came to all the boys and girls early in the month when the Rev. Walter Johnston Smith, who had been a true father to many of them, passed on to his reward. During his twenty-four years as superintendent, he was much beloved by all the children, who wish to place a brass memorial cross on the altar of the little Chapel, where Mr. Smith ministered so faithfully, and fruitfully for so many years. Should any friends feel disposed to add to the children's necessarily small contributions for this purpose, their additions to the fund will be gratefully received.

Several special meetings of the Executive Committee have been held during the summer for the purpose of working out the final details of the building program, to the end that there may be built an institution which will embody the best and latest expression of modern methods for the care of dependent children.

An unusual number of good times have been enjoyed by the children this month. On the evening of August eight the Good Fellows' orchestra gave a delighful concert on the Orphanage campus, and served an unlimited supply of ice cream and cake.

Members of the Civitan Club took the children for a motor ride to Davidson College with candy and ice cream cones on the side.

Some few evenings later, Miss Nan Gordon, teacher of violin, brought some of her pupils who rendered an excellent program, supplemented by Mr. Herman Brown, who had the children roaring with laughter at his inimitable recitations.

On the fourteenth of August, Miss Nall and the children of Bronson Hall gave a party to the rest of the orphanage. Japanese lanterns were strung from the trees and the porch of Bronson Hall and the lawn adjacent presented a beautiful sight. The program consisted entirely of local talent. The costumes were marvelous and the dancers, singers, blackface comedians outrivaled Keith's at its best.

Later in the month the children enjoyed a movie party at the Broadway and were thrilled by the daring exploits of Tom Mix.

The crowning event was the annual picnic at Lakewood Park. This is an event looked forward to from one year to the next and it is no wonder, for the genial proprietor, Mr. W. S. Orr, not only opens wide his park and all its concessions, but also gives his own time and energy in seeing that the children all have a good time. In the list of entertainments provided should be mentioned particularly the swimming pool, boat-riding, the merry-go-round, the swings, the menagerie and, last but not least, the delicious lunch which the matrons prepared. Mrs. J. S. Myers, as has been her custom for a number of years, very kindly paid for the transportation of the children to and from the park.

School opens this year on the thirtieth of August, and in preparation for this the superintendent has already bought over $150.00 worth of books, which, coupled with the second installment of our paving assessment, $485.00, will make quite a hole in our current fund. A glance at the table of cash contributions and the report of the treasurer will reveal the leanness of the summer months, financially speaking.

Fifty-four boys and girls will enter the city schools as follows: nine to Central High, five to the Alexander Graham High School and forty to the South Graded School. About forty or more children will be in the Orphanage school, embracing the kindergarten and the first three grades.

The children have been busy writing essays on the subject: "Why I Should Make the Most of My School Opportunities."

Miss Hill, Mrs. Gatlin and Miss Robinson are expected home from their vacations the last of this month. Then all of our matrons and teachers and children will be on hand for what we hope will be an unusually happy and profitable year.

IN MEMORIAM
Reverend Walter Johnston Smith

Born in Scotland Neck, N. C., July 26, 1852. Entered into eternal rest at his home in Charlotte, N. C., August 2, 1924.

In the month of May, 1898, while serving as rector of Trinity Church, Scotland Neck, and in charge of St. Mary's Mission in Edgecombe County, he was appointed by the Right Reverend Joseph Blount Cheshire, D.D., Bishop of the Diocese, to take the place of the Reverend Edwin A. Osborne, superintendent of the Thompson Orphanage and Training Institution, as he had resigned in order to serve as Chaplain of the Second Regiment of North Carolina Troops during the Spanish-American War.

The Reverend Mr. Smith continued to serve as superintendent of the Thompson Orphanage until September 22, 1922, a period of twenty-four years, during which time without intermission he rendered good, faithful and self-denying service until the day when he left the institution, feeble and much impaired in health. Though of a delicate constitution, he was always faithful and persevering in the discharge of the onerous and responsible duties of his position as temporal and spiritual father of the children, and as superintendent and business manager of the Orphanage, and in the performance of every trust reposed in him. He was untiring and painstaking in his labors and with an eye single to the moral, temporal and spiritual welfare of the children under his care, as one who must give an account of his stewardship, endeavoring fully to understand and carry into effect the purposes and principles of the Board of Managers of the institution, and in spite of many disadvantages, with limited means, he brought up a number of well trained young men and women who will carry the impression of the Church and his fatherly care upon their lives and characters wherever they may go. His constant aim and effort was to instill in them the principles and teaching of the Church, and to bring them up in her holy and heavenly ways of reverence, contentment, obedience and Godly fear, and "to learn and labor truly to get their own living and to do their duty in that state of life unto which it should please God to call them."

As a member of the Executive Committee and secretary thereof, he was ever ready and efficient as a wise and useful co-worker with the other members, while his loyal, patient and gentle disposition was an example and help to the others. His genial presence and wise counsels will be missed now, as we have entered upon a larger and broader sphere of Orphanage work.

We therefore offer the following resolutions as a testimonial and record of our love and high appreciation of his lovely Christian character, valuable services and Godly example and Christian influence during his lengthy sojourn in our midst.

Therefore be it resolved:

First, that while we deeply deplore the loss of our dear brother in Christ, we thank God for his good and useful life and noble example of faith and patience, and cherish the blessed hope that his soul is now at rest in the paradise of God, there to await a joyful resurrection in the last great day.

Resolved;

Second, That we extend to his bereaved and afflicted family our heartfelt sympathy and condolence in their great sorrow, and pray that God will graciously administer to them that comfort and consolation which He alone can give.

Resolved:

Third, that a copy of this memorial be sent to the family of our deceased brother, and that it be inscribed upon the pages of our records and published in the Charlotte Observer, Charlotte News, the Carolina Churchman and the Mission Herald.

THE THOMPSON ORPHANAGE CAMPAIGN

There are now 3,589 pledges totaling $179,216.75. Of this amount the Diocese of North Carolina has 3,259 pledges totaling $164,800.45. Western North Carolina has 329 pledges totaling $14,411.30. East Carolina has one pledge of $5. These figures include only the actual pledge cards received by the Treasurer. There are still several churches to be heard from and we feel certain that the amount will go beyond $180,000 outside of the Diocese of East Carolina which is expecting to make its campaign late this fall. At the present time over $50,000 has been collected and the Orphanage is planning at once to undertake its building program.

The Treasurer urges that all individuals who have not made their payments will send them at once to him (Rev. John L. Jackson, 1566 E. Seventh St., Charlotte).

The Cornerstone of the New St. Luke's Episcopal Church Laid September 14th

(Continued from page 4)

young men of the congregation who began their Christian life in St. Luke's Sunday-school can conduct the service with dignity and reverence. The congregation can now supply its own church officers, Sunday-school teachers, organist and other leaders. This history should include the statement that it was St. Luke's Junior Brotherhood of St. Andrew who, in having cottage prayer services while on a camping trip, began St. Andrew's Mission on the Galloway Farm and under Mr. Gordon's direction members of the congregation kept up the work for several years until Miss Hill went there as resident Missionary, with the result since its beginning of 87 confirmations. St. Luke's also maintained a Sunday-school across the Woolen Mill bridge for several years, and now conducts one at Carolina Heights.

There have been many consecrated men and women whose prayers and efforts have left their influence on this part of the vineyard. Each year there has been held a mission, usually in a tent, and men of power and of love have preached the Gospel message; many students in preparation for the ministry have served in successive years as lay-assistants—who have gone forth blessed, we trust, by their service at St. Luke's—the Rev. H. S. Hartsell, Rev. Theodore Stroup, now in Paradise, Rev. J. P. Burke, and Messrs. Kent, Stirling and Mennell who have not yet completed their studies. The personal touch has been the great factor in this work and great credit must be given to the women who have served as Parish Visitors—Miss Roxie Riddle, Miss Lillie Hill, Miss Laura Carroll and Miss Elizabeth Gordon; and to two of the district nurses, Misses Sadie Dixon and Ada Browne. It has been the joyous privilege of Mr. Gordon's mother, sister and wife to work with him during the years of his ministry in Spray.

From the beginning of the present minister's work, it has sustained a special relationship to the community and could not have been done without the sympathetic interest and help of Mrs. Lily C. Mebane, Mr. E. D. Pitcher, Rev. P. H. Gwynn, Mr. Karl Bishopric, and many others, not members of this church.

At first most of the people who came to this church lived on Flint Hill, but soon the spirit of service in which the work was being done made its appeal to citizens in other parts of the town and in 1913 St. Luke's was received as an organized mission in union with the convention at the diocesan convention in Tarboro. In 1912 plans began to be made for larger equipment—a church to cost $2,000.00 and a Parish House to cost $1,000.00. Through God's wise and loving intervention a suitable lot could not be secured until in January, 1924, the Marshall Field Company made a gift of this admirably and advantageously located site with the condition that within two years the congregation should build a church and rectory that the mill cottages now occupied by the priest-in-charge and his family be released for the use of the mills. In a most depressing financial year this little congregation has gone forth on a venture of faith, and today we see a justification of this in the walls before us. The building is of interest locally, as the architect, the foreman and workmen are all local men, the rock came from the farms around the community and even the children of the Sunday-school have helped in piling rocks in the field. A block away, a beautiful lot has been given by Mr. Karl Bishopric as a site for the rectory. There are yet no plans for building that or for the parish house, so greatly needed in this work, but we should confidently trust

"So long Thy power has led us;
sure it still will lead us on."

And may the Spirit that has blessed the "little St. Luke's" bless the greater opportunity to usefulness to greater deeds of service.

A. C. G.

The only remedy for war is conscience, and you will not have that until you have religion carefully taught and inculcated.—George Bernard Shaw.

What rules did the Apostle Paul give for right living?—Colossians 3:12-17.

DIOCESE OF WESTERN N. C.

Bishop J. M. Horner, D. D.

REV. A. H. STUBBS

The Rev. Alfred Haughton Stubbs, M.A., Warden Ravenscroft Associate Mission, Asheville, Senior priest of the diocese of Western North Carolina fell asleep upon his untarnished shield on the evening of August 2nd. Those who knew him, loved and appreciated him through the years that have gone, and will sadly miss his fine unselfish life of service and genial comradeship. For thirty years he served the Church in these parts, and was known by all to be appreciative of obligations, punctilious in the discharge of duty, conscientious in all things, and loyal and devoted to his Saviour and fellowman.

Blameless in his daily walk, a learned and diligent theologian and Churchman, truly his passing away has left in the hearts and minds of those who had the privilege of his friendship a place we would not care to have filled, save with the sweet memory of his kindly and sincere life. Thirty years as a faithful servant of the District and Diocese, coupled with his thirty years in other fields of the Church militant give us the assurance of his hearing the "well done good and faithful servant," and entrance into the joy of his Lord.

Therefore in recording our gratitude for his earnest labors, we desire to express our deepest sympathy to his Bishop and Diocese, and to his loved ones. May his gentle soul rest in peace, and may light perpetual shine upon him.

Born in New Brunswick, N. J., August 22nd, 1841, son of Alfred Stubbs, and Emilia Stebbins Haughton, married Ella V. Weiser at Davenport, Ia., April 25, 1867. B.A. and M.A. Rutgers College. Graduated General Seminary, 1864. Deacon, 1864. Priest, 1865. Bishop Odenheimer. Served at Orange, N. J.; Windham, Conn.; Davenport, Ia.; Otsego County N. Y.; Stillwater, N. Y.; Wadesboro, N. C.; Greensboro, N. C. Sect., Diocese of W. N. C., 1900-1922. Treasurer 1906 1924 Chairman and Secretary Council of Advice, District of Asheville 1895-1922. Examining Chaplain 1895-1924. Trustee 1895-1924.

JNO. H. GRIFFITH,
Archdeacon.
A. W. FARNUM,
S. R. GUIGNARD.

REV. MR. SEAGLE AND REV. MR. BULL TO LEAVE DIOCESE OF WESTERN NORTH CAROLINA

This diocese is losing from two important cures very acceptable presbyters, to wit, the Rev. John C. Seagle, Brevard, and the Rev. Henry

D. Bull, Fletcher. These faithful ministers will both be regretted, and their going leaves vacant two very attractive places. Morganton, also, one of the most inviting of fields anywhere, has so far failed to find a missionary rector. The parish, with its several missions, and the most important and valuable Grace Hospital, now under care of the parish, presents a challenge to the very best.

The missions vacated by the Rev. Mr. Manly some months ago are to be temporarily supplied by the Rev. Edmund N. Joyner. These are High Shoals, Bessemer City and Shelby. Mr. Joyner will reside at the first named, where there is a mission-house, and the good deaconess Eva Crump. The old Wilkes cotton mill here has been bought by the Jenks Spinning Company, and is being doubled in capacity.

The increase of the feeble-minded is a condition, not a theory—even in "progressive" North Carolina.

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QUOTA AND RECEIPTS FROM ALL PARISHES AND MISSIONS IN THE DIOCESE

Charlotte Convocation

	Quota	Paid
Ansonville—All Souls	$ 204.00	$ 110.00
Burlington—Holy Comforter	1,842.00	1,074.50
Charlotte—Chapel of Hope	150.00	100.00
Charlotte—Holy Comforter	3,180.00	1,230.00
Charlotte—St. Andrew's	120.00	80.00
Charlotte—St. Martin's	2,634.00	1,918.00
Charlotte—St Mary's	100.00	98.10
Charlotte—St. Peter's	7,702.00	5,536.00
China Grove—Ascension	168.00	144.23
Cleveland—Christ	360.00	190.00
Concord—All Saints'	1,164.00	455.00
Cooleemee—Good Shepherd	450.00	300.00
Davie County—Ascension	156.00	145.95
Elkin—Galloway Memorial	25.00	25.20
Germantown—St. Philip's	90.00	56.50
Greensboro—Holy Trinity	3,324.00	1,108.00
Greensboro—St. Andrew's	1,752.00	702.42
Hamlet—All Saints'	240.00	12.72
High Point—St. Mary's	1,000.00	348.84
Iredell Co.—St. James'	100.00	22.59
Laurinburg—St. David's	120.00	--------
Leaksville—The Epiphany	588.00	597.00
Lexington—Grace	1,102.00	583 45
Mayodan—Messiah	270.00	25.63
Mecklenburg Co.—St. Mark's	300.00	175.00
Milton—Christ	60.00	40.00
Monroe—St. Paul's	600.00	400.00
Mt. Airy—Trinity	240.00	--------
Reidsville—St. Thomas	600.00	261.72
Rockingham—Messiah	816.00	34.25
Rockingham Co.—St. Andrew's	10.00	10.35
Rowan Co.—St. Jude's	48.00	--------
Rowan Co.—St. Matthew's	120.00	100.00
Salisbury—St. Luke's	3,180.00	924.00
Salisbury—St Paul's	216.00	89.00
Salisbury—St. Peter's	84.00	--------
Spencer—St. Joseph's	25.00	--------
Spray—St. Luke's	480.00	247.74
Statesville—Trinity	150.00	22.22
Stoneville—Emmanuel	24.00	3.60
Union Co.—St. Timothy	48.00	--------
Wadesboro—Calvary	1,134.00	31.37
Walnut Cove—Christ	240.00	32.07
Winston—St. Paul's	3,780.00	2,520.00
Woodleaf—St. George's	57.00	28.50
Totals	$39,005.00	$19,783.95

Raleigh Convocation

	Quota	Paid
Battleboro—St. John's	$ 368.00	$ 161.35
Chapel Hill—Chapel of Cross	1,255.00	732.20
Duke—St. Stephen's	606.00	285.25
Durham—St. Philip's	5,244.00	3,496.00
Enfield—Advent	456.00	301.00
Franklinton	--------	40.00
Halifax—St. Mark's	264.00	176.58
Henderson—Holy Innocents'	3,312.00	1,090.10
Hillsboro—St. Matthew's	1,152.00	862.29
Jackson—Our Savior	240.00	--------
Kittrell—St. James'	$ 132.00	$ 15.00
Lawrence—Grace	96.00	53.00
Littleton—St. Alban's	300.00	139.00
Louisburg—St. Paul's	600.00	137.60
Middleburg—Heavenly Rest	60.00	7.00
Northampton Co.—St. Luke's	132.00	37.62
Orange Co.—St. Mary's	30.00	33.83
Oxford—St. Stephen's	1,668.00	1,035.06
Pinehurst	--------	--------
Pittsboro—St Bartholomew	468.00	315.09
Raleigh—Christ	6,675.00	3,981.98
Raleigh—Good Shepherd	5,016.00	1,634.36
Raleigh—St. Mary's	1,200.00	900.00
Raleigh—St. Savior's	300.00	187.00
Ridgeway—Good Shepherd	216.00	29.53
Ringwood—St. Clement's	42.00	--------
Roanoke Rapids—All Saints'	1,800.00	171.37
Rocky Mount—Good Shepherd	3,786.00	2,462.09
Roxboro—Mission	72.00	48.00
Sanford—St. Thomas'	150.00	100.00
Scotland Neck—Trinity	1,590.00	62.99
Selma—St. Gabriel's	10.00	8.00
Smithfield—St. Paul's	564.00	99.32
Southern Pines—Emmanuel	300.00	--------
Speed—St. Mary's	120.00	60.00
Speed—St. Matthew's	108.00	54.00
Spring Hope—St. Jude's	108.00	72.00
Stovall—St. Peter's	240.00	--------
Tarboro—Calvary	4,000.00	1,210.20
Townville—Holy Trinity	300.00	13.00
Wake Forest—St. John's	60.00	--------
Warrenton—Emmanuel	1,438.00	404.61
Weldon—Grace	948.00	297.00
Wilson—St. Timothy's	2,472.00	340.00
Totals	$47,898.00	$21,086.33

Colored Convocation

	Quota	Paid
Charlotte—St. Michael and All Angels	$ 231.00	$ 35.10
Durham—St. Titus'	70.00	24.00
Greensboro—Redeemer	10.00	7.00
Henderson—Resurrection	10.00	--------
Littleton—St. Anna's	15.00	10.00
Louisburg—St. Matthew's	45.00	1.00
Monroe—Holy Trinity	42.00	--------
Oxford—St. Cyprian's	19.00	15.00
Pittsboro—St. James'	13.00	9.50
Raleigh—St. Ambrose	237.00	52.00
Raleigh—St. Augustine's	900.00	795.73
Rocky Mount—Holy Hope	18.00	18.00
Salisbury—St. Philip's	5.00	13.00
Satterwhite—St. Simeon's	13.00	13.00
Statesville—Holy Cross	20.00	14.00
Tarboro—St. Luke's	150.00	71.50
Warren Co.—St. Luke's	1.00	3.28
Warrenton—All Saints'	57.00	12.49
Wilson—St. Mark's	85.00	63.90
Winston—St. Stephen's	6.00	5.00
Totals	$1,950.00	$1,163.50

Total quota $88,853.00; Total paid, $42,033.78

J. RENWICK WILKES, Treasurer,
Sept. 20th, 1924 Nation-Wide Campaign Fund.

EXCELLENT BOOK FOR THE CLERGY

May I venture to recommend to my clerical brethren to buy the July number of the Magazine of Practical Psychology, and read the "Parable of an Ancient Garden"? The theory is very fascinating to me, and to a degree, works out under even superficial attention. At any rate this theory of Man and Eden is entirely definite, and not at all acrobatic.

F. H. T. H.

Four men ordained to the diaconate during the year have strengthened the staff of our native clergy in Brazil. These four are graduates from our own Southern Cross School and the Theological School at Porto Alegre.

The Church is primarily an instrument in God's hands to bring personal and social righteousness upon the earth.—Harry Emerson Fosdick.

To obtain perfection it is not necessary to do singular things, but to do common things singularly well.—St. Francis de Sales.

RELIGION OF PRESIDENTS

If John W. Davis is elected he will be the eighth Presbyterian President of the United States, and this will bring the number of such Presidents even with the number who have been communicants of the Protestant Episcopal Church, the latter at present holding the palm with eight Presidents.

Mrs. Davis is a communicant of the Protestant Episcopal Church, and Mr. Davis attends Sunday morning services with her in the Church of St. John of Lattington, at Locust Valley, the rector of which is the Rev. Dr. Charles H. Hinton.

Few of the intimate friends of the Davises were happier at the outcome of the convention than Doctor Hinton. He sent this telegram:

"Sincere congratulations. I had faith that you would be nominated, and it is strong for your election."

Charles G. Dawes, Republican candidate for Vice President, attends the First Congregational Church at Evanston, Ill., of which the Rev. Dr. Hugh Elmer Brown is pastor. Mrs. Dawes is a member of this church.

President Coolidge united with the First Congregational Church in Washington last October. He is the first Congregationalist President.

Warren G. Harding was the first Baptist President.

Besides Grover Cleveland, the Presbyterian Presidents were: Jackson, Polk, Buchanan, Lincoln, Benjamin Harrison and Wilson. Abraham Lincoln did not unite with the Church, but during the years he was in Washington he was a regular attendant at the New York Avenue Presbyterian Church.

The Episcopal Presidents were: Washington, Madison, Monroe, William Henry Harrison, Tyler, Taylor, Pierce and Arthur.

The Unitarians were John Adams, John Quincy Adams, Fillmore and Taft.

The Methodist Presidents were: Jackson, Grant, Hayes and McKinley. Van Buren and Roosevelt were members of the Dutch Reformed Church. Garfield was a member of the Church of Disciples of Christ.

Jefferson was a Liberal.—Press Clipping.

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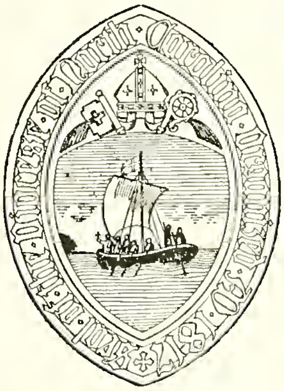
THE CAROLINA CHURCHMAN

Vol. XV RALEIGH, N. C., MAY, 1924 No. 2

*Published in the Interest of the Diocese
of North Carolina*



J Frank Wilkes
140 W Morehead St
Oct 1924

Fulfillment

Spirit Divine! Dear Redeemer, ascended
Unto the Father now, earth's travail ended;
Ages yet echo Love's Victory-Word:
Think of Thy welcome, O Christ,
Son of God!

Heir of Humanity, longingly waited,
Now within sheltering Arms reinstated;
Home, is the prodigal, exile began:
Think of Thy welcome, O Christ,
Son of Man!

—*Lilla Vass Shepherd*

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Reserve	389,357.88
Surplus to Policyholders	831,751.37

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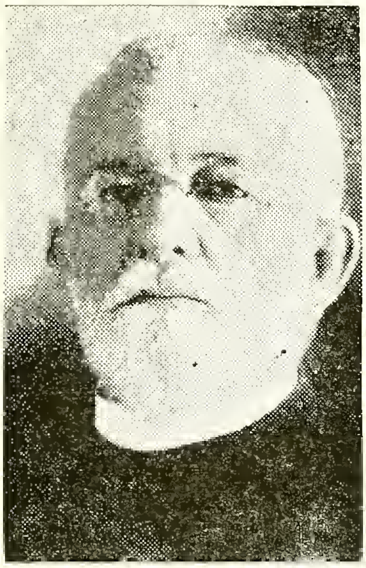
THE CAROLINA CHURCHMAN

Organ of the Diocese of North Carolina and the Thompson Orphanage



Rt. Rev. Joseph Blount Cheshire, D.D., Whose 30th Anniversary In the Episcopate Was Celebrated At a Luncheon at the Robert E. Lee Hotel, Winston-Salem, May 15th.

IN BEHALF OF THE DIOCESE, DR. R. H. LEWIS PRESENTS A PURSE TO BISHOP CHESHIRE

My dear Bishop:

By your strong and vigorous intellect, your wide and accurate learning, your public spirit, your spotless character and a personality of unaffected friendliness you have come to be—in the words of another—"one of the best known and best loved men in our State."

In the administration for thirty years of the affairs of the Diocese of North Carolina as its Bishop you have shown, in the performance of the duties of that exalted office, such unselfish devotion, such courage, energy, zeal, and wisdom—have always been so just and fair, so honest in thought and act, so transparently sincere without a particle of guile or malice, that, supplemented by the grace of a generous and kind heart, with real humility of spirit, enabling you to smooth over any roughnesses that might occur in the conscientious solution of the many difficult and trying problems incident to your office, you have won, in ever-increasing degree, the admiration, confidence and love of your clergy and people.

As an evidence of their appreciation of and attachment to you as both Bishop and man, they desire to present to you a special testimonial as a

(Continued on page 4)

OUTSIDE OF THE ROUTINE AT THE CONVENTION

The rapid growth of Winston-Salem has not so absorbed the minds of its inhabitants as to make them forget their old time hospitality. From arrival to departure every one seemed to feel perfectly at home.

When every one at the convention was so enthusiastic over our new program for the Thompson Orphanage, it is hard to feel that every one back at home will not respond with equal determination to place our Orphanage in the forefront of children's homes in this State.

After listening to two brief but happy addresses from the venerable Bishop of the Moravians, Dr. Rondthaler, at the convention, it is quite easy to understand the sensations which came over the multitudes as they stand on Easter morning in front of the Salem Academy Chapel awaiting his appearance at the chapel door, and there hearing him proclaim, "The Lord is Risen," they in turn saying, "The Lord is risen, indeed."

It is a move in the right direction to place at Chapel Hill a student assistant to Rev. A. L. Lawrence. A sort of liason officer who can be, along with many other duties, bringing college boys into a more normal touch with Church life. College boys collectively are very liable to maintain a silly attitude in regard to religion and the Church. The right sort of student assistant, living among them and himself a part of the college life, can help to tear down some foolish, groundless objections which might have had the most insignificant of beginnings.

Emmanuel Church at Southern Pines, Rev. Chas. P. Holbrook, rector, has now been admitted as a regular parish in the diocese.

Tarboro wanted the next convention, especially as they hope to have finished by next May 12th, their handsome and well appointed Cheshire Memorial Parish House. Henderson also wanted the next convention. Why? Well, just because Henderson is always ready to serve the Church and hospitality is sort of a second nature to her. But after Professor W. D. Toy of Chapel Hill made such a delightful address in regard to the new Holt Memorial Church at Chapel Hill, due to be finished by next May, to be dedicated when completed and worthy of being dedicated under the auspices of the whole diocese of North Carolina, such an invitation could not be refused. So

(Continued on page 10)

EPISCOPAL MESSAGES AT THE CONVENTION

THE BISHOP

A tribute to the late Dr. I. McK. Pittenger was paid by the Bishop; also words of encomium were paid to the late Charles E. Johnson, who for 34 years held positions of trust and honor in Church and community. Names of those who have left this Diocese and those who have come to the Diocese during the past year were read. A touching tribute was paid by the Bishop to the Bishop-Coadjutor. The new Superintendent of the Thompson Orphanage, St. Mary's School, St. Augustine's School, the Chapel of the Cross at Chapel Hill, all came in for words of praise.

Reference to the recent Dallas Pastoral Letter of the House of Bishops was made. He quoted in substance from severe critics of the attitude of the Bishops as shown in this letter. That science should be a criterion as to one's knowledge and understanding of our Lord and our God is granting too much, said Bishop Cheshire. Science can neither prove nor disprove any tenet as to our faith in the Deity.

THE BISHOP-COADJUTOR

We have come to this time with a spirit of thanksgiving for what God has done and is doing for us. All over the world a new light seems to be breaking. There is a deepening sense of the solidarity of all mankind. Toward the ideal of working as a family is our Church striving.

Two chief things are of special interest in our Diocese:

Education.—The success of our new Executive Secretary, Rev. Mr. Scovil, shows the desire in the hearts of our young people to express their interest in church life. The young people should everywhere be encouraged. Stricter requirements on the part of the Church School, sending boys to Camp Finney, and encouraging the work at Chapel Hill should receive the attention and support of all. A student secretary at the University, to assist the rector there, is now a necessity. Such a man should be selected by the Diocese at its expense.

The Rural Church.—In strictly rural communities our Church is not as strong as it should be. In some counties we have no church at all; and yet they are waiting for our ministrations. It is a reproach to us that we are known as a Communion strong only in the cities where there are the more highly educated. A regular Church Extension Commission for the Diocese was advocated, the same to take place at once.

(Continued on page 4)

Episcopal Messages At the Convention

(Continued from page 3)

The Bishop Suffragan

Names of new clergy and clergy leaving the Diocese were read. The Conference at St. Augustine's School last June had representatives from 18 States and 32 dioceses. A touching expression of thanks was given to those who took part in the Holy Communion service recently given him by some ladies of the Diocese, under the leadership of Mrs. Laura Austin, of Raleigh. The silver used in making the sacred vessels came from remnants of old silver which in many cases came on down from slavery days, thereby linking up the days of slavery with the days of freedom—both signifying the close and affectionate bond between the two races here in North Carolina.

Bishop Findlay's Address

Before his regular address he told of his—the Baby Diocese of the Carolinas. The Young People's Movement, the clergy and the laity all came in for praise and enthusiastic portrayal. He insisted that he was not a specialist on the subject he was to speak on. In the matter of missions it is always best to back off for a while and look at things in the perspective.

"Have you not read even this Scripture, 'The stone which the builders rejected the same has become the head of the corner?' "

From each of the ruins of history examined never have we found the Christ. Christ offered Himself to Judaism and was rejected. When a new social order was being formed, Christ offered Himself and was rejected. Feudalism instead came into being. Later came the corner-stones of deception and force to the nations of Europe who could have had Christ. Then came the new industrial and social order who were offered Christ. The principles of love and service He offered. But upon selfishness and greed did they desire to build. Quotations from Lloyd-George, H. G. Wells and other contemporaneous leaders show that a new corner-stone is needed. "Other foundation can no man lay than that which is laid in Jesus Christ." To these Galileans He said, "Ye shall be witnesses unto me," etc. From all racial limitations our Lord cuts Himself aloof. Today people are seeing humanity bound together in one family—in all lands—every man being a member of the family—a subject of the Kingdom. Today's chaos proves how selfishness is enthroned, and it all shows what is needed. If China's 400,000,000 are to be saved, they must be shot through with the spirit of Christ. This is true of all the world. We must look out on the world so shot through with misery, sin and disorder, and see that only through the power of Christ can order and peace and love take place. All life must be built upon Christ.

ELECTIONS AND APPOINTMENTS

The following committees were reelected: The Standing Committee, Examining Chaplains, Committee on Pensions. Then followed the election of new members to various committees.

Trustees of the Diocese—Gen. Albert L. Cox and Mr. Gavin H. Dortch.

Trustees of St. Mary's—Mrs. W. D. Lay, Dr. R. H. Lewis, Graham H. Andrews, Thos. H. Battle, Mrs. T. W. Bickett, to fill the unexpired term of the late Col. Charles E. Johnson.

Trustees of the University of the South—E. A. Osborne, J. B. Shannonhouse, T. H. Webb.

Executive Council—Rev. R. E. Gribbin, Rev. I. W. Hughes, Rev. R. Bruce Owens, W. H. Ruffin, Jas. H. Webb, J. H. Cutter, Mrs. T. W. Bickett, Mrs. Dorian H. Blair, Miss Emma J. Hall.

Delegates to the Provincial Synod—Rev. William J. Gordon, Rev. Thos. F. Opie, Rev. W. W. Way, Rev. W. H. Harden, Rev. Lewis N. Taylor, Rev. Alfred S. Lawrence, J. R. Wilkes, Erwin Holt, W. A. Erwin, Jr., Wade R. Brown, S. S. Nash, H. T. Adams.

Rev. I. W. Hughes was appointed by the Bishop as Diocesan Commissioner of the Church Service League.

Dr. Lewis Presents Purse

(Continued from page 3)

part of this celebration of your 30th anniversary.

In a conversation some time ago between yourself and your coadjutor—and before going further I wish to tell you both how all of us rejoice at the beautiful relationship of mutual confidence and affection existing between you—he heard you say that you hoped you might live four years longer as you thought in that time you could save enough to pay off the debt necessarily incurred in building a home for those dependent upon you. In the generous heart of Bishop Penick there originated the idea of a gift in the form of a purse to relieve you as far as possible of care and anxiety in the evening of your life. I hold in my hand the fruit of that suggestion.

When you think of our intimate and devoted personal friendship, beginning when we were little boys together in the town of Tarboro and lasting for sixty-six years without a cloud upon it even as big as a man's hand, you can understand how highly honored I feel by my selection to perform this gracious task, and what gratification and happiness it has given me to say to you what I have said, inadequately I feel, but in all sincerity direct from both mind and heart, and as the representative of your people to present to you this purse of $3,883.

With this material gift there goes our heartfelt prayer that you will find the remainder of life's journey a long and gentle declivity, smooth and free from the obstructions of physical suffering, care and worry, and at its end a wide-open door and the greeting from our Lord and Master, "Well done good and faithful servant; enter thou into the joy of thy Lord."

HAPPENINGS AT ST. PAUL'S, MONROE

Miss Hannah Jane Blair, of Monroe, N. C., and Mr. Benj. F. Withers, of Charlotte, were married by Rev. C. R. Cody at the home of the bride's father, Dr. John Blair, on the 30th of April.

Rev. C. R. Cody made the commencement address at Stevenson's High School on the 17th day of April, and on the night of the 18th he addressed the Wesley Chapel High School graduating class. These two schools are among the very best high schools in Union County. They are located in the best part of the county. Mr. Cody is trying to extend the Church's influence in the county and is glad of an opportunity of service in any capacity. There were between three and four hundred people present at each commencement.

Bishop Penick's visitation to St. Paul's, Monroe, in February has already been published. But the work is progressing so nicely that the Bishop was asked to give us a second visit, which he did on the night of May 7th, when he confirmed a class of nine—five adults and four children.

Our Church School Lenten offering this year was $71.70.

The work is much in need of a Ford car. It is absolutely necessary if the work is to go forward.

The Parish Hall is nearly finished.

A MODERN JOSHUA

An aged colored man was arrested for the illicit distilling of liquor among the hills of Eastern Kentucky, and while loudly protesting his innocence was taken before the local judge for the preliminary hearing:

Judge: "Prisoner, what is your name?"

Prisoner: "My name is Joshua, jedge; Joshua.

Judge: "Aha! Are you the Joshua who made the sun stand still?"

Prisoner: "No sar, jedge; no sar. Ise da Joshua what made da moonshine still."—Saturday Evening Post.

EPISCOPALIANS TAKE UP DIVINE HEALING

The general convention of the Protestant Episcopal Church held in Portland endorsed the work of those within the Church who seek to restore the healing ministry of New Testament times. The Emmanuel movement set up a method by which this could be done. The Society of the Nazarene has been organized within the boundaries of the Church, and Rev. A. J. Gaynor Banks, of Asheville, N. C., is to visit the large cities holding "healing missions." His mission at St. Simon's Church, in Chicago, is being largely attended. The missioners predict that the time will come when humanity will be entirely emancipated from pain. He makes much of the principle of absent treatment, or "radio-mind," as he calls it.—The Christian Century.

NEWS OF PITTSBORO AND SANFORD

There was a noteworthy service on Palm Sunday in St. Thomas' Church, Sanford. The little Mission Church was decorated with palms, the congregation filled it to its greatest capacity, and the music was beautiful, with Mrs. R. G. Shannonhouse and Mr. Francis Weiand taking the solo parts. Rev. Mr. Shannonhouse preached an able sermon.

On Easter Sunday the two congregations of Sanford and Pittsboro worshipped together in St. Bartholomew's Church in Pittsboro. This ancient and interesting little edifice was all abloom with spring flowers, not only on the altar and about the chancel, but each pew end was beautified with them. A splendid collection of $92 was taken to be applied on the improvements at the rectory. For the first time the exquisite solid silver alms basins and the brass receiving basin were used. These were given in memory of Mrs. W. L. London, one of the most devoted members the parish has ever had.

At the children's service the mite box offering amounted to $38.

After the morning service on April 27, Rev. Mr. Shannonhouse called a meeting of the men of St. Thomas', Sanford, to elect a delegate to the Convention in Winston-Salem. The choice fell on Mr. Jude Palmer as delegate with Mr. Walter Powers, alternate.

The Treasurer of the Church Building Fund announced that Mr. W. H. Williamson, of Raleigh, had kindly contributed $100 to this fund. Senior Branch of the Woman's Auxiliary of Christ Church, Raleigh, also generously contributed $20 to the work in Sanford, and this amount will also be applied to the new building. The congregation is greatly in need of a suitable church building. A lot in a good section of the city has been bought and paid for and it is hoped that a new church can soon be erected.

Plans were laid for the organization of a Churchman's club in Sanford.

At Phoenix Hill on Haw River, near Moncure, where a big steam power plant is being built for the Carolina Power and Light Company, Rev. R. G. Shannonhouse holds services on the first Sunday afternoon in each month. Large crowds attend, and much interest is shown in the service.

THE COMMUNION SERVICE

(In Memory of Faithful Servants.)

Miss Ruth Hairston, $6, in grateful memory of JOHN GOOLSBY, LETITIA GOOLSBY, and HAIRSTON GOOLSBY.

Mrs. R. B. Raney, $5, in memory of DICEY CHAVIS, a devoted and faithful servant.

"He that is faithful in that which is least is faithful also in much."

"What lesson did you have at Sunday-school today?"

"Oh, all about the sheep and the little lambs, and the good and watchful leopard."—Life.

NURSES WANTED AT ST. PETER'S HOSPITAL, CHARLOTTE

The Carolina Churchman,
Raleigh, N. C.
Dear Sirs:

We are writing Bishop Cheshire and Bishop Penick in regard to the needs of St. Peter's Hospital as to pupil nurses.

We would greatly appreciate if you would give this matter some notice in your next issue.

Miss MacNichols, our superintendent, is a very efficient woman in her line, and she would be a wonderful help to any women desiring to enter this profession. There is an allowance of $15 per month made, and they live at the hospital with all expenses free, and in a new modern nurses' home.

We do a large amount of charity in the name of the Episcopal Church—around $700 per month.

The environment and atmosphere are all that any woman or young girl could desire, and we would greatly appreciate a little notice from you in your next issue.

J. H. CUTTER.

ROWAN DISTRICT OF WOMAN'S AUXILIARY

The third annual meeting of the Rowan District of the Woman's Auxiliary was held in St. Paul's Church, Salisbury, N. C.

The day began with Holy Communion at 10:45, the rector, Rev. Kenneth Holder, celebrating.

Mrs. C. F. Massey, Chairman, ably presided.

Mrs. W. H. Hardin very graciously greeted the guests in behalf of St. Paul's branch and extended a cordial welcome.

Miss Emma Hall, Chairman of Districts, responded, expressing her enthusiasm at the splendid attendance and the marked increase of interest shown. Miss Hall urged organization in places unorganized and also spoke on the Hoke-Ramsaur Memorial, of which she is a committee woman.

The following officers were elected: Mrs. L. D. Heathman, Cooleemee, N. C., Social Service Secretary.

Mrs. Fannie T. Dowd, Statesville, N. C., Box Work Secretary.

Mrs. Peter Hairston, Educational Secretary; Mrs. Geo. White, Auxiliary Special Secretary, and Mrs. Frank Hill, U. T. O. Custodian, made splendid reports.

Rev. C. B. Scovil, of Concord, N. C., Educational Secretary of the Diocese, said noonday prayers for Missions, after which Mr. Scovil addressed the meeting most interestingly, his subject being "District Organization and Religious Education."

Mrs. E. C. Marshall, of Charlotte, N. C., Diocesan Box Work Secretary, was present and talked of that work.

A delightful luncheon was served at the Mission House, the ladies of St. Paul's branch as hostesses, assisted by the members of St. Peter's Guild.

After luncheon Miss Easdale Shaw, Educational Secretary of Auxiliary, made a splendid address on the work in the Diocese, especially Mission Study classes.

Rev. W. H. Wheeler, Superintendent of the Thompson Orphanage, told of the children and their life there, also gave a brief survey of the immediate needs for the Orphanage.

There are eight organized branches of the Woman's Auxiliary in the Rowan District and two new branches being organized.

MARIE H. SIGMON,
Secretary.

BISHOP PENICK AND REV. R. C. FORTUNE AT BURLINGTON

On the first Sunday after Easter Bishop Penick visited the Church of the Holy Comforter, Burlington, and confirmed a class of sixteen. The same Sunday the Rev. R. C. Fortune was here and preached to the deaf of the community. A mission for the deaf has been started by the Church, and there is a weekly Bible class for the deaf which meets every Sunday morning in the parish schoolhouse. This is a Union Bible class and has some eighteen or twenty deaf mutes enrolled. Mr. Fortune, himself a deaf minister of the Church, makes monthly visits to Burlington to hold services for the deaf of the county and city. At Easter a celebration of great interest was held for the kindergarten. All the little tots, from four to six, were dressed to represent flowers and the program was a delightful one. After the celebration a group picture was taken and an egg-hunt was enjoyed. A parish house is assured for the near future and will greatly stimulate the work in this parish, as it is badly needed.

LAST WORDS

Under this head The News Bulletin of the Public Service Information Committee (Philadelphia) prints the following suggestive remarks:

"I don't think it's loaded. I'll just look down the barrel and see."

"Look at this wire hanging down into the street. I'll throw it over to one side."

"I wonder if this rope will hold my weight?"

"How much electricity do you suppose these wires carry?"

"I'll just touch one and find out."

"Listen! That's the interurban whistle. Step on the accelerator. I'm sure we can beat it across."

"It's no fun swimming here. I'm going out beyond the life-lines."

"I've never driven a car in traffic before. But they say it's perfectly simple."

"I think these must be the headache tablets, although there isn't any label on the box."—Literary Digest.

"This bell," said the well-meaning sexton, showing a party through a certain church, "is never rung except in the case of fire, flood, a visit from the Bishop or some other such calamity."—Exchange.

THE CHURCH PERIODICAL CLUB

Ten Ways in Which You Can Help

Prayer.—Will you pray for the work and remember that the first Sunday in May is C. P. C. Sunday?

Religious Education.—Will you help to distribute Bibles, Prayer Books, Hymnals, and religious literature where needed?

Periodicals.—Will you forward all your good magazines and papers, after reading, regularly to some one needing them?

Money.—Will you make some regular gift of money for general expenses, for the purchase of special books, and for the maintenance of our college and school libraries?

Pictures.—Will you send pictures, scrap-books, games, puzzles, to schools and hospitals?

Music.—Will you send piano and organ music (book or sheet), or victrola records, to mission stations?

Libraries.—Will you give books for rural libraries and school libraries?

Books.—Will you pass on good books while they are new to lonely teachers in distant places, and for use in the Seamen's Church Institutes?

Cards.—Will you send missionaries and their families Christmas and Easter cards, or buy some to be distributed by the C. P. C.?

Organization.—Will you see that there is a branch of the Church Periodical Club in your parish or mission, and help it to function?

If you are willing to help in any of these ways, send your name to your Parish Librarian, or to the Diocesan Correspondent, Mrs. Harry C. Gerhart, "Rose Lawn," Clarksville.—Exchange.

ST. LUKE'S HOSPITAL, TOKYO, NEEDS MEDICAL BOOKS

"As a result of the fire, all of our medical books were burned except a half dozen which I had in my office. Fortunately these were standard books on surgery and medicine, but it is urgently necessary that we get as quickly as possible a reasonably complete group of modern medical books. Not only were all the hospital books burned, but the complete libraries of many of the doctors on our staff were also lost."

This is from a letter written by Dr. Teusler, the director of St. Luke's. The story of the saving of the half dozen medical books is the story of one of the minor heroisms of the earthquake. The office is a small frame building on the grounds of the new St. Luke's, and was practically the only building left standing in the Tsukiji district. Its preservation was due to the loyalty of two Japanese servants who stayed on the roof all of the terrible Saturday night having pails of water passed up to them with which they put out the small fires which were constantly starting.

While books sent to St. Luke's now are to meet an emergency, their value will not lessen with its passing. When permanent buildings replace the present temporary barracks, they will form the nucleus for the really adequate medical library which we must build up for St. Luke's.

Before the earthquake St. Luke's had won unusual recognition from the Japanese Government. And now its share in the relief work has met with the most convincing evidence of the complete confidence of the authorities. Thirty government relief stations have been placed under the control of the St. Luke's staff. Furthermore, the city has asked Dr. Teusler to assume entire direction of a maternity and children's hospital which it will build in connection with St. Luke's, and the entire maintenance cost of which it will bear.

These greater opportunities for service with their heavier responsibilities make more imperative the need for such material aids as a supply of the best medical books.

As fast as the money comes in, new books will be purchased by the Church Periodical Club from carefully prepared lists. In order to avoid duplication it is advised that both books and money gifts be sent to the club's central office. The address is Church Periodical Club, 2 West 47th Street, New York, N. Y.

It has been suggested that the gift of money for a book for St. Luke's would be a splendid thank-offering for recovery from illness.

The doctors and nurses should have every aid we can give them. Their heroism during the earthquake and fire was beyond praise. St. Luke's was the only hospital in Tokyo which saved every patient. The only recognition they wish from us, indeed the only genuine recognition we can offer, is to help them "carry on."

ANGLICANS IN AUSTRALIA

The Australian census shows that while Anglicans have always been the largest religious body in Australia, now 44.4 per cent of the population, their numbers have increased in the last ten years faster than the population.

The increase of population for the whole commonwealth is 22 per cent; the increase of membership in the Anglican communion, 38.7. Romanists, Presbyterians, and Methodists, though increasing in number, have decreased relatively to the population.—From The Mission Field.

You need not scoff at the Church because it contains so many sinners. If it contained nothing but saints, there might be no room for you. The Christian church was founded for sinners in the first place, and unless you yourself are a saint, you need it. Let it go down, and you and your's are likely to go down with it.—H. N. Nimmo.

God wants to hear about whatever occupies our time and thought, not that He may be informed, but that we may keep in communion with Him. —Exchange.

ECONOMICS HERE AND THERE

"It takes 17½ bushels of corn to pay a bricklayer one day.

"It takes 23 chickens to pay a painter for one day's work.

"It takes 42 pounds of butter to pay a plumber $14 a day.

"It takes a hog weighing 175 pounds, representing eight months of care and feeding, to pay a carpenter for one day's work."

Quoting the above from a paper of the Middle Western United States, Dr. Percy Watson, of the Congregational Mission in Fenchow, Shansi, China, goes on to give some Chinese equivalents as they are in Fenchow:

"One bushel of corn pays the wage of one bricklayer for ten days, while one chicken pays the painter for one day.

"In Fenchow, 2 pounds of pork, not a hog of 175 pounds, pays the daily wage of a carpenter.

"Twelve ounces of butter will pay the wages of a Tientsin plumber now installing the hospital plumbing.

"If an American plumber would donate one-tenth of his daily wage to the benefit of mission building in China, it would pay a Chinese plumber for 5½ days of 12 hours each.

"These are mere externals. Economics, however, is not only a question of the external material world. . . . Years ago the head of a gambling house came to the Fenchow Hospital. He thought he was getting cancer of the aesophagus and was very much agitated. He got so nervous that he could even feel the lump in his throat—which all of us remember as a common symptom of intense feeling in our childhood. Mirrors had to reflect the condition in his throat many times before he was convinced that nothing was the matter. Then improvement came at once.

"His gambling house was given up. He became a banker and during all these years he has saved for our mission in various ways many thousands of dollars. These thousands of dollars have been invested in every department of the mission activities and in lives scattered to the farthest outposts of our endeavor.

"Yet it cost the hospital but the few pennies a primary Sunday School class might give on a Sunday morning."

FOR FORGIVENESS

We entreat Thee, O Lord our God, with our whole heart to forgive our sins, and correct our errors; to direct our actions, and inspire us with thoughts well pleasing to Thee; to cleanse our consciences, and sanctify our hearts; subduing the flesh to the spirit, and the spirit to Thyself; so that, triumphing over all vices, it may, with restoring liberty, serve Thee, its Lord and God; who livest and dost reign, world without end. Amen.

In writing the advertisers, please mention the Carolina Churchman.

CAMP FINNEY

The sun has long since set. The darkness of a summer night—inky black under the trees—envelops everything. The camp fire smolders as again the encircling group lives over the thrills and experiences of the day. And what experiences they are! The race to the morning dip is re-run; the events of the aquatic meet are re-lived; games are played anew and honors re-won. And then the story! Perhaps it is the weird tale of ghost and hoodlums or of the prairies and their long-since captured treasures. We experience the thrill that was the early pioneers' as we listen to their deeds of daring; we fight their battles with them and share their victories. Then we scorch our hands and shins as we crowd nearer to the waning fire to toast marshmallows or roast a tasty wiener.

Then silence—the still hush of the night broken by the crying of a whippoorwill and the screeching of an owl, by the soft rustle of the breeze through the trees and the occasional snap and crack of the last dying embers of the fire.

The mystery of darkness and the night—lighted by the flickering, smoldering remains of the dying camp fire and white beams of the ascending moon.

God's great outdoors! Ah, the feeling of real comradeship that we have never known before wells up within us, as in the last blissful waking moments we realize something of what it means to live with real fellows in this wonder universe created by God.

Have you ever lived such thrills? This Summer Camp Finney is offering to 60 boys a real vacation—all the delights of an ideally located, thoroughly equipped, carefully planned and scientifically managed camp, the Chaplain of which is the Rt. Rev. Edwin A. Penick, D.D., Bishop-Coadjutor of North Carolina.

Organization and Leadership

Camp Finney is under the personal direction of competent and skilled leaders. The boys are organized in groups of eight under a leader. The groups are designated as Chapters, and the Chapter usually named for some prominent Churchman.

The Chapters are organized as two competitive Assemblies, the odd numbers forming one section and the even numbers the other. Each Assembly is under the direction of leader chosen as Assembly President. Competition is stimulated by the daily distribution of honors and awards.

The Physical Life

Camp Finney is a well-located and well-equipped camp, offering ideal facilities for outdoor exercise, play, excellent food in plentiful quantity, the purest of spring water, expert supervision and watchful care, all which cannot help but benefit a boy physically. Camp Finney provides the finest vacation that any boy can enjoy. They usually gain weight and strength and return home brown and healthy.

Athletics

Afternoons are given over largely to inter-chapter and inter-assembly baseball, volley-ball, mass and group games, also track meets, aquatic meets and hikes.

Awards

At the end of the camping periods, boys who have been the best all-round campers are chosen by the leaders' council. They are awarded the supreme camp honor, a gold chevron and a sweater emblem, consisting of the camp initials and the date.

A silver loving cup is awarded the best Chapter, the award being based on a carefully worked out point system.

The Assembly having the more excellent record is also recognized.

Evening Program

On the opening night: Camp fire, reception and general "get together." Each succeeding night: Camp fire and special event; marshmallow toast; wiener roast; stunts; stories; talks and sings. Closing night: Farewell banquet and award of camp honors.

The Spiritual Emphasis

Early Communion or the Morning Watch marks the beginning of each day and sets the standard. Noonday Prayers, Vesper Services, and Good-Night Chapter Devotions are entered into wholeheartedly and appreciatively, in a manner deeply moving, as well as suprising, to those who do not recognize the inherent spirituality of a boy. At Camp Finney, as well as at all Brotherhood Camps, the services and sacraments of the Church are made, first, as a vehicle of expression of the religious life, as well as a means of training therein.

The aim of the camps is to train boys so that they know the naturalness and liveableness of religion. That religion is not a thing merely for discussion, but something to be put into expression in daily life.

Religious observance is worked into the whole fabric of the daily curriculum. The effect is to show the intimate relationship of religion to the other things in life. A definite effort is made to stimulate in every camper a desire for a well-balanced knowledge of his religion.

The Curriculum

Conferences and discussions are held daily. The Camp Chaplain conducts conferences on such topics as Knowing and Using the Bible, Jesus Christ, Knowing and Using the Prayer Book, The Holy Communion, Baptism and Confirmation. Brotherhood leaders and clergymen and laymen who are authorities on their subjects and are especially fitted to instruct boys, discuss such subjects as Choosing a Vocation, Self-Development, Elements of Leadership, and kindred topics of importance to older boys. Representatives of the General Church attend and conduct conferences on the Departments of the National Church Organization, Religious Education, Christian Social Service and Missions. Periods are given to the study of Scouting as a means of developing leadership. The work of the Brotherhood and of other Church organizations is presented.

It should be emphasized that instruction is by conference, not lecture. Discussions are frank and hearty. Conferences are usually held in the open, where the atmosphere seems to stimulate thought and expression.

Who May Go

Attendance is not limited to members of the Brotherhood. Any Church boy 15 to 21 years of age is eligible. The number of boys who can be accepted is limited to sixty from the entire territory the camp is established to serve.

In order to make the camp of the most far-reaching value, not more than four boys from any one parish will be accepted. Registrations will not be received for less than the full camping period.

The use of tobacco is forbidden while at the camp.

Expense

Registration fee .... (must accompany each application)	$ 2.00
Board and lodging for the period (payable before or on arrival at camp)	15.00
Total camp cost....................... (to this must be added additional costs of transportation, etc.)	$17.00

Your Nearest Camp

Of the eight camps managed and directed by the National Headquarters of the Brotherhood of St. Andrew, Camp Finney is probably the most convenient to you.

Camp Finney, named in honor of Benjamin F. Finney, now Vice-Chancellor of the University of the South, and Vice-President of the Brotherhood of St. Andrew, and formerly for many years Field Secretary for the Brotherhood in the Province of Sewanee, will open its second season on the site generously loaned to the Brotherhood by the Honorable Francis O. Clarkson, a leading Churchman of the Diocese of North Carolina.

The site is near Little Switzerland, Mitchell County, North Carolina, in the Land of the Sky, on the crest of the Blue Ridge Mountains, 3,400 feet above sea-level. The waters from this ridge flow into the Atlantic Ocean on one side, and into the Gulf of Mexico on the other.

About 200 yards from the camp site are the beautiful Grassy Creek Falls, where opportunity can be had for a daily morning shower. Bathing and swimming facilities are within hiking distances. Fifteen miles from the camp, towers Mount Mitchell, 6,711 feet

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The Woman's Auxiliary

Mrs. W. W. Way, Raleigh, N. C.

THE NEW PRESIDENT EXTENDS GREETINGS

Dear Members of the Woman's Auxiliary:

In taking the place as Diocesan President of the Woman's Auxiliary, my first thought is of the great responsibility that you have given me. Then instinctively one's mind goes over the names of the Auxiliary Presidents—Mrs. Bickett, Mrs. Hoke, Miss Kate Cheshire—women of vision, of love for the Lord's work, and of deeply religious character.

The thought that makes me strong for the work before me is the assurance of the support of a body of loyal, devoted women, all working with real consecration in the "vineyard of our Father."

If we "pray fervently, work earnestly, and give liberally," our work will be accomplished.

Sincerely and lovingly,
LOUISA A. F. WAY.

EDGECOMBE DISTRICT MEETING

Below will appear the program of the District Meeting held in Grace Church, Lawrence, May 17th:

The day was beautiful and the church full to overflowing.

Bishop Cheshire administered the rite of confirmation for the first time in Lawrence, thirty years ago, and the Auxiliary felt blessed in having him with them.

In the lovely church, which Miss Kate Cheshire so long the president of the Auxiliary had beautified by her wonderful wood carving, the new diocesan president of the Auxiliary attended her first district meeting. Mrs. Spruill had prepared a program most interesting and helpful, touching as it did, all departments of the Auxiliary work. The children's lovely missionary song service showed what Miss Kate can do in training the children up in the ways and teachings of the Church.

The members of Grace Church served a delicious barbecue and the tables under the trees were loaded with good things that the lunch baskets disclosed. Mrs. G. C. Green of Weldon was elected district chairman in the place of Mrs. Spruill, who resigned. Mrs. Spruill's resignation was received with regret as she has done most excellent service in organizing the district. But her duties as United Offering Custodian for the Diocese gives her her full share of work.

Holy Communion at 10:30 a.m., the Rt. Rev. Joseph Blount Cheshire, D.D., celebrant.

Hymn 580.

Greetings—Miss Kate Cheshire.

Response—Mrs. W. L. Long.

(Continued on page 10)

AUXILIARY MET IN CHARLOTTE

The annual meeting of the Woman's Auxiliary to the National Council of the Diocese of North Carolina was the guest of the Church Service League of St. Peter's Church, Charlotte, April 28th, 29th and 30th.

The generous hospitality of the rector, Rev. Floyd Rogers, and wife, and the entire congregation, the reception by the Bishop and Mrs. Penick, the luncheons at St. Martin's and St. Peter's, and the pilgrimage and tea at the orphanage, and the many gracious attentions of the people of Charlotte, made the social entertainment of the delegates long to be remembered by those attending.

The presence of our beloved Bishop Cheshire and Bishop Penick; Archdeacons Harding and Bethea, from the Diocese; Dr. W. C. Sturgis, from the Missions House; Mrs. Clarence Johnson, Commissioner of Public Welfare of North Carolina; Mrs. W. P. Cornell, of South Carolina; Rev. L. E. Haynes, of Liberia; Judge Williams, of the Juvenile Court of Charlotte, and Mrs. Lyman Cotten, recently returned from China, with the largest attendance of splendid, devoted Auxiliary officers and members we ever had, made the Convention one that will never be forgotten.

The note of spiritual uplift and call to renewed consecration and high endeavor sounded in the Quiet Hour, conducted by Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of the Diocese, was sounded all through the meeting.

The wonderful addresses of Dr. Sturgis, Monday and Tuesday nights, emphasizing personal responsibility for bringing God's Kingdom on earth; his call on Tuesday at breakfast conference for rebuilding the work in Japan; his noon meditations on the "Lord's Prayer," and on "Prayer—An Experience," and his illuminating outline of Religious Education as planned by the Mission House, were an inspiration to all present, and will continue to be through the years to come.

It was an opportunity much appreciated to learn of the work of the Diocese from Bishop Cheshire, and of the special needs and work of the convocations of Charlotte and Raleigh, from Archdeacons Bethea and Harding. All business sessions opened with prayer and hymn, and closed with prayer.

The address of welcome, by Mrs. Ralph Van Landingham, was responded to by our dear Vice-President and Box Work Secretary, Mrs. W. A. Devin.

The Treasurer's report showed the largest amount ever contributed during a year, and included liberal contributions for all appeals made from National Council or Diocese.

The President's address stressed the importance and increasing success of the District Plan; the opportunity of the Prayer Partnership; the call for rebuilding in Japan; the importance of the Bishop Tuttle Memorial; the Work with Colored Women; the Hoke Ram-

(Continued on page 11)

SPLENDID OPPORTUNITY TO PREPARE FOR MORE EFFECTIVE SERVICE

To the Young Women of North Carolina:

My dear Friends:

This letter is sent at the request of the Editor of The Carolina Churchman with the hope that it will interest some of you to come to the Church Training and Deaconess House for preparation to do Church work. The training given here is intended to meet the needs of three classes of women:

1. Those who wish to prepare for the Deaconess Order.
2. Those who wish to devote themselves to Church work at home or abroad, without entering the order.
3. Those who wish to take up religious study for their own improvement, or to become more useful in their home parishes.

For those who would like to take up Church work or those who are already engaged in Church work and yet feel need for further training, I cannot imagine a more ideal place to train than at the Church Training and Deaconess House in Philadelphia. The technical training is excellent, the family life is very happy, and the devotional atmosphere is strong.

The regular course covers two years of study in Bible Study, Church History, Church Doctrine, Liturgics and Church Polity, Psychology and Religious Pedagogy, Mission Study, Coaching in Christian Nurture, Voice Culture, Hygiene and Sanitation, Social Problems and Church Organizations, also practical instruction in the kind of social work that will help solve problems that will arise in the field. A large part of this practical instruction is had at St. Martha's House, a Church Institution, which is one of the oldest and finest settlement houses in the country. Our instructors are all excellent, each in his own line, and all give their services.

Our studies and practical work are not so heavy that we have not time to enjoy the benefits of the family life of the school and also for developing our spiritual life. The most important factor in this work of carrying out the Church's Mission, that of bringing souls nearer to God, is the personal life of the Church Worker, or Missionary. You have heard the saying, "What a person is thunders so loudly you cannot hear what he is saying." One purpose, I suppose I should say the main purpose, of this school is to make the lives of the students what they should be. The home life and religious training help to do this.

The home life of the school is very happy, and it is in the home life that we learn, daily, lessons in getting on with one's fellow-workers, especially those with whom we have to live. The daily association with Deaconess Carter and Deaconess Clarke furnishes constant examples of how Christians ought to live together, which is the

(Continued on page 14)

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Mrs. M. K. Rosenblatt_____Business Manager
Rev. F. H. T. Horsfield___Contributing Editor

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DIOCESE OF NORTH CAROLINA

Rt. Rev. Joseph Blount Cheshire, D D., Bishop ______________________Raleigh
Re. Rev. Edwin A. Penick, D.D., Bishop Coadjutor ____________Charlotte
Rt. Rev. Henry Beard Delaney, D.D., Suffragan Bishop ________________Raleigh
Rev. Morrison Bethea, Secretary______Raleigh
Mr. Henry M. London, Treasurer of the Diocese _____________________Raleigh
Mr. J. R. Wilkes, Treasurer of the Nation-Wide Campaign Funds, Box 988, Charlotte

Entered as second-matter class at the postoffice at Raleigh, N. C.

AWAY WITH "ORPHANAGE"; FORWARD WITH "HOME"

Not "the Orphanage," but "the Home." Much is in a name. Our Thompson Orphanage has done a great work despite its inadequate buildings and equipment, despite the backing it should have received from the three dioceses owning it. Much to the heart ache of the three superintendents and the loyal and consecrated helpers, children have had to be brought up in orphanage style. The name "Orphanage," rather generally superceded the name "asylum" (O, how we do dislike that word!).

"There is a great day a coming" for the Thompson Orphanage. We are told that old Thompson Hall is to be razed, wooden dormitories are to be torn down, the mediaeval laundry is to be erased from memory. Instead, a modern laundry, modern cottages and an administration building, utilitarian as well as aesthetic. No longer large groups of children huddled together in a congested, uninviting atmosphere, but limited groups in homes of a size and with conveniences of actual homes, where the teachers and matrons may then realize their dreams of bringing into the lives of the children actual home influences. Then why not go forward with the change in name? If it requires an act of legislature, then have the legislature to grant the change. Away with "Thompson Orphanage," forward with "Thompson Home!"

ANOTHER VOICE MAKES ITSELF HEARD

Dear Mr. Hughes:

May I use your columns to thank you for the courageous stand that you take towards war in your editorial in the April issue? It will no doubt find response in many a heart that has not had the courage to openly confess its conviction that war is a crime against civilization and the Christian church should, therefore, fearlessly oppose it. Isn't it strange, by the way, that it should require courage to advocate the abolition of war? I have just returned from a meeting in Washington City of a group of people, from every nation under the sun pretty nearly, who are thinking not each in terms of her own country, but internationally, because God has opened their eyes to see that there is neither Jew nor Greek, Anglo-Saxon nor Teuton, but all are one, so that we are simply destroying ourselves when we destroy others. They are, therefore, laboring for peace, but when men hear of their labors they make them ready to battle! However, one gathers hope from the constructive work that is being done by the Women's International League for Peace and Freedom and other associations of enlightened men and women, in directing people's thinking towards a Christian solution of difficulties between nations; and when, here and there, a representative of the Church speaks out as you have done, that hope is strengthened into a conviction that a leaven is at work in a righteous cause, which will prevail. Thank you!

EMILIE R. HOLMES.
Chapel Hill, N. C.,

THERE WAS A REASON

When Dr. Samuel Wilberforce, famous divine, was Bishop of Oxford, he happened to be present at a Sunday school where the passage was read which contains the story of Jacob's ladder. "Is there any little girl or boy," said the bishop, in his most persuasive tones, "who wishes to ask any question relative to the passage which has just been read?" As no response was given, the bishop repeated his question, in still more seductive tones, and after a short pause a small boy arose and said, "Please, sir, the angels must have had wings; why did they require a ladder?" "A most natural question," said the bishop, considerably puzzled as to a suitable reply. "Is there any other little boy or girl who can give an answer to that very reasonable question?" On which a little girl modestly suggested, "Perhaps, sir, they were molting!"—The Methodist Recorder, London.

So teach us to number our days that we may apply our hearts unto wisdom.—Psalm 90: 12.

LENTEN OFFERING RECEIVED MAY 12, 1924 BY TREASURER CHURCH SCHOOL SERVICE LEAGUE AND TREASURER NATION-WIDE CAMPAIGN.

Colored Convocation

Warrenton, All Saints'	$ 11.49
Ridgeway, St. Luke's	3.28
Raleigh, St. Augustine's	176.50
Raleigh, St. Ambrose	50.00
Tarboro, St. Luke's	19.00
Total	$ 260.27

Raleigh Convocation

Raleigh, St. Mary's	$ 175.43
Raleigh, Christ Church	217.60
Hillsboro, St. Matthew's	112.29
Townesville, Trinity	13.00
Oxford, St. Stephen's	61.12
Raleigh, Good Shepherd	124.71
Louisburg, St. Paul's	50.00
Battleboro, St. John's	44.35
Duke, St. Stephen's	18.75
Smithfield, St. Paul's	9.32
Warrenton, Emmanuel	71.91
Halifax, St. Mark's	12.58
Ridgeway, Good Shepherd	15.53
Total	$ 926.59

Charlotte Convocation

High Point, St. Mary's	$ 45.25
Walnut Cove, Christ Church	22.07
Thompson Orphanage, St. Mary's	36.62
Salisbury, St. Paul's	31.00
Mayodan, Messiah	4.53
Greensboro, Holy Trinity	76.15
Rockingham, Messiah	34.25
Monroe, St. Paul's	71.07
Charlotte, St. Martin's	208.00
Spray, St. Luke's	88.42
Leaksville, Epiphany	25.79
Mecklenburg Co., St. Mark's	17.22
Greensboro, St. Andrew's	34.77
Charlotte, St Andrew's	9.52
Wadesboro, Calvary	27.79
Davie Co., Ascension	20.20
Burlington, Holy Comforter	48.88
China Grove, Ascension	4.28
Rockingham County, St. Andrew's	8.00
Concord, All Saints	25.00
Total	$ 838.81

RECAPITULATION

Offerings have been received from 38 Sunday Schools throughout the Diocese, 5 of which are in the Colored Convocation, 13 in the Raleigh Convocation and 20 in the Charlotte Convocation, or a total of ________$ 2,025.67

TREASURER'S REPORT, CHURCH SCHOOL SERVICE LEAGUE FROM JAN. 1st TO MAY 10th, 1924.

Jan. 1, 1924—Balance on hand		$ 50.00
Concord, All Saints, Near East Relief		10.00
Salisbury, St Paul's:		
Domestic Missions	$ 4.00	
Donald James Scholarship Fund	2.00	6.00
Winston-Salem, St. Paul's Near East Orphan Fund		97.17
Raleigh, St Mary's School:		
Administration Fund	$ 2.00	
Aldert Smede's Scholarship, St Mary's Hall, Shanghai, China	15.00	
Bennett Smede's Memorial, Thompson Orphanage	15.00	
Salary Japanese Bible Women	12.50	
Donald James Scholarship Fund	12.50	
Periodical Club	3.00	$ 60.00
Charlotte, St. Martin's. Charlotte Convocation Missions		$ 50.00
Lenten Offerings as reported to date		2,025.67
Total Receipts		$ 2,298.84

EXPENDITURES

Mr J Renwick Wilkes, Treas. N. W. C.	$ 2,096.36
Administration expenses	2.09
Balance on hand May 10th	200.39
Total	$ 2,298.84

The Bishop of California, now in his seventy-fifth year and fifth of our active bishops in order of consecration, has surprised and delighted his friends by a privately printed book of reminiscences with the quaint title, "Chimney Corner Chats for the Home Circle," by Grandfather William Ford Nichols.

Outside of the Routine At the Convention

(Continued from page 3)

Tarboro and Henderson gracefully withdrew their invitations.

Rev. Bertram E. Brown could have made an excellent carpenter. But, if he had been a carpenter, with the era of big buildings, he would have laid aside his hammer and taken up a pile driver. He comes about as near hitting the nail—or the piling—on the head with every stroke, as an automatic device. Surely, these old parishes and these sleepy missions are bound to be aroused to a greater sense of their responsibility and this privilege for greater service to the Master's scattered flock—after hearing his remarkable words on the Preaching Mission to be inaugurated throughout the diocese.

Rev. S. S. Best and Rev. R. Bruce Owens are remarkably well preserved men to have withstood as long a ministry in one diocese! They are modest men. Most men to have been the only clergymen in the diocese active in service during practically the entire Episcopate of Bishop Cheshire would feel such a sense of proprietorship of the whole diocesan workings as to make others feel like they were intruders. They have contributed fine things to the growth and strength of our diocese.

Rev. S. S. Stroup, of Hickory, made an optimistic report on the Kanuga Lake Conference Grounds. He came as a special representative from the Diocese of Western North Carolina to tell us that the raising of the $165,000.00 was a minor detail. What his diocese wants is a wholehearted co-operation on the part of this diocese. The National Council has promised to send the very best leaders, teachers and preachers in all fields of the Church's mission to furnish inspiration and information for summer conferences.

Again the genial presence of three devoted priests were denied to the convention because of feeble health or incapacity. Rev. Messrs. Julian E. Ingle, E. A. Osborne and Walter J. Smith were sent messages of love and esteem by the convention.

Seldom has it been the privilege of any one to hear a more beautiful tribute paid to a life-long friend than the tribute which Dr. R. H. Lewis paid to Bishop Cheshire when, in the name of the diocese he presented him with the purse, testifying to the gratitude of the whole diocese for what the bishop has meant to all.

Rev. Karl Black, of St. John's Church, Roanoke, Virginia, was the preacher at the last service of the convention. He was introduced by Rev. Charles B. Scovil as the "advisor and inspirer of the young people of Virginia." He is not only a fluent speaker, but a convincing one, speaking with all the fervor and conviction of the prophets of old. His great plea was that souls be given to God before they became stained by the passions of youth and the cynicism of age. The palatable, conquering, individualistic and sacrificial natures of salt, were vividly portrayed in his sermon on "Ye are the salt of the earth." Most appropriately he closed with the Bishop of Exeter's poem, "Give us men."

A number of young men represented various parishes and missions. Some were elected as delegates to the provincial synod. A hopeful sign! An inspiration to the convention! An evident source of gratification to their families and parishes!

The matter of establishing a chair of Biblical literature and history at Chapel Hill in co-operation with other Christian communions is still up in the air. The committee was retained to further negotiate with the University and other communions. It seems to be a laudable but impracticable idea.

Camp Finney

(Continued from page 7)

high—the tallest peak east of the Rockies.

The mountain scenery from the camp is rugged and picturesque, the surroundings are absolutely safe, conditions splendid and sanitary, and pure, delicious spring water is obtained from the heart of the mountain.

Camp Finney is an all-tent camp, with tents accommodating eight campers on comfortable cots.

Provisions for first-aid are an important part of the camp equipment.

Carefully prepared and high-quality food will be served in liberal quantities.

The direction of the camp is in the hands of C. Lawson Willard, of Bay Side, Long Island, and J. B. Eppes, of Annapolis, Maryland, and Rt. Rev. E. A. Penick, Camp Chaplain.

Camp Finney will open Monday afternoon, June 23, and close Saturday morning, July 5.

Tickets should be bought to Switzerland, North Carolina, on the Carolina, Clinchfield and Ohio Railroad. This station is 3½ miles from the camp, and about 22 miles from Marion, North Carolina. During this short trip the train passes through no less than sixteen tunnels. Vehicles from the Little Switzerland village meet all trains, the charge being $1.00 for each passenger or trunk, and 25 cents for each suitcase. The camp is located near a State highway, and those living within motoring distances can use their automobiles in reaching the place.

FURTHER INFORMATION

Further information regarding Camp Finney can be obtained by addressing any of the following:

G. S. Lindgren, General Chairman, Box 615, Charlotte, N. C.

W. L. Balthis, Council Member, Gastonia, N. C.

Rev. Charles B. Scovil, Chairman on Registration and Enrollment, All Saints Church, Concord, N. C.

A. G. Walton, Chairman Publicity Committee, Latta Arcade, Charlotte, N. C.

Edgecombe District Meeting

(Continued from page 8)

Reports From District Secretaries

Educational—Mrs. K. H. Webster.

Social Service—Miss Kate Cheshire.

Box Work—Mrs. Sterling Gary.

Prayer Partnership—Mrs. G. C. Green.

United Thank Offering—Miss Kate Arrington.

Auxiliary Specials — Mrs. F. H. Craighill.

* * *

Echoes from the Convention—Mrs. E. S. Boice.

Noonday prayer.

Outline of Year's Work—Mrs. W. W. Way.

The United Thank Offering—Mrs. H. G. Cooper.

The Box Work Plans—Mrs. W. A. Devin.

Suggestions from Diocesan Treasurer—Mrs. C. M. Parks.

The Importance of Church Papers—Mrs. G. C. Green.

Luncheon.

Greetings—Mr. S. S. Nash.

The Thompson Orphanage—Mr. F. S. Spruill, Jr.

Children's Missionary Service.

Do the Women Help Too Much?

Five Minute Suggestions—Rev. Francis H. Craighill, Rev. Reuben Meredith, Rev. Lewis N. Taylor, Rev. Bertram Brown.

Convocational Needs—Archdeacon Bethea.

Hymn 22.

UNJUSTIFIABLE

Not long ago, says a Virginia woman, she was hurriedly finishing certain work neglected the day before when an old negro butler, Thomas, chanced to pass by.

"Miss Clara! Miss Clara," he remonstrated. "Yo' shore is breakin' de Sabbath day!"

"But, Uncle Thomas," she argued, "the ox is in the ditch, and—"

"Miss Clara!" he broke in, "dat ole ox ain't nothin' but a stumblin'-block fo' folks to hide behind! De Scripture do say if he is in de ditch to pull him out; but it don't nowhere say to push him in on Sat'day jest so as to have the chanct to pull him out on Sunday!"—The Japan Advertiser.

I saw a saint. How canst thou tell
 that he
Thou sawest was a saint?
I saw one like to Christ so luminously
By patient deeds of love, his mortal
 taint
Seemed made the groundwork for
 humility.

—Christina Rossetti.

REV. MR. SMITH WRITES OF TRINITY PARISH, SCOTLAND NECK

Editor Carolina Churchman:

Trinity Parish, Scotland Neck, has lost two brick churches by fire during its history, and I doubt if any other parish in the Diocese has had a similar experience. It may interest some of your readers to know that the parish was admitted into union with the Convention during the session of May 29-June 3, 1833, and that the first church, a frame building, consecrated by Bishop Ives on April 28, 1833, stood just north of the Vine Hill Academy property, and less than two hundred yards from the brick church which was destroyed by fire on the 6th of January. The delegates who represented the parish in the Convention above referred to were Dr. Simmons J. Baker, George E. Spruill, Richard H. Smith, and Robert A. Ezell. A few years previous to this Bishop Ravenscroft and the Rev. Mr. Norment are said to have had an occasional service, the latter preaching in Vine Hill Academy. In November, 1831, the Rev. Joseph H. Saunders and the Rev. William Norment commenced officiating to a small congregation, each once a month on Fridays. These services continued till December, 1832, when the Rev. Mr. Norment commenced regular services twice in each month, and kept them up till March, 1834. It was during his ministrations that the parish was organized and the church built and consecrated. He was succeeded in April of that same year by the Rev. John Singletary, and in February, 1838, the Rev. John Morgan took charge of the parish but discontinued his services the following spring. In February, 1841, the Rev. Joseph Blount Cheshire, father of our present beloved Bishop, was called to take charge of the parish, and under his wise and faithful ministrations the congregation grew so that it became necessary to build a new church. Accordingly a beautiful brick church was erected one mile north of the old church on an ideal spot overlooking Clark's Branch, but in order to secure this location the public road had to be changed so as to run on the west instead of the east side of the branch. The new church was consecrated by Bishop Atkinson on the 27th of May, 1855, and on March 27, 1884, it was destroyed by fire with all of its contents, including the Parish Register, supposed to have been the work of a colored sexton who had been discharged. Steps were immediately taken towards erecting a new brick church in town, but before it was completed the old church was restored sufficiently to be used for service by a former parishioner, Mrs. Mantha Clark, of Baltimore.

The first service in the new church was held on April 14, 1886, by the Rev. Herbert W. Robinson, rector, and on July 5, 1903, it was consecrated by Bishop Cheshire, during the rectorship of the Rev. Girard W. Phelps, the sermon being preached by the Rev. Theodore D. Bratton, D.D., Bishop-elect of the Diocese of Mississippi. From the time that the Rev. Mr. Cheshire resigned in 1869 the rectors up to the time of the consecration have been as follows: The Rev. John J. Norwood, the Rev. Aristiden S. Smith, D.D., the Rev. Horace G. Hilton, the Rev. Herbert W. Robinson, the Rev. Walter J. Smith, and the Rev. Girard W. Phelps. The rectors following Mr. Phelps are well known to the congregation.

The present rector, the Rev. Reuben Meredith, and his energetic vestry have gone to work to rebuild the church on the same lot, with the addition of a parish house, as means will permit. At present the congregation is worshipping in the old church. They will always remember with appreciation the sympathy and help of the Baptist and Methodist churches, and of the citizens generally, in the sudden and total loss of their church.

WALTER J. SMITH.

Charlotte, April 26, 1924.

Auxiliary Met in Charlotte

(Continued from page 8)

saur Memorial; the Union Prayer Service; the Day of Prayer for Unity, and the work of the Departments of Education; in following the plan of the Missions House of Box Work in making out a definite plan for adoption and of Social Service Work; in co-operating with State and community in prison reform and Juvenile Court work; in helping to encourage and help the returned boys and girls from Stonewall Jackson and Samarcand; in helping to build the chapel at Samarcand by putting the power and spiritual force of the Church in all of these worth-while efforts.

Miss Hinton, for the Church Periodical Club; Mrs. Gordon, for the Girls Friendly, and the various committees, reported good work done and great opportunity for service.

Mrs. Holmes' program for Christian Social Service was followed by an interesting explanation of Juvenile Court Work.

The United Thank Offering was beautifully outlined by Mrs. Frank Spruill; Mrs. Mazyck read the winning article in the contest for the best article on The United Thank Offering, and Mrs. W. T. Bryan, of Charlotte, made an eloquent talk on "The Spirit of the United Thank Offering."

The report of Mrs. Delaney, President of the Colored Woman's Auxiliary, was read by Mrs. Phelps, of Charlotte, and was most appreciative of the co-operation of the Woman's Auxiliary, which has been urged so earnestly by the Diocesan President during her term of office.

Mrs. Van Landingham's eloquent appeal for the orphanage, with outline of the proposed campaign, and Mrs. Clarence Johnson's challenge to the Christian people of the Church to give the best to these little ones, followed by the pilgrimage to the orphanage, impressed our people as never before with the needs and the opportunity of these, "Our Children."

Mrs. Clarence Johnson's wonderful outline of the Public Welfare Work of the State, urging the co-operation of the Church people, followed by Dr. Sturgis on the Christian Social Service, thrilled and inspired all present.

The report of District Chairman and Presidents showed much enthusiasm in the district meetings and the work outlined.

Mrs. Correll spoke eloquently of the Life and Work of Rev. Hoke Ramsaur, and of the school planned as a memorial to him. Miss May Ramsaur, sister of Mr. Ramsaur, spoke feelingly of her interest in the work in Liberia and of her work in South Carolina.

Rev. Edward Hanes presented the needs and opportunity of this school so convincingly that one felt almost as if they had been in Liberia. The amount pledged by the Woman's Auxiliary of the Diocese of North Carolina ($1,000) was completed at this meeting.

One hundred and thirty-four dollars was contributed for final payment on making our Communion services from silver given by the women.

Mrs. W. W. Way, of St. Mary's School, Raleigh, North Carolina, was elected to succeed Mrs. Thomas W. Bickett, whose time as president expired this year. Mrs. Way's charming personality, her splendid ability and great spirituality make her a most suitable person for this office of great opportunity and responsibility. Her words of acceptance were beautiful in their simplicity and earnestness.

Mrs. Gordon made a touching appeal for the work at Spray.

Mrs. Bickett gave as her closing words an appeal for individual consecration and a deeper realization of our responsibility in making Christ known to men, closing with a prayer for the Auxiliary as a whole and each member individually, bidding them keep their hearts with all diligence.

The benediction was pronounced by Rt. Rev. Edward A. Penick.

The inspiring talk on Japan, and a pageant of Japan presented by the young people of the parish on Wednesday night, concluded the program.

All who went came home feeling that it was, indeed, good for them that they had been there, and the influence of the great spiritual power of those days will linger with us always, making us more alive to the influence of the Holy Spirit, and more eager to do our part in the great work to be done here to bring God's Kingdom on earth.

MRS. T. W. BICKETT.

I wish all our Church folk could visit the Church Missions House and see the work going on there. It would give them a larger conception of the magnitude and variety of the Church's work — and would, I am sure, lead them to more generous support of that work.—Bishop Mann, Southern Florida.

REV. F. H. U. EDWARDS ADVANCED TO THE PRIESTHOOD

On the second Sunday in Lent, March 16, 1924, at St. Cyprian's Church, Oxford, N. C., the Rt. Rev. H. B. Delaney, D.D., Suffragan Bishop of the Diocese, advanced the Rev. Frederick Hubert Uriah Edwards to the priesthood. The Rev. E. L. Henderson, of St. Titus, Durham, N. C., presented the candidate, and the Rev. B. W. Harris, of St. Luke, Warrenton, N. C., preached the sermon. The Rev. Mr. Edwards will remain in charge of St. Cyprian, Oxford, and St. Simeon, Satterwhite, where he has been laboring for nearly three years.

ST. AUGUSTINE'S CONFERENCE

The St. Augustine's Conference for Church Workers will be held June second to sixth at St. Augustine's School. Lectures on education, social service and missions will comprise the curriculum. Miss Mabel Lee Cooper, field worker of the Department of Religious Education for this province, will direct the course on "A Study of the Pupil." Rev. Gardiner L. Tucker, D.D., educational secretary of this province, will direct in "Principles of Teaching." Special normal courses will be in charge of Miss Emily C. Tillotson, acting executive secretary of the Woman's Auxiliary; Rev. Shelton Hale Bishop, of St. Philip's Church, New York City; Rev. Charles N. Lathrop, executive secretary of the National Department of Social Service; Rev. Floyd W. Tomkins, Jr., executive secretary of Commission on Faith and Order. Church music will be in charge of Rev. A. Myron Cochran, rector of St. Ambrose Church, Raleigh. Speakers at special night meetings will be as follows:

The Rt. Rev. Joseph B. Cheshire, D.D., Diocese of North Carolina.

Rev. Robert W. Patton, D.D., Director, The American Church Institute for Negroes.

Ven. James S. Russell, D.D., Principal, St. Paul School, Lawrenceville, Virginia.

Mrs. Kate Burr Johnson, Commissioner of Public Welfare, North Carolina State Board of Charities.

Rev. Leroy Ferguson, Rector, St. Cyprian's Church, Boston, Mass.

Rev. Robert I. Johnson, St. Cyprian's Church, New Bern, N. C.

Wallace A. Battle, Principal, Okolona Industrial School, Okolona, Mississippi.

Rev. Shelton Hale Bishop, St. Philip's Church, New York City.

Lieut. Lawrence A. Oxley, commandant and athletic coach at St. Augustine's is the director and registrar of the conference. Any one desiring further information should address him.

AT CHRIST CHURCH, RALEIGH

A well kept Lent, daily services, with visiting clergymen as preachers on Wednesday evenings, characterized the observance of this solemn period at Christ Church, Raleigh.

Palm Sunday saw a thronged church with decorations of surpassing beauty. Palms were also distributed as the congregation left the church.

The "Three Hours Service" on Good Friday, the rector giving the meditations was attended by reverent crowds. "Olivet to Calvary" was sung in the evening by the full choir before a large congregation.

Twenty-five were baptized on Easter even; and at the early Eucharist Easter morning nearly four hundred received the Blessed Sacrament.

The usual overflow attended the eleven o'clock service and the music was a notable offering. On entering the church a scene of beauty met the eye. The chancel was ablaze with light, and spring flowers were predominant in the decorations. All offerings exceeded $1,800.00.

Bishop Cheshire confirmed a class of twenty-one on May 11.

THE PRESENCE OF GOD

No loneliness in solitude,
No thronging in the crowd;
No terror in the darkness,
No blindness in the glare;
No wasting in the wilderness;
No fretting at the call,
No dreariness in waiting,
No drudgery in toil;
No dull despair in poverty,
No pompous pride in wealth;
No treacherous doubt in weakness,
No vanity in power;
No boasting in the pride of life,
No haunting in its gloom,
No mocking in its laughter,
Nor bitterness in death.

—American Friend.

HERE AND THERE

I am proud that I am a missionary because as missionaries we have driven a stake about ten miles ahead of the interminable talk, the dust and the confusion of the discussion of international relationships and racial difficulties, and every inch of substantial progress is an inch of approach toward the missionary position.—Dr. Paul W. Harrison in Student Volunteer Movement Bulletin.

* * *

In Tokyo one woman was overheard saying to another, "Why do you suppose the Americans do all this for us?" To which the answer was given, "Oh, don't you know? They are all like this. It is a part of their religion." — Missionary Herald.

* * *

Witches were burnt alive, in former days, almost on the very spot where now stands the fine Likoma Cathedral on the shores of Lake Nyasa in Southeast Africa. The Church was built by African Christians, even the children carrying bricks and stones on their curly heads. On the foundation stone is carved, "Ufumu wako uje," Nyanja words for "Thy Kingdom come."

* * *

There is a Guild of Diocesan Spousors in the Diocese of Western Massachusetts, whose members look after some 400 children who, when they are baptized in rural fields often cannot have sponsors present. They are kept in touch, given Church reading and instruction when they are old enough, and are visited at least twice a year.

* * *

The Japanese Mission in Seattle, where the Rev. Gennosuki Shoji is in charge, has twice won the diocesan banner for the largest per capita Advent offering for diocesan missions. The school has so outgrown its quarters that it has to have two sessions, one in the morning and one in the afternoon.

* * *

The Girls' Friendly at Grace Church, Detroit, Mich., is proud of having one of its members a missionary, Miss Duncan, who has gone to St. Luke's Hospital, Shanghai, as laboratory worker, the parish undertaking her support. She is a university graduate and an experienced bacteriologist.

* * *

A Canadian visitor preaching, at General Theological Seminary the other night contributed an unfamiliar story of Bishop Tuttle's. A little girl was asked what conscience is. "Conscience," said she, "is something inside of me that tells me true when my little brother Tommy does wrong."

* * *

May every woman in our Auxiliary learn to love the liturgy of this teaching Missionary Church more and more, so it will become the means of converting those not so much blessed as we. Use it for and on all occasions, for it is a missionary. You could not do a greater missionary act than to give some one a copy of the Prayer Book.—Emily W. Riddick (a member of the Woman's Auxiliary for forty years).

* * *

The Infant Class of St. Paul's Church School, Chicago, presented Bishop Rowe of Alaska with "half a dog" for his sled, but fortunately the rector and some grown-ups, inspired by the Infant Class, added another dog and a half. The Bishop, making apparently a desperate effort to please the children, has named the two dogs "Infant" and "Class."

* * *

Speaking of names, Bishop Fox always affords a vivid glimpse of his work in Montana when his journal mentions his travels in his motor car, which is called "Euphelia Bumps."

They are evidently so happy at the Orphanage that our Diocese far over-subscribed its quota that they failed to send in any copy for this page.

—Editor.

TRANSFER-VALUES

F. H. Horsfield

An interesting article appears in the Saturday Evening Post of March 29th, "Could You Sell Out?" It deals with business transfer values. How much can the average merchant realize on the sale of his business in bulk? Sixty per cent of the cost of the original stock is suggested as a fair, average figure, with other instances of pitiable amounts. The writer deals intimately with the causes of depreciation.

One instance is quoted where an astute banker refused serious credit to a valued customer of the bank on the ground that the merchant was too busy with the ordinary routine details of the work of his factory. "Your factory evidently cannot go for more than a few minutes at a time without calling on you for help, and you haven't trained your office people even to answer telephone calls intelligently." Looking out of the window the banker observed, "You have got the same kind of business as that push-cart man, you are both running a one-man show." This was said to a merchant who had taken on several extra spasms of hustling activity to illustrate his efficiency.

A frequent stumbling-block in the way of an advantageous transfer of some business is just this tendency of many proprietors, of large and small investment, to make their enterprises a one-man affair. To be sure, this is the result of small capital sometimes, but at other times it is the deliberate effect of over self-confidence. Either cause depreciates the transfer-value of the business, and impairs its credit. Big heads buzzing with absorbed activities are a distinctly disturbing element in the creation of substantial values. "Running an enterprise to show how good we are is a dangerous business; the man afflicted with conceitedness is a dangerous disease." "The transfer-value of any business depends almost entirely on whether it is run as a business or merely to gratify the sense of individual importance." "Generally a business is salable when it is in such shape that it would go on, even though the proprietor should drop out." "If a business is not transferable, then it is only a collection of merchandise, no matter what its efficient history." It is I think possible for us to learn something in the interests of our parish work from the matured wisdom of the children of this world, who have themselves learned from experience that they must make few mistakes, and must dig all the time for a living. If a parish is seriously shaken in between a transfer of rectors, when the previous condition of the parish has been in any kind of worth-while shape, something is wrong. The values previously created, shaking or breaking in the transfer, give evidence of their unsubstantial character.

One significant interpretation of the difficult parable (St. Matt. 13:33) wherein a woman is described as hiding some leaven "in three measures of meal, until the whole was leavened," may afford some light on the delicate point involved. Leaven is yeast or sour dough, and when placed in meal it sets up a chemical change, by which the sugar in the meal is converted into alcohol and carbonic acid, both of which pass away invisible in the heat of the oven. The notable fact is that the leaven perishes when it does its work perfectly; if it leaves the least trace of its former presence the bread is sour and worthless. The complete passing away of the leaven is the token of the perfect accomplishment of its work. "If the leaven has done its work well, it vanishes into that invisible realm which underlies phenomena."

An individualistic rectorship: revealing the admired leader, hustling and happy in his prominence in the varied adventures of his little parochial world, finds its proper test of success and permanence in the complete perishing of itself in the heat of the work.

The agency through which God carries on His mediatorial work in His Church is the work of men; human, perishable, "treasures in earthen vessels," a kind of leaven, infiltrating through all the measures of the Church, and sinking out of sight in the perfection of sacrificial disappearance.

There is a temptation in a rector's experience to accentuate his individuality and to belittle, and even endanger the work by making the enterprises of the parish a one-man push-cart affair. He may become childishly happy in the personal importance of consultations about services, conferences, committees, and what not, and feel over-much the responsibility of knowing where the sexton keeps the broom, and such things, large and small. But be sure that this treatment of the three measures of God's work committed to him makes the result sour with the traces of the leaven of his life lingering therein. The work must be divided among others in some fashion for the general safety; it would be so much better to let some one occasionally answer the phone for us. There is a plenty of essential spiritual work for the rector to do, which cannot be shared, for the travail of his soul is distinctly his own.

The transfer-value of the ordinary individualistic parish work comes to the test in the stress of the change of directing minds. Then, as in a judgment, stands revealed the well-managed parish, or the one-man show. The human scent on the woodland path reveals our trace to the bloodhound, and our parish administration must in some way take on the spirit of our personal initiative and executive ability. But it does seem that worth-while transfer value can only be attained and held by some wise and impersonal program laid upon all our parishes alike by the authorities of the National Church.

The present Church Service League serves this purpose admirably. The ample restraints of such a general plan will be no hindrance to individual action, leaving plenty of room for rectorial initiative and adventure, and for the cultivation of the administrative abilities of fellow-workers. He will thus be able to build up a parish organization, and not a local and one-man business. This organization will be managed by responsible leaders trained for the necessary departments and subdivisions of parish work. Then, it is likely, the transfer-value will be maintained on a high and steady average, in nowise dependent on the tenure of one man's life or office, and rich with the prestige of national effort. The rector remains no longer a conspicuous unit, but the humble multiplicand for the whole system of parochial activity. Again the transfer-value will represent the difference in results between the personal and the impersonal methods, the transitory and the permanent, the gauge, indeed, "for the removal of those things that are shaken, as things that are made, that those things that cannot be shaken may remain."

Splendid Opportunity to Prepare for More Effective Service

(Continued from page 8)

best kind of lesson. No part of the training is more important for one anticipating taking up Church work of any kind, especially work in a foreign field. We learn here to work with others and under the direction of others.

The religious atmosphere of the House is felt on first entering its doors. The four daily services and Holy Communion every Sunday and Saint's Day all have their wonderful influence.

I cannot tell you what this year has meant to me. It has been the happiest of my life. I am looking forward to another year of training here with the greatest pleasure, and wish so much some of you would decide to come back with me in the fall for training, if not for two years, then for one. You will never regret it. You will get something here for which you will always be very grateful. I would like to see the Church in the South better represented next year. This year I have been the only girl in the school from the South, and I should like so much to have others come with me next year. If any one of you is at all interested, Deaconess Carter will be glad to send Prospectus and any other information, and if any of you would like to write to me, I should be very glad to give you any information I can.

Sincerely yours,
ADELAIDE E. SMITH.
708 Spruce Street,
Philadelphia, Pa.

Defend the poor and fatherless; do justice to the afflicted and needy. —Psalm 82: 3.

A colored congregation in Louisiana, hearing that a college in Kansas was conferring the degree of D.D. for the reasonable "consideration" of fifty dollars, decided to add to their prestige by raising the required sum and having their pastor decorated with those dignified initials. Strenuous effort failed to raise more than half the amount; but, nothing daunted, they forwarded twenty-five dollars, with the request that the college would forward the first "D," so that they could begin addressing the reverend gentleman as Doctor, a favor which they were sure would assist them very much in collecting the price of his "divinity."—Harper's Magazine.

"Pardon me, sir," began a motorist in the far-back Ozarks, addressing a time-worn man whom he had overtaken in the big road, "but where do you live?"

"I don't live a-tall," was the answer. "I stay at my son-in-law's"—Kansas City Star.

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ST. ANNE'S SCHOOL, Charlottesville, Va., $500.
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Rev. James Preston Burke, Rector
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Do the mothers and fathers of growing girls know what the Valle Crucis Mission School has to offer for the sum of $200 a year? Lovely country; healthful climate; comfortable rooms; wholesome food; daily prayer; careful Christian teaching; academic instruction through the second year high school; athletics; thorough practical training in the household arts of sewing, cooking, cleaning, washing, and ironing—a home atmosphere made by refined Christian women.

The school solicits students who can meet the requirements, physical, intellectual and moral.

Accommodations for 45 boarders.

Terms $200 a year.

For further information apply to the principals.

S. Isabel Graves, Secretary
Virginia Bouldin, Treasurer

QUOTA AND RECEIPTS FROM ALL PARISHES AND MISSIONS IN THE DIOCESE

CHARLOTTE CONVOCATION

	Quota	Paid
Ansonville—All Souls	$ 204.00	$ 110.00
Burlington—Holy Comforter	1,842.00	615.62
Charlotte—Chapel of Hope	150.00	50.00
Charlotte—Holy Comforter	3,180.00	530.00
Charlotte—St. Andrew's	120.00	39.52
Charlotte—St. Martin's	2,634.00	1,038.00
Charlotte—St. Mary's	100.00	85.68
Charlotte—St. Peter's	7,702.00	2,768.00
China Grove—Ascension	168.00	78.23
Cleveland—Christ	360.00	110.00
Concord—All Saints'	1,164.00	217.50
Cooleemee—Good Shepherd	450.00	150.00
Davie County—Ascension	156.00	88.95
Elkin—Galloway Memorial	25.00	20.20
Germantown—St. Philip's	90.00	22.75
Greensboro—Holy Trinity	3,324.00	630.15
Greensboro—St. Andrew's	1,752.00	406.97
Hamlet—All Saints'	240.00	--------
High Point—St. Mary's	1,000.00	190.95
Iredell Co.—St. James'	100.00	14.21
Laurinburg—St. David's	120.00	--------
Leaksville—The Epiphany	588.00	588.00
Lexington—Grace	1,102.00	332 33
Mayodan—Messiah	270.00	50.63
Mecklenburg Co.—St. Mark's	300.00	75.00
Milton—Christ	60.00	40.00
Monroe—St. Paul's	600.00	248.97
Mt. Airy—Trinity	240.00	--------
Reidsville—St. Thomas	600.00	75.00
Rockingham—Messiah	816.00	34.25
Rockingham Co.—St. Andrew's	10.00	10.55
Rowan Co.—St. Jude's	48.00	--------
Rowan Co.—St. Matthew's	120.00	70.00
Salisbury—St. Luke's	3,180.00	472.00
Salisbury—St. Paul's	216.00	35.00
Salisbury—St. Peter's	84.00	--------
Spencer—St. Joseph's	25.00	--------
Spray—St. Luke's	480.00	243.01
Statesville—Trinity	150.00	--------
Stoneville—Emmanuel	24.00	3.60
Union Co.—St. Timothy	48.00	--------
Wadesboro—Calvary	1,134.00	31.37
Walnut Cove—Christ	240.00	32.07
Winston—St. Paul's	3,780.00	1,260.00
Woodleaf—St. George's	57.00	14.25
Totals	$39,005.00	$10,782.76

RALEIGH CONVOCATION

	Quota	Paid
Battleboro—St. John's	$ 368.00	$ 136.35
Chapel Hill—Chapel of Cross	1,255.00	318.80
Duke—St. Stephen's	606.00	163.00
Durham—St. Philip's	5,244.00	3,496.00
Enfield—Advent	456.00	190.00
Franklinton	--------	--------
Halifax—St. Mark's	264.00	158.00
Henderson—Holy Innocents'	3,312.00	552.00
Hillsboro—St. Matthew's	1,152.00	512.29
Jackson—Our Savior	240.00	--------
Kittrell—St. James'	$ 132.00	$ 15.00
Lawrence—Grace	96.00	36.29
Littleton—St. Alban's	300.00	89.00
Louisburg—St. Paul's	600.00	83.65
Middleburg—Heavenly Rest	60.00	7.00
Northampton Co.—St. Luke's	132.00	--------
Orange Co.—St. Mary's	30.00	15.00
Oxford—St. Stephen's	1,668.00	667.71
Pinehurst	--------	--------
Pittsboro—St. Bartholomew	468.00	189.09
Raleigh—Christ	6,675.00	2,367.25
Raleigh—Good Shepherd	5,016.00	1,234.36
Raleigh—St. Mary's	1,200.00	444.50
Raleigh—St. Savior's	300.00	64.00
Ridgeway—Good Shepherd	216.00	29.53
Ringwood—St. Clement's	42.00	--------
Roanoke Rapids—All Saints'	1,800.00	171.37
Rocky Mount—Good Shepherd	3,786.00	1,266.00
Roxboro—Mission	72.00	--------
Sanford—St. Thomas'	150.00	50.00
Scotland Neck—Trinity	1,590.00	47.99
Selma—St. Gabriel's	10.00	8.00
Smithfield—St. Paul's	564.00	74.32
Southern Pines—Emmanuel	300.00	--------
Speed—St. Mary's	120.00	56.30
Speed—St. Matthew's	108.00	27.48
Spring Hope—St. Jude's	108.00	--------
Stovall—St. Peter's	240.00	--------
Tarboro—Calvary	4,000.00	1,182.70
Townville—Holy Trinity	300.00	13.00
Wake Forest—St. John's	60.00	--------
Warrenton—Emmanuel	1,438.00	181.61
Weldon—Grace	948.00	79.00
Wilson—St. Timothy's	2,472.00	200.00
Total	$17,898.00	$14,069.12

COLORED CONVOCATION

	Quota	Paid
Charlotte—St. Michael and All Angels	$ 234.00	$--------
Durham—St. Titus'	70.00	24.00
Greensboro—Redeemer	10.00	--------
Henderson—Resurrection	10.00	--------
Littleton—St. Anna's	15.00	2.50
Louisburg—St. Matthew's	45.00	1.00
Monroe—Holy Trinity	42.00	--------
Oxford—St. Cyprian's	19.00	--------
Pittsboro—St. James'	13.00	5.50
Raleigh—St. Ambrose	237.00	2.00
Raleigh—St. Augustine's	900.00	495.73
Rocky Mount—Holy Hope	18.00	9.00
Salisbury—St. Philip's	5.00	2.00
Satterwhite—St. Simeon's	13.00	--------
Statesville—Holy Cross	20.00	7.00
Tarboro—St. Luke's	150.00	44.00
Warren Co.—St. Luke's	1.00	3.28
Warrenton—All Saints'	57.00	12.49
Wilson—St. Mark's	85.00	35.50
Winston—St. Stephen's	6.00	5.00
Total	$1,950.00	$ 649.00

Total quota $88,853.00; Total paid, $25,500.88

J. RENWICK WILKES, Treasurer,
Nation-Wide Campaign Fund.

May 20th, 1921

SUCCESSFUL BUSINESSES OF THE FUTURE

The successful businesses of the future will be the businesses that:

Improve the processes and reduce the costs of production.

Rid distribution of its present indefensible wastes.

Bring the price of the other necessities of life lower and lower.

Shorten the hours of labor and enlarge the margin of leisure.

Eliminate periodic depressions and recurrent unemployment.

Limit the area of the industrial battle field and enlarge the floor space of the council chamber.

Create better and better working conditions.

Pay higher real wages.

Increase the comfort and prosperity of both their employees and their customers.

These are things that the facts prove will be not optional but obligatory upon the business man who wants to succeed in a big way during the next ten or twenty years. And these are the things that will give us decent social progress.—Edward A. Filene.

GOOD MEDICINE

An Oklahoma editor tells of an old Indian who came into his office to pay for his paper. The editor took the money; then the Indian wanted a receipt. The editor tried to talk him out of it. Mr. Indian insisted. After making it out, the editor wanted to know why he was so persistent about wanting a receipt. The Indian said: "Me die some time. Go to big gate, and St. Peter ask if I been good Indian. I say, 'Yes.' He say, 'Did you pay editor for paper?' I say, 'Yes.' He say, 'Where is receipt?' I no have it. I have to run all over hell to find you and get receipt."—Cowden (Ill.) Reflector.

A FAUX PAS

At Southern railway stations it is the custom of darkies to sell chicken patties and other delicacies to passengers. A passenger who had enjoyed a patty and was leaning out of the window to buy another, asked of the dusky salesman:

"Where do you get your chicken?"

The darky rolled his eyes. "You-all f'om de No'th, ain't you, sah?" he queried.

"Yes," was the reply. "But why do you ask that?"

"Case, sah! No gem'l'm'n f'om de South eber asks a nigger whar he gits his chicken."—The Argonaut (San Francisco).

An old Southern planter met one of his former negroes whom he had not seen for a long time. "Well, well!" said the planter. "What are you doing now, Uncle Amos?"

"I's preachin' of de gospel."

"What! You preaching?"

"Yassah, marster, I'se a-preachin'."

"Well, well! Do you use notes?"

"Nossuh. At de fust I use notes, but now I demands de cash."—New Success.

We are absolutely the only missionaries in this region. We are the first and only Christian workers in this part of the world. Our nearest neighbors are over at Pandemai, where a native priest has a school among the Buzi nation. That is two days off. Between us and Pendembu, a distance of four days, no Christian work of any kind is being done.—The Hinterland (Holy Cross Mission in Liberia).

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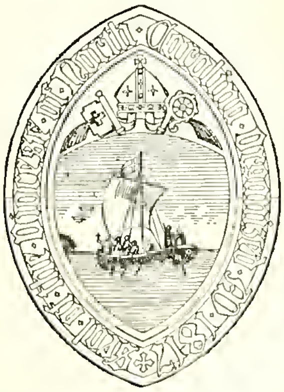
Vol. XV RALEIGH, N. C., JUNE, 1924 No. 3

Published in the Interest of the Diocese of North Carolina



RALEIGH N.C.
Rt Rev J B Cheshire
May 1924

Give to Cæsar—And to God

St. Mark 12:17

All we have is God's, and yet
Cæsar challenges a debt,
Nor hath God a thinner share,
Whatever Caesar's payments are:
All is God's; and yet 'tis true
All we have is Caesar's too.
All is Cæsar's; and what odds,
So long as Caesar's self is God's?

—R. Crashaw.

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Junior College; Four years High School and Two years College courses. Special courses: Music, Art, Expression, Home Economics, Business.
Modern Equipment—20-Acre Campus
Applications now being received for 83rd Annual Session which opens September 18, 1924. Only 200 resident students can be accepted.

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FIFTY-FOURTH ANNUAL STATEMENT

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Capital Stock	400,000.00
Reserve	389,357.88
Surplus to Policyholders	831,751.37

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Sewanee, Tenn.
July 24th to August 21st, inclusive
REV. MERCER P. LOGAN, D. D., Director.

TWO DIVISIONS:

Young People's Division, July 24th to August 7th, inclusive.
Adult Division, August 7th to August 21st, inclusive.
Special railroad rates. Tickets on sale July 22nd, 23rd, 24th, 25th, 31st, August 4th, 5th, 6th, 7th, 14th, good to return September 5th.

For further information, address Miss Gladys M. Fry, Ex. Secy., 908 Fern St., New Orleans, La., until July 1st; after that date, Monteagle, Tenn.

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College preparatory. Home life. Athletics. Boys under 15 years of age received as new students.

For full information, address

THE HEADMASTER.

THE CAROLINA CHURCHMAN

Organ of the Diocese of North Carolina and the Thompson Orphanage

ST. ANDREW'S MISSION; ROCKINGHAM COUNTY

A preaching mission conducted at St. Andrew's Mission, week of May 25 to June 1, has proved to be a most stimulating and beneficial season of labor and blessing.

Weeks before the missioner arrived, Miss Lillie Hill, who is the life and mentor of St. Andrew's, had been busily engaged in thoroughly preparing the community for the preaching mission. Homes were visited, individuals were spoken to, prayer meetings were conducted and a general and careful preparation had been made. As a result when the missioner arrived, he found a really well prepared field for labor.

The attendance at the various services was splendid. Entire families, some of them coming for miles, were present, while many of the young men walked as much as five miles to attend services.

One interesting service was on Friday night when the largest congregation was present. Every available seat was taken and the missioner was anxious to determine the result of the preaching mission. It was found that every person present—over one hundred and fifty persons—had made a decision at this service to become Christians and followers of Christ.

To Miss Lillie Hill belongs the credit for the important and splendid work of St. Andrew's Mission. For eight years Miss Hill, or Mother Hill, as the folks in the community lovingly call her, has lived and labored here with the people of this section. She has supported herself by teaching the county school, and with no aid from the Church has maintained St. Andrew's, spreading the influence and work of Christ's Church through the whole life of the people in their homes, their work and their play, until today. This is essentially a Church community.

As a definite result of the preaching mission there will be a large class for baptism and confirmation while the life at St. Andrew's has been stirred to more faithful consecrated service to Christ and His Church.

C. O. P.

ST. PETER'S, CHARLOTTE, TO REPEAT SUMMER SERVICES FOR SUNDAY EVENINGS

Rev. Mr. Scovil will address a gathering of the young people of St. Peter's congregation at a supper Tuesday night, June 17th, at which time the Young People's Fellowship League will be organized.

We will conduct a series of services during July on Sunday nights as we did last year, and hope for the same encouragement in attendance. The church was practically full every Sunday night in July last year. When I make out my schedule, I will send you more detailed information. On the side, you may be interested to know that last year at our baseball service there were about 600 men in church. One man told me he had not been in church for eighteen years, and two others for eight and nine years respectively. It is very much as our Lord said we should do—go out and compel them to come in.

REV. MR. GRIBBIN TO REMAIN IN THIS DIOCESE

His many friends will be delighted to learn that Rev. Robert E. Gribbin, who at one time was considering a different type of work in another diocese, has decided to remain at St. Paul's, Winston-Salem, where he has done splendid work during his brief rectorate there.

REV. THOS. F. OPIE DOUBLE D-ed.

At its recent commencement exercises Elon College conferred the degree of Doctor of Divinity upon Rev. Thos. F. Opie, rector of the Church of the Holy Comforter, Burlington. For a church college under the direct control of a communion which is so different from our own in doctrine and policy to confer a degree of D.D. upon one of our own clergy surely gives testimony to the esteem and regard in which Rev. Mr. Opie is held among those with whom he comes in touch.

REV. MR. CODY IN NEW YORK

Rev. C. R. Cody, of Monroe, is spending his vacation in New York. While there, he is connected with St. Stephen's Church; his brother-in-law, Rev. N. A. Seagle, D.D., being the rector.

NOTICE

Christ Church has an oak credence table that was in use until the stone altar was erected that it would be glad to donate to some parish or mission that may desire it. Any inquiry about it may be addressed to the rector, the Rev. Milton A. Barber, Raleigh, North Carolina.

Be sure to read Mr. Hughes' correspondence with the Secretary of the Church Pension Fund.

FULLER KNOWLEDGE SOUGHT AS TO THE PENSION FUND

The Church Pension Fund,
New York, N. Y.

Gentlemen:

At the recent Diocesan Convention convening in Winston-Salem questions were asked as to the pension fund seeking either definite or approximate answers. Bishop Cheshire appointed me as a committee of one to write to the Church Pension Fund seeking such information as would be of interest and value to all of our clergy and Church officials. This letter along with the reply will be published in the Carolina Churchman, our diocesan organ. Where it is impossible to give definite answers, please give approximate answers. I have selected such type of questions as came before that meeting.

1. In case any parish falls behind in its Pension Fund premium does this in any way affect pension money coming to a retired clergyman or to a beneficiary of a deceased clergyman in a parish which has met its premiums? In others words does the failure of any parish or mission to meet its demands disqualify other parishes and missions from receiving benefits of the fund because the diocese as a whole has not met its requirements?

2. In case any clergyman dies and his last parish is behind in its premium, does his beneficiary fail to receive any benefit from the fund when for a number of years his former parish or parishes met the premiums? And if such a clergyman retired at 68 under similar conditions?

3. What should a beneficiary expect upon the death of a clergyman who had—

(a) Served five years with an average salary of $1,600.00?

(b) Served ten years with an average salary of $2,200.00?

(c) Served fifteen years with an average salary of $2,400.00?

(d) Served twenty years with an average salary of $2,600.00?

4. In case of retirement at the age of sixty-eight years—

(a) Does the non-parochial clergyman who has met his premiums himself begin at once to get a pension even though he might devote part of his time to teaching or some sort of secular work along literary lines?

(b) Or, does he have to continue paying premiums so long as he does active work?

5. If a clergyman continues to have charge of his parish after he

is 68, does his parish have to continue paying premiums for him?

The convention heard remarks to the effect that it was very difficult to get any definite replies to questions which were of vital importance to both the clergy and the Church officials among the laity. Now I know that you have detailed information written down. But if you could answer the above questions as definitely as possible, I am sure much could be cleared up. As editor of the Carolina Churchman, I would be glad to open our columns to any further information which you feel our people should have.

I. HARDING HUGHES.
Chairman Church Pension Fund,
Diocese of North Carolina.
June 4, 1924.

THE SECRETARY OF THE CHURCH PENSION FUND REPLIES

My Dear Mr. Hughes:

I have your letter of June 4th in which you asked questions on various points in connection with the Church Pension Fund. I am very glad to have the opportunity of answering these or any other questions which may come up from time to time, and I enclose herewith a copy of the rules upon which my answers are based. I will take your questions up in the order as they were asked:

1. If any parish in the diocese falls behind in the payment of its pension assessments in behalf of the clergyman for whose pension assessments it is responsible, this does not affect the pension to which any other clergyman or the widow or minor orphans of any other clergyman would be entitled under the rules of the fund. In calculating the pension for any clergyman or his widow or minor orphans, we are concerned solely with the pension assessment record of that clergyman alone, regardless of whether or not the assessment records of other clergymen are incomplete. Each pension assessment which is received in this office is properly credited to the account of the clergyman in whose behalf it was paid, each clergyman having a separate account. It is evident, therefore, that if any clergyman's pension assessment record is complete, he is entitled to the full benefits of the fund in accordance with the rules.

The withdrawal of a parish entirely from the fund, which might be indicated by its failure to pay any pension assessments for an entire year, would, however, have an effect upon the entire diocese, as regards the $1,000 grants to the widows of any clergymen dying in that diocese. These grants were not contemplated in the original plan of the fund, but are an extension thereof. They derive their authority from the Trustees' Resolutions of December 20, 1921, a copy of which I enclose. The resolutions provide for the immediate payment of $1,000 to the widow of any clergyman dying in the active service of the Church and in whose behalf all pension assessments have been paid. For the purpose of interpreting these resolutions, the trustees have subsequently ruled that if a clergyman dies within six months of his last cure, providing he is not already a beneficiary of the fund, he is considered as having died in the active service of the Church. You will note in the last paragraph of the resolutions, that the trustees placed a further restriction upon these grants to the effect that if the actuarial group in any diocese was broken during the previous year, by the withdrawal of any church from the pension fund, any grants under these resolutions during the year following must be so reduced as to first repair the breach in the group caused by the withdrawal of any parish during the previous year. The reason that the trustees found it necessary to place this restriction upon these grants is that the money from which these grants are paid is the income from the surplus money raised when the fund was started. The principal of this surplus has never been touched because the trustees felt that until such time as they were sure that the Church Pension Fund would progress exactly in accordance with its original plan, any surplus money should be conserved for future contingencies. In 1921 the actuary to the fund certified to the trustees that in his opinion it would be safe for the trustees to disburse the income from this surplus money because each annual valuation has so far shown that the fund is being properly supported by the entire group of the Church. Inasmuch as the financial soundness of the Church Pension Fund depends upon its support by the entire group of the Church, it is evident that when any church withdraws from the system, it tends to destroy this basis upon which the fund is founded. By the same token, if any parish in union with a diocese withdraws from the fund, it is evident that that diocese is not giving its full support. If a sufficient number of cases should occur, the trustees would no longer be in a position to authorize these $1,000 grants to anybody. On the other hand, they would find it necessary to conserve all surplus monies to carry out the original promises of the fund. In order to protect the source from which these grants are made, therefore, it is necessary to reduce the grants in the proper amount in any diocese where a parish in union with the diocesan convention has withdrawn from the pension system. By withdrawing from the pension system, I do not mean to imply that the non-payment of a few months' assessments would be considered as a withdrawal. If, however, no assessments are paid by a parish for an entire year, it may fairly be assumed that that parish has withdrawn from the system.

2. If a clergyman dies and his last parish is behind in paying its pension assessments, this does not remove the protection of the Church Pension Fund. In the first place, if the arrearage is only for a comparatively few months, the trustees are always glad to receive the assessments after the death of the clergyman, thereby completing his record. If, however, the lapse in his assessment record goes back into previous years, the trustees cannot accept assessments if they are offered. All of the pension assessments which have been paid in his behalf, however, will have built up a pension to which his widow would be entitled. It is evident that inasmuch as the Church Pension Fund is a contributory system, in which the promises of the fund are exactly balanced by the original capital plus the assessments which are being constantly paid in, a pension will not be as large when there is a lapse in the clergyman's assessment record as it would be if all of the assessments due in his behalf had been paid. The reduction in the pension would be in the same proportion that the unpaid assessments bear to the total assessments which should have been paid in his behalf. This same answer applies in the case of a clergyman who makes application for an age allowance.

3. In your third question you assume certain figures and length of service. I also assume in giving my answers that all of the pension assessments due in behalf of the clergyman have been paid up to the date of his death. Before answering each question, I refer you to Rule 3 covering the widow's benefit. You will note that the widow is entitled to an annuity equal to one-half of the annuity to which her husband would have been entitled at the time of his death, with a minimum of $300 a year providing all assessments have been paid. It is necessary therefore to determine on the basis of the figures which you gave me what annuity her husband would have been entitled to. That annuity is calculated in accordance with paragraph 1 of section 1 covering the age benefit, the result being obtained by multiplying one and one-fourth per cent of the average annual salary by the number of years during which assessments have been paid.

If a clergyman's average salary is $1,600 and he dies at the end of five years, the actual pension built up by his assessments is $100 a year, according to the above calculation. His widow would be entitled to one-half of that or $50 a year; but inasmuch as all of his assessments have been paid, she is guaranteed the minimum. The balance of $250 a year, necessary to bring her pension up to the minimum of $300 a year is drawn from the initial reserve.

A clergyman, with an average salary of $2,200, having served ten years, has built up an annuity of $275 a year. Half of that is $137.50. Again the widow would be entitled to the minimum, and the initial reserve would be drawn upon for $162.50 a year in order to bring her pension up to the minimum of $300 a year.

A clergyman, with an average salary of $2,400, who dies at the end of fifteen years of service has built up a pension of $450 a year. Half of that is $225. It would, therefore, be necessary to draw from the initial reserve $75 a year in order to bring the widow's pension up to $300 a year.

A clergyman, with an average salary of $2,600, who dies at the end of 20 years of service would have built up a pension of $650 a year. Half of that is $325, to which his widow would be entitled. This being above the minimum, it would not be necessary to have recourse to the initial reserve.

In all of these answers I have assumed that all pension assessments due in his behalf had been paid at the time of his death. Otherwise, there will be the proportionate reduction mentioned earlier in my letter.

Of course, the widow would also be entitled to an immediate payment of $1,000 providing her husband died in the active service of the Church. She would also be entitled to certain specific benefits for any minor orphans, these benefits being for each minor orphan $50 a year up to the age of seven; $100 a year between the ages of seven and fourteen; and $150 a year between the ages of fourteen and majority, during dependence. Later it is expected that these benefits will be increased. Again, if the clergyman's assessments have not been fully paid, the benefits to the minor orphans are proportionately reduced.

4. When a non-parochial clergyman, who has continued to pay the non-parochial assessments, reaches the age of 68, he is entitled to an age allowance upon application. The fact that he may continue to devote part or even the whole of his time to teaching or other secular work, does not affect his case any more than it would affect the case of a clergyman who, after retiring at the age of 68 from Church work, then takes up secular work.

5. A clergyman, however, who continues in charge of his parish after reaching the age of 68, must continue to have pension assessments paid in his behalf until he has actually re-

(Continued on page 10)

GIVE THE LAYMEN AN OUTLET OF RELIGIOUS EXPRESSION

Bishop Penick's call to the Diocese to consider the urgent need of our rural population for the services of the Church sets me to wondering if this need might not be met by the laity? Perhaps in the providence of God the present dearth of men in orders may be the Church's opportunity to find herself through entrusting to the laity a share in the sacred charge of envangelization that was committed by our Lord to the Church. It would require time, of course, to prepare the laity for the task—but not so much time, I think, as to prepare a man for Holy Orders. And out of an awakened laity isn't it reasonable to suppose that another generation would naturally bring forth the candidates for Orders who are lacking today?

The preparation required, it seems to me, would be, say a few months of intensive preaching of the gospel of responsibility and stewardship—freely ye have received of spiritual gifts, freely ye must give. And then would come the sending forth of men and women into the adjacent fields, white to the harvest, for which their parish should hold itself responsible, to develop the work as the Spirit should give them guidance.

It is an unaccustomed thought to the average layman, that of putting his own initiative into the Master's work. Somehow we think only of lay missionaries as doing that; they lead a congregation in worship and then interpret the gospel to them as they have discovered its meaning through their own experience. There is nothing inherently different between the "missionary" and the layman who stays at home—both are equally commissioned by the Master to make Him known to all the world. Would there be joy in such work? All creative work brings joy, and I should think that spiritually creative work would bring the highest type of joy. Think of the inspiration of perhaps bringing children and grown folks to baptism and the Supper of the Lord when the Archdeacon and the Chief Shepherd come month by month and year by year to inquire into one's stewardship and administer the things of the altar!

Would the layman respond to such a challenge? I have a firm faith that he would, if one condition were presupposed, and that is, that the rural work were placed on a basis of morning hours on Sunday. Such a condition seems to me fundamental to any hope of real success, just as it is fundamental in the workings of the home parish.

Could such an experiment not be tried in several parishes, under conditions that would make for success, such as the sanction of the Bishop, the hearty endorsement through preaching and other encouragement by the rector, culminating perhaps in a mission conducted by Mr. Bertram Brown?

EMILIE R. HOLMES.

Chapel Hill, N. C.
May 16, 1924.

REV. HENRY C. SMITH ENLARGES HIS CHURCH AND PARISH HOUSE

The many friends of Rev. Henry C. Smith, son of Rev. and Mrs. Walter J. Smith, of Charlotte, will be interested in the following relative to his mission station in Nogales, Arizona:

"The enlargement of St. Andrew's Church and parish hall at Nogales, Arizona, has been completed at a cost of $13,550, including the cost of the additional land. Of the amount of $2,315 still lacking to cover the entire cost, $1,000 will be given by the American Church Building Fund Commission, provided the balance of $1,315 is raised in Nogales by April tenth.

"The new work doubles the floor space both of the church upstairs and the hall downstairs, and gives capacity and conveniences for every activity of the Church. The slope of the street running alongside the church is such as to give a sidewalk entrance to the parish hall from the side and an entrance to the church from the front sidewalk.

"The addition upstairs increases the normal seating capacity from 88 to 150, with the possibility of crowding in 50 more. Other improvements upstairs are an organ recess, a preparation room or the altar furnishings, a pulpit, a prayer desk, a deeper chancel, a choir hall-way and a rector's study. The entire floor upstairs is covered with amapa, a Mexican hardwood.

"Downstairs the hall is large enough to seat 125 people at tables for a church dinner, and is provided with a fully-equipped kitchen and two lavatories. It is well lighted throughout and is floored with Mexican mahogany. The choir lockers are downstairs."—Arizona Diocesan Record.

KEEPING UP

The other day I heard of a man who was running breathlessly around the corner being stopped by another man and being asked what was his hurry. He replied, trying to tear himself away, "Stop holding me; I am the leader and I am trying to keep ahead of the crowd." What a picture this is. How well it expresses the spirit of the times—trying to keep ahead of the crowd. It is a wearing, exhausting experience. And where does it lead us! Around the block; nowhere in particular; just keeping ahead of the crowd. Think it over. Are you really going somewhere, or just trying to keep ahead of the crowd?—Selected.

ARCHDEACON BETHEA REPORTS SATISFACTORY PROGRESS

The Archdeacon has been attending the district meetings of the Woman's Auxiliary of which there has been four in this convocation.

These are most valuable factors in the life of the Church. The coming together of so many interested workers to consider the problems of the Church results in increased interest and information. The Archdeacon has been called upon, at each of these meetings, to tell of the missionary work that is being done in the Convocation of Raleigh. The result has been that all are more familiar with the local missionary efforts and are giving more freely to meet the pressing needs.

The parish at Weldon hopes to begin on the new rectory in the next few weeks and as soon as it is finished they intend to call a rector. This is the only vacant parish or mission in the convocation.

The Archdeacon has recently visited almost every field in the convocation and is happy to say that the work is progressing most satisfactorily in all places.

M. BETHEA.

CHRIST CHURCH, RALEIGH

Up until this the activities of the parish have gone on unabated. But a little later, when the real hot weather arrives, there will be some slow down. It has been found advisable to keep the church school open all summer, even though the absence of many teachers and pupils from the city reduce the attendance.

The church school picnic was held at Lassiter's Mill, June 3rd. The children and parents were carried out in trucks and automobiles. The children greatly enjoyed the boating, swimming and games; and, of course, they enjoyed the many good things to eat and drink. Mr. Harry T. Adams, the superintendent, had a number of men in the parish to help him make the occasion happy for all.

The whole parish rejoices in the fact that a Girls' Cottage Dormitory is to be be built at the Thompson Orphanage by St. Agnes' Guild and the congregation, and a Boys' Cottage Dormitory by Mrs. Ashby Lee Baker, a member of the congregation. Thus the parish will contribute towards the building enterprise at the Thompson Orphanage, not the $8,000.00 apportioned to it as its quota, but $42,000.00, as each dormitory is to cost $21,000.00.

Three boys from the parish expect to attend Camp Finney, which is to be held at Little Switzerland, North Carolina, June 23 to July 5. Two boys from the parish attended this camp last year, and came back full of enthusiasm for their experience.

The Rev. B. M. Lackey, the curate of the parish, has recently moved into his beautiful new home built for him by the parish at a cost of $12,000.00. But few of our clergy have such an attractive home. Mr. Lackey expects to take his vacation in July, while the rector, the Rev. Milton A. Barber, expects to spend the month of August at Little Switzerland, North Carolina.

The parish is soon to lose the services of Deaconess Mitchell and Mr. Lea Alfred Reiber. Deaconess Mitchell has been giving practically all her time to the work at St. Savior's, the parish mission. She finds the heat of our Southern climate too great for her. She has done a good work for us, and we regret to give her up.

Mr. Reiber is the director of work among the young people of the parish. He gives up his work here June 15th. For two months he will be an assistant at Camp Transylvania (near Hendersonville) where he has assisted for the past two summers; and in September will enter the University of the South to pursue his studies preparatory to the Sacred Ministry. This is the second young man whom the rector has engaged for this work among the young people that has decided to study for Holy Orders. Mr. Alfred E. Mennell gave up his work here and entered the University of the South last September.

Mr. Howard Barber, the rector's son, who has just finished his sophomore year at the State University, will take over Mr. Reiber's work until September.

ST. LUKE'S, SALISBURY

The Rev. Mark H. Milne left, June 14th, on the Leviathan, for a three-months stay in England and Scotland. During this time the early communion service at St. Luke's and the services at St. Joseph's, Spencer, will be in charge of the Rev. K. L. Houlder, of St. Peter's and St. Paul's. The 11 o'clock service will be conducted by visiting clergy. On June 8th, owing to the unavoidable detention of the clergyman expected, Mr. F. J. Murdock, regular lay reader at St. Peter's, Chapel, held the service at St. Luke's and preached most acceptably to the congregation, which ever honors the memory of his father, the Rev. F. J. Murdock. The Sunday school at St. John's Chapel is held with regularity and increasing numbers and interest under the direction of Mr. Henry Hobson, superintendent. During Mr. Milne's absence, mail for the parish should be sent to Mr. C. S. Morris, senior warden, or to Mr. Gilbert Hambley, secretary of the vestry.

St. Agnes Guild gave, on June 11th, a successful social and musical evening at the home of Dr. and Mrs. Charles Woodson. The proceeds were given towards the Guild's Thompson Orphanage pledge. At its last regular meeting for the season, the Guild adjourned early, that those members present might visit the Rowan County Home, taking with them a treat of ice-cream and fruit for all the inmates.

St. Luke's branch of the Woman's Auxiliary will continue its regular work during the summer, meeting in the homes of its members and adding a social hour, with refreshments, to the ordinary business, and program on Japan. The June meeting was held with Mrs. C. S. Morris, and its program was the Bishop Tuttle Memorial. Miss Mary Wood McKenzie, missionary to Liberia, is expected home in July.

REV. WALTER J. SMITH CONCLUDES HISTORICAL SKETCH OF TRINITY CHURCH, SCOTLAND NECK

To the Editor of the Carolina Churchman:

In giving you a brief sketch of Trinity Parish, Scotland Neck, in your last issue, I did not bring the list of rectors down to the present time, and for two reasons first, I was afraid I was making my article too long, and then I did not recall at the moment all the names of the rectors and the order in which they came. A few years after the church was consecrated, the Rev. Mr. Phelps left, and the Rev. John Arthurs came for the summer, and then the Rev. Clement G. Bradley became rector and remained in charge about two years. In the fall of 1891 the Rev. Richard W. Anderson became rector, and died in less than one year of faithful service. He was succeeded by the Rev. Luke W. Blackwelder; and after he left, the Rev. Floyd Cartwright came as assistant or *locum tenens*, and remained a short time, leaving soon after the present rector, the Rev. Reuben Meredith, came. Besides Scotland Neck, Mr. Meredith has charge of Halifax, Enfield, and Ringwood. On Sunday afternoons when he is at home he also conducts a union service and Sunday school at Spring Hill, six miles away. Mr. Meredith has become very much attached to his field of labor, and has declined several calls to other work. I am sending you this postscript in order to complete the list of rectors of Trinity Parish from the date of its organization, in 1833, down to the present time. It would be interesting to give the tenure of office of each, but not having access to the dates, I couldn't do it.

WALTER J. SMITH.

Charlotte, June 19, 1924.

YOUNG PEOPLE'S SOCIETY IN BURLINGTON GROWING; RECTOR HONORED

Interest in the work of the Church of the Holy Comforter, Burlington, is on the increase, especially among the young people. The Christian Endeavor Society is growing and is developing leadership that will count for much in the future life of the parish. Several outings have contributed to the interest and

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Religious Education

Rev. Charles Barker Scovil, Executive Secretary, Editor.

COMMENCEMENT EXERCISES AT SAINT MARY'S SCHOOL, RALEIGH

The eighty-second commencement of Saint Mary's School occurred May 24th to 27th. Following was the program of events:

Commencement Program

Saturday, May 24: 8:30 p.m.—Annual recital of the expression department in the auditorium. Shakespeare's "Merchant of Venice."

Sunday, May 25: 8:00 a.m. —Celebration of the Holy Communion in the chapel.

11:00 a.m.—Morning prayer in the chapel with commencement sermon by Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of Diocese of North Carolina.

5:00 p.m.—Alumnae service in chapel.

Monday, May 26: 11:00 a.m.—Class day exercises in the grove.

1:30 p.m.—Annual alumnae luncheon at the Woman's Club.

3:00 p.m.—Annual alumnae meeting at the Woman's Club.

8:00 p.m.—Annual concert in the auditorium.

9:00 p.m.—Art and home economics exhibits in the Art Building.

9:30 p.m.—Rector's reception in the Parlor.

Tuesday, May 27: 11:00 a.m.—Graduating exercises in the auditorium. Annual address by Hon. W. P. Stacy, LL.D., Associate Justice Supreme Court of North Carolina. Prayers in the chapel and presentation of diplomas by Rt. Rev. Joseph Blount Cheshire, D.D., Bishop of North Carolina.

Bishop Penick was fortunate in his choice of subject for the baccalaureate sermon. Taking the text, "Ye are the salt of the earth," he dwelt on the fact that goodness consists in a positive contribution to life and showed three ways by which the larger life of Jesus Christ may be accomplished—first through a sense of responsibility; second, belief in self; and third, a willingness to pay the price.

The Hon. W. P. Stacy also made a distinct contribution in his commencement address on citizenship. Good citizenship, he asserted, was based on the ability to recognize the rights of others, mental and spiritual development, and an unswerving faith in the law of the land. The two things most needed in the country today he declared, are a genuine revival of old-time honesty; and a rejuvenation of the people's faith in popular government—a task for the combined strength of the citizen, not for competition.

Bishop Joseph Blount Cheshire, as president of the Board of Trustees, presented the Seniors with their diplomas. This part of the commencement exercises is always held in the chapel with appropriate devotional exercises. Bishop Cheshire, after presenting the graduating class with their diplomas, spoke to them of the importance of putting first things first. He told them it was all right to make themselves beautiful provided they remembered that the best kind of beauty is that of the heart and the mind. They must put first the things of the spirit and subordinate material, ephemeral matters.

The young women receiving diplomas were:

Margaret Balfour Bell, Salisbury; Annie Willis Boddie, Louisburg; Blanche Bonner, Raleigh; Katherine Bretsch, Raleigh; Helen Bryan Chamberlain, Kinston; Annie Thomas Davenport, Roanoke, Va.; Katherine DeBerry Fisher, Salisbury; Dorothy Anne Graber, Gretna, Va.; Mattie King Hancock, Beaufort; Emma Lawrence Joyner, Louisburg; Julia Mae Maurice, Rockingham; Amy Carolyn Meade, Rocky Mount; Virginia Tyson Person, Pikeville; Mary Elizabeth Powell, Southern Pines; Josephine Rowland, Raleigh; Frances Ringold Smith; Greenville; Clare Ethel Spence, Kipling; Mildred Warner Tabb, High Point; Eugenia Trexler, Waycross, Ga.; Mildred Moore Waddell, Manchester; Anna Elizabeth Boyd Wilson, Beattyville, Ky.; Eleanor Foster Yarborough, Louisburg.

Miss Margaret Balfour Bell, of Salisbury, N. C., was the valedictorian of her class; Miss Emma Lawrence Joyner, of Louisburg, N. C., the salutatorian. Miss Joyner also had the honor of writing the essay judged best of those of her class by a well-chosen committee.

Honors were won by Miss Mela Allen Royall of Goldsboro, N. C., who received the Niles Medal for the highest scholastic average of the year; by Miss Clare Spence of Kipling, N. C., who received the rector's medal for general excellence of behavior during the seven years she attended Saint Mary's.

AUXILIARY MEETS IN SMITHFIELD

A very successful meeting of the Woman's Auxiliary of the Wake District in the Diocese of North Carolina was held at Smithfield on Friday, June 6. Mrs. Lawrence, chairman of the district presided.

Mrs. Way, the new diocesan president told of some of her plans for the Auxiliary for the coming year. She made a very striking suggestion —that each member resolve to answer every letter the very day it is received. If this suggestion is followed it will certainly expedite the business of the Auxiliary.

There were very good reports from the branches.

Mrs. Bonner explained very lucidly the box work plan and asked the support of the branches for the supply room to be established at Oxford.

Miss Shaw, secretary of educational work, asked all branches to have study classes to last through the winter months instead of crowding this important work into the forty days of Lent. She told of the interesting course on China to be pursued next year.

Archdeacon Bethea told of his convocation needs, of the little struggling churches who needed the help of the stronger ones. An appeal was especially made by Mrs. Way for Spray where the site for a church and rectory have been offered by the Marshall Field Co., provided these were built by 1926. Mrs. Way appealed to all to contribute to this very worthy cause and Mrs. Blair was appointed a committee of one to ask all auxiliaries for contributions for Spray.

The meeting was well attended.

The following resolution was passed;

RESOLUTION

"Whereas, Mrs. T. W. Bickett has served so faithfully and loyally for the past three years as diocesan president of the Woman's Auxiliary;

"Therefore, be it resolved:

"That the district meeting express its deep appreciation of her loving and devoted service and prays God's richest blessing upon her in the coming years;

"That a copy be sent to Mrs. Bickett and to the Carolina Churchman."

DONATIONS FOR THE COMMUNION SERVICE FOR THE COLORED CONVOCATION

Mrs. Samuel Lawrence, $5.00, in grateful memory of CAROLINE FAMBIO.

Mrs. Westray Battle, $5.00, in memory of our faithful nurse, MARY ANN JACKSON.

Mrs. Benehan Cameron, $10.00, in grateful memory of: ANNIE B. DAVIS, SARAH BRIGGS and VIRGIL THOMPSON.

Mrs. Junius Daniel, $2.00, in grateful memory of her nurse, MARINA WILLIAMS and ADELINE DANIEL.

Mrs. Allison Zollicoffer, $1.00, in grateful memory of EASTER PERRY.

St. Paul's, Louisburg, in grateful memory of NORFLEET JONES, a faithful sexton.

Miss Mary Hilliard Hinton, $2.00, in grateful memory of JERRY HINTON.

"He that is faithful in that which is least is faithful also in much."—St. Luke, XVI, 10.

The Woman's Auxiliary

Mrs. W. W. Way, Raleigh, N. C.

IN MEMORIAM

The Woman's Auxiliary of the Chapel of the Cross, of Chapel Hill, North Carolina, wishes to place on record its sense of loss and personal sorrow in the death of our fellow worker and good friend, Miss Myra Tillinghast.

For years a faithful member and treasurer of our branch, Miss Tillinghast has left us the example and inspiration of her life—a life of piety, zeal in all good works, steadfastness of purpose, and faithfulness to duty.

Her joy in her faith shed itself abroad in a cheerfulness that was contagious. We shall hardly see her like again for all the qualities that endeared her to us and made her a power in the church.

ISABEL PLUMMER BAIN,
MARY GATLIN COBB,
JENNIE BINGHAM TOY.

Chapel Hill, N. C.
June 4, 1924.

WOMAN'S AUXILIARY MEETS IN LOUISBURG

The District of Granville met at St. Paul's Church, Louisburg, on Tuesday in Whitsunweek, June 10th.

It began at 10:30 a. m. with a celebration of the Holy Communion, Rev. F. H. T. Horsfield of Oxford, celebrant, assisted by Rev. W. B. Clark, rector of St. Paul's. The District of Granville comprises twelve parishes, as follows: Oxford, Henderson, Louisburg, Warrenton, Stovall, Williamsboro, Franklinton, Townsville, Middleburg, Ridgeway, Littleton and Kittrell. Most of these had representatives at this meeting.

Bishop Penick gave the gathering of women a most pleasant surprise, by reaching the meeting just at the opening. He had been invited, but had declined, thinking it impossible to arrange to be present. He gave the inspirational talk of the day.

Our former president, Mrs. Bickett, gave the greetings, being invited by the Louisburg branch to represent them. Our dear Mrs. Arrington of Warrenton answered Mrs. Bickett in the most beautiful words and gracious manner. Mrs. D. Y. Cooper of Henderson, in a carefully prepared paper, gave all present a full report of the annual meeting in Charlotte. This is why our District Meetings are so helpful; they make it possible for any woman, who cares to give up a day to attend, to hear, in full, the proceedings at the annual meeting, from those who were present. The Rev. Mr. I. W. Hughes of Henderson and the Rev. Mr. Wagner of Warrenton gave admirable talks on the work of the Young People's Fellowship, a work near to the hearts of all members of the Church.

Mrs. I. W. Hughes of Henderson, social service chairman for the district, gave a most excellent paper on her conceptions and idea of what the women of the Church should undertake. This paper was so full of practical suggestions, that the presiding officer asked that it be printed and sent to each parish branch for instruction and guidance.

When the noonday hour came, Bishop Penick conducted the prayers, making a special prayer for the prayer-partner of our district, Miss Maude Whitley, 1007 Champaign, Chicago, Ill., who is doing such wonderful work among the women of the University of Illinois.

At 1:15, the Louisburg women served the most delicious sandwiches and ice tea. We are restricted to sandwiches and tea, but we never saw or ate more delicious chicken salad sandwiches. There were many varieties of sandwiches, inviting the taste of all present. At 1:45 the meeting was again called to order, and after prayer, Bishop Penick gave a thorough explanation of Camp Finney, with a plea to send him boys, the kind that are willing to work as well as have a good time.

Mr. William Ruffin of Louisburg then gave a scholarly and businesslike talk on the Thompson Orphanage. He made us know that the campaign and interests of the Orphanage are receiving the care and good judgment of experts, and that all the money we can possibly put into this campaign will be wisely spent and put to the very best use.

Then came a most charming part of the program, the playlet written in the interest of the Auxiliary Specials, by Mrs. Arrington's granddaughter. Mrs. Arrington had secured the services of three of her young friends in Warrenton, to present this playlet, and they did it exceedingly well. We are sorry not to have the names of these young ladies with us, so that we might give them to you.

Mrs. Frank Spruill of Rocky Mount, United Thank Offering Custodian, talked on the U. T. O. We were sorry not to have Miss Emma Hall of Charlotte with us, but in her absence, Mrs. Bickett spoke for her of the Hoke Ramsaur Memorial, stating that she wished each district to maintain a scholarship, naming it themselves. We pledged ourselves to undertake this.

Archdeacon Bethea, in his own style and manner, made a plea for the needs of our convocation, which was irresistible. Pledges were made to the amount of $56.00 to assist Mr. Bethea's work.

Next came the reports from the district secretaries. First, Miss S. M. Cooper of Oxford, educational secretary, gave us the plans for study for the coming year. We were asked to secure, as early as possible, copies of "China's Real Revolution," which we are asked to study this year.

Mrs. M. C. Taylor, acting for Mrs. R. H. Lewis, box secretary, gave a most satisfactory and clear and accurate report of the work of the district for the box work. Mrs. W. A. Devin, the diocesan box work chairman, made our district thoroughly understand her improved plan for box work, which we all approved and pledged ourselves to undertake.

When our new president, Mrs. W. W. Way, stood to speak to the meeting, she was given a cordial welcome and a rising vote of loyalty and support from our district. The meeting was closed by singing the hymn, "Sweet Savior, Bless Us Ere We Go." The benediction was pronounced by Bishop Penick.

DISTRICT OF GUILFORD MEETS IN SPRAY

The dear little church of St. Luke's, Spray, may have been very inadequate in size on May 22d, when the Woman's Auxiliary of the District of Guilford met within its sacred walls; but surely the broad and embracing spirit of the Master was there, and a crowded pew seemed, indeed and in truth, a small, trivial thing in comparison with the larger vision of the beauty and grace, the riches of this spirit, which were so generously showered upon us. Indeed, there was a spirit of true Christianity pervading this meeting, which was palpable to the most indifferent, and which was largely due to the very real consecration of our chairman, who has a gift of putting first things first, and who is never guilty of allowing personal feelings to influence her management of the King's business.

After the celebration of the Holy Communion, Mrs. Blair called the meeting to order, and in a few well-chosen words asked Mrs. W. J. Gordon to address the Conference. In a talk, truly beautiful and deeply touching, Mrs. Gordon welcomed us to Spray and to St. Luke's; after which Mrs. Ralph Coit most graciously responded. Then followed the address by our Diocesan President, Mrs. W. W. Way. In her characteristically charming manner, Mrs. Way assured us of her pleasure in being with us; and followed this introduction with a wonderful resume of Dr. Sturgis' exquisitely spiritual interpretation of the Lord's Prayer. The District of Guilford feels that the Diocese of North Carolina is to be congratulated upon its President. Our hearts were warmed and our spirits inspired by this, Mrs. Way's, first visit among us.

The Ven. W. H. Hardin gave the noonday prayers; and immediately after, we drove to the home of Mrs. W. J. Slayton for luncheon, first, however, putting a stone into the church truck for the new, larger St. Luke's of the future.

During the afternoon session, Mrs. Blair presided, and presented, person-

(Continued on page 10)

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Re. Rev. Edwin A. Penick, D.D., Bishop Coadjutor ------------Charlotte
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THE PENSION FUND

Every clergyman, vestryman, would-be-vestryman, yea, interested layman, should read every word of the two letters in this issue pertaining to the Church Pension Fund. The chairman of the Church Pension Fund in this diocese in asking about salaries, and pensions to be derived therefrom, perhaps, placed his figures far too high. However, with these figures as a basis, it will be easy to calculate, in a measure, on a lower scale. If any one is not satisfied or cannot compute from a lower scale, the secretary of the Church Pension Fund in New York will be very glad to answer any questions, as he states in his letter.

At the last convention the point was brought up in regard to the whole diocese having to suffer in case any mission, parish, or non-parochial clergyman might fail to meet premiums coming due. In No. 1 of the letter from the secretary of the Fund it can plainly be seen that this applies not in regard to regular pension payments, but in regard to the $1,000.00 grants paid to the widow immediately after the clergyman's death. Now there is no need to argue the right or wrong of this. It is simply a fact—a law—and it is incumbent upon every mission, parish and non-parochial clergyman to see to it that every widow of a clergyman will be able to receive the $1,000.00 grant which she will always need. This can be done if it becomes a matter of duty for all premiums to be promptly paid.

Now in our own diocese, according to the report read at Winston-Salem in May, no clergyman's wife, suddenly becoming a widow can receive this $1,000.00 grant, additional to the regular pension. Of course, those who still owe, do not realize—or did not previous to this information — what their neglect might possibly bring. They will be informed at once. Of course, they will use every effort to offset any possible "mishap" that might occur at any time.

I. HARDING HUGHES,
Diocesan Chairman of the
Church Pension Fund.

Note: The editor of this paper invites questions not covered in the letter sent out by the diocesan chairman of the pension fund. Such questions and their answers, made by the New York office, will be published in these columns for the further enlightenment of all concerned. —The Editor.

VACATIONING

It is an art. The English know how better than we do. New England, owing to her nearer contact with England, has learned much from our English cousins. They enter into play in a very business-like way, planning ahead with as much precision as we do with some important celebration. Some will say that this takes all the joy out of the relaxation and recreation which a vacation is supposed to give. This leads us into the question of the type of relaxation and recreation that will mean the most to us.

We live in a whir, on our toes, as it were, ready to sprint from one duty—one engagement to another—very much like the man on the milk wagon delivering his milk. Especially is this the case with the clergyman who is "on his job." After reading the daily press, the Church papers, with an occasional digest of world happenings, or stories in a periodical, most of us seem to find no time for such reading as will direct our thinking and really feed our minds. Our exercise is usually of a type that is not conducive to health maintaining practices. The trees of problems and immediate routine are so close around us that we are unable to get a proper estimate of the forest of wrongs to be righted and dense undergrowth of injustice and worldly practices to be cleared away. Certain business relationships, philanthropic organizations and intimate friends so consume our daily lives—that before we know it we are really living in a rut with very limited interests. And we do not grow from year to year as we should because we fail to receive the intellectual, social and spiritual nourishment which a many-sided life of varied interests and sympathies is bound to bring.

The right sort of vacation, then, is one that first of all, brings one into a complete change of environment. This environment should furnish an opportunity for some sort of vigorous out-of-doors exercise—and this exercise should be as regular as the meals one eats. Not the same exercise everyday, but at some specified time in order that a hearty appetite and restful sleep may be assured. Then comes the periods of quiet when one can take a mental inventory, estimating both sides of the ledger, not forgetting the "lost and found." After the inventory is made common sense coupled with a desire to go forward demands that future plans be made where one can get the proper perspective of facts and figures, of persons and personalities, and of the practical and the profitable. Here is where a vacation can mean great things. Then new ideas —new methods—new incentives can come from the proper sort of reading—that which has somewhat to do with one's particular sphere of profession or vocation.

Such a vacation does not mean that much play is not indulged in, that much light reading is not enjoyed, that picnics, social gatherings, and porch pleasantries all have their very important places. It does mean that a tired body and a fagged mind, after being nourished with the lighter "foods" can not gain their rightful vigor until a stimulating and tissue-building "tonic" is taken in the form of regular exercise and reading of a very worth while kind.

INVITES CORRESPONDENCE AND OPPORTUNITY TO SERVE

The Society of the Nazarene, now having its headquarters at 189 Pearson Drive, Asheville, N. C., is desirous of extending its ministry of healing and comfort through prayer. A leaflet entitled, "What the Bishops Say" gives not only approval but desire for co-operation and a hope that the Society's work may be both intensified and broadened. This valuable leaflet and others may be procured for a small sum.

REV. WALTER J. SMITH DISAGREES; "KEEP THE SAME NAME!"

Editor of the Carolina Churchman:

The last issue of your good paper was of special interest, and I want to join with you in congratulating the committee on the wonderful success of the drive for the Orphanage. This movement will not only bring the funds for the needed buildings and other improvements; it will create such a State-wide interest in the institution as nothing else could have possibly done, and I hope it may be abiding.

I quite agree with you in thinking that "Asylum" is not a desirable name for an institution of this kind, but I don't see any objection to the term "Orphanage," for what is an orphanage, and what is an orphan? An orphan is a child who has lost one or both of its parents. It may not have been left in poverty and ignorance, but if for any reason whatsoever it may be in need of support and proper training, an orphanage is the place where it may be taken and given the needed shelter, food and clothing, and be rightly trained in manners, morals and mind—all included under the proper Christian culture.

A child is not responsible for the conditions of its birth, and so, if it should be in needy and helpless circumstances, it is no disgrace to it to be taken to an orphanage for proper care and attention; but an orphanage is not a home. It is in reality just a substitute for a home, and in most cases a mighty good substitute, for most of the child's needs are apt to be better supplied in an orphanage than elsewhere, but for all that, it is not a home and no amount of money can make it one.

If your suggestion to call this "The Thompson Home" should be adopted, it would be too indefinite; it might well be asked: "What kind of home do you mean? A home for old ladies, a home for old men, or a home for feeble-minded children?" Whereas, if you should say "The Thompson Orphanage," it would be known at once that you meant an institution for the care of orphan children.

Another objection to your suggestion is on account of age. Ever since this institution started on its work of mercy—thirty-seven years ago—it has been known as the "Thompson Orphanage" and no other name would have the same meaning and association.

I hope, therefore, Mr. Editor, that you will throw up your hat for "The Thompson Orphanage" and shout, "Long may it live and flourish!"

WALTER J. SMITH.

Charlotte, North Carolina.

"The Thompson Home for Children" would be very fitting. We have respect for everything Rev. Mr. Smith has said. But how beautiful it would sound, in days to come, to hear a young man or young woman say: "I became an orphan at five years old, but was taken into a big "home" which the Church provided for me. There I was one of a large family—no longer an orphan—but one of the superintendent's "children!"—The Editor.

Read in this issue the three articles on the Church Pension Fund.

The Secretary of the Church Pension Fund Replies

(Continued from page 5)

tired. The reason for this, which may sound contradictory to my answer to your question No. 4, is that the Church Pension Fund is based upon the assumption that pension assessments will be received upon the total ecclesiastical salaries paid throughout the Church. If a clergyman continues to receive an ecclesiastical salary after reaching the age of 68, it is evident that in order to carry out this basis upon which the fund is founded, pension assessments upon that salary must continue to be received until the salary ceases. This does not apply to non-parochial clergymen because they are not in receipt of any salary but are merely being allowed to maintain their standing with the fund by the payment of the non-parochial assessments. If all non-parochial clergymen should cease to pay the non-parochial assessments, the fund as a whole would not suffer, although of course those individual clergymen would suffer. If, however, a sufficient number of churches, paying ecclesiastical salaries, failed to pay the pension assessments on the ecclesiastical salaries which they were paying, the fund could not continue to operate, and its affairs would have to be wound up.

I am sorry to hear that at your recent convention, people were given to understand that it is difficult to get definite replies from this office. We pride ourselves on answering as clearly and as promptly as possible all questions which are submitted. We are very glad to do this because the success of the Church Pension Fund depends very largely upon a clear understanding as to its provisions. I imagine that the difficulty is that we are unable ever to tell a clergyman exactly how much his pension is going to be, or how much the pension to his widow will be in case of his death. From an examination of the rules, you can readily understand that inasmuch as the future pension depends on the average salary and the number of years during which assessments have been paid, it is impossible to determine what the exact pension will be until these two factors are known. Of course these two factors will not be definitely known until an application for a pension has been made. It is always necessary, therefore, in answering any such question to give a hypothetical answer because what may now be the average salary for any clergyman, may be too low or too high in five or ten or twenty years. By the time a pension is applied for, there may be a lapse in his assessment record. We are unable, therefore, to give definite answers to such questions. But there is no reason why we cannot give definite answers to any question which involves the records of the Fund or which involves the interpretation of the rules.

I hope that my answers to your questions have been satisfactory. Please do not hesitate to call upon us for any other information which may be required.

BRADFORD B. LOCKE,
Secretary.

June 5, 1924.

District of Guilford Meets in Spray

(Continued from page 8)

ally or through the Secretary, the following subjects: Auxiliary Specials, Hoke Ramsaur Memorial, District Prayer Partner, United Thank Offering, Study Classes, Social Service, Box Work, and the Thompson Orphanage. To each of these our chairman gave of her best, which is so fine a "best" that we feel sure rich harvests will result from so bountiful a sowing.

The Rev. Mr. I. H. Hughes gave an eloquent, yet practical, plea for the Thompson Orphanage, which, he said, must cease to be an orphanage, and become a home for our children.

The Rev. Mr. H. de C. Mazyck pronounced the benediction.

GRACE HUNTER MAZYCK.

NEGRO CHURCHMEN IN CONFERENCE

The annual St. Augustine's Conference for Negro Church Workers was held at Raleigh, North Carolina, June 2-6. The 1924 Conference was by far the most representative of the many annual meetings to date. This Conference was started in 1909 as a small diocesan meeting of eighteen persons, and has grown to be of tremendous value and influence in the life of Negro Churchmen throughout the nation, about 110 persons being enrolled at the last Conference, with sixteen States and twenty-one dioceses represented by accredited delegates.

Through the generous courtesy of the trustees and principal of St. Augustine's School, the Conference was again privileged to make use of the school's well-appointed buildings and lecture halls. St. Augustine's is fast becoming the radiating center, from which the program of the Church is being developed among the Negroes of the Southland in particular, and throughout the nation-at-large.

The Conference opened Monday evening, June 2d, with choral evensong in the school chapel. The Rt. Rev. Joseph B. Cheshire, D.D., Bishop of the Diocese of North Carolina, and Rt. Rev. Henry Beard Delaney, D.D., Suffragan Bishop for the Missionary District of Sewanee, were the principal speakers at the opening service. The Conference opened formally with the celebration of Holy Communion, Tuesday morning at 6:30.

The following mission study courses were offered, together with the splendid corps of instructors, named here-

(Continued on page 14)

RESPONSIBILITY IS TOPIC OF SERMON BY BISHOP DARST IN JACKSONVILLE, FLORIDA

Interest in Preaching Mission At Church of the Good Shepherd Grows

The interest in the preaching mission being conducted by Bishop Thomas Campbell Darst, D.D., at the Church of the Good Shepherd, continues. In spite of the heat, a large congregation heard the bishop last night.

The rector of the parish, the Rev. C. A. Ashby, told the people that the mission was like the days of the Prophet Jeremiah, when the latter said, "I will melt them and try them."

Bishop Darst took as his text the words of Moses in the Book of Deuteronomy: "Let my people go, that they may serve me." He referred to the many sins which hold people back from God, sins often known only to themselves and their Maker. In graphic words that stirred the hearts of his hearers, the speaker urged that examination of heart be made, God's aid be invoked and the soul freed from whatever makes it unclean.

Speaks on Family

Especially impressive was the charge to those who are responsible for the family life, and a tremendous responsibility it was shown to be.

"One had far better fail in business than fail as a father or mother," said the bishop. The family was pointed out to be the unit of society and one negligent, sinful parent could wreck the unit.

In closing Bishop Darst asked how men could justify their failure to serve Jesus, He who brought them to God. The bishop's personal faith shone through this part of his message particularly, and reached every one of his audience.

The sermon drove home the lesson of responsibility from beginning to end. As usual, the illustrations were fitting and well told.—Exchange.

THE IMPORTANCE OF CHURCH REPORTS

"Wherefore do ye spend *money* for that which is not *bread* and your *labor* for that which *satisfieth not?*" Is., 55-2.

Some one has said that: "There is no entertainment so *cheap* as *reading*, nor any *pleasure* so *lasting*,"—"this is particularly true when applied to the *reading* of *Church papers*."

Church publications are the organs of the *Church*, they are integral parts of *Church work* and it is the aim of such papers to *disseminate Church knowledge*.

The *task* of the Church, all the way from *The General Convention* to the *local parish*, is of prime personal import and in order that each *individual* may get the very vital *facts* firmly in mind, it is *absolutely necessary* to resort to the *reading* of some one or more of the *Church papers*. In this way *only* may one keep in *touch* with the *whole work* of the Church.

The value of reading on subjects relative to the *spreading of the Gospel* cannot be *over estimated*. Surely *Church papers* should be available for reading in *every home*. *The Home* is the best place to learn the *lesson of Christian reading*. *Childhood* is the time to begin. No one *questions* the *fact* that *worthwhile reading* scatters the seed of *culture*, of high *ambition*, that good *literature nourishes* the seeds of *genius*, and yet the *influence of Church papers* is largely *ignored* by *parents*. Parents always take care to provide for the *bodies* of their children warm clothing and nourishing food, but in many instances the *minds* of the men and women of to-morrow are left to get what *religious training* they may, by accident.

There should be *in reading* as in all other matters in the home, a *family partnership*, Father, Mother, and children sharing *rights* and *responsibilities*. Naturally the child will give more gladly his little *offerings* through the Mite Box and the Sunday School, if he has been directed to reading *Church papers* to find where his pennies go, and for what they are expended. It is not necessary that a child *comprehend* all that he reads, but his vision will become *broadened*, his *interest enlarged* and his zeal for *church work* quickened. So fruitful will this knowledge of *church affairs* become that it will gradually connect the *church* with the *daily life* of the child, and the *habit* of informing himself on church affairs in general will in time be *developed*.

The wise direction of *one child's* reading, the placing in the *home* of *religious papers*, may be worth more to the *Nation* than all the *products* of mines, fields, forest and factories through a century. Let *parents* not overlook this opportunity and responsibility.

We know that: "In the *homes* of America are born the *children* of America and from them go into *American life American men* and *women*. They go out with the *stamp* of these homes upon them; and only as *these homes* are what *they* should be, will the *children* be what they should be." Then let us not *neglect* a day longer to place one help in the home—a *Church paper*.

Washington Irving said: "Over no nation does the *press* hold a more absolute control than over the people of America, for the universal education of the poorest class makes every individual a reader," so we discern that *those* who will not lend *their presence* and their *ears* to a Church Service may yet be ministered to through the *medium of a church paper*.

Church papers carry a *message* and therefore they are *messengers*. We too are *Christ's messengers* and *we* must *help* in every possible *way* to win the *world* for Christ. "*Opportunity* with *ability* makes *duty*"; so it behooves us to *popularize Church papers*. *Subscribe* to them, and thus help to *spread* the *message*. If you have been *benefited* by *religious papers* tell others of it.

Enough has been said I hope to illustrate the *truth* of the importance of the *mission* of the *Church papers* and how these papers should *permeate* our *national* and *family life*.

We need not depart from our accustomed activities to do our part in meeting the *challenge* which the comparatively small Church paper circulation *hurls* at us. In our wonted fields of labor *lie* our opportunities and our obligation for *service* in this matter. We cannot *escape* the *consequences* of *our* responsibility.

The growth of our *spiritual* life is being retarded by the *lack* of this spiritual food. I would suggest that the greater circulation of religious papers be handled through the church members and the educational secretary of the W. A. branches. A *parish* is what its *average parishioner makes* it, for *leadership* can do nothing more than *leaven* the *lump*, and the *standard* is high or low in *proportion* as the lump is *receptive* and capable of *rising*.

The rich *reward* for this *service* to each parish will be an *enlightened* religious people, a *freshening of spirit* and an *expansion of vision* for *religious work*.

My message to you is: "To read, mark, learn and inwardly digest" *Church papers*.

MRS. GEO. C. GREEN
Weldon, N. C.

Chairman of the District of Edgecombe.
Read at the Woman's Auxiliary Meeting, District of Edgecombe, May 17, 1924.

PLAN A SPECIAL SUMMER PROGRAM FOR THE CHILDREN

Canon Lewis very helpfully discussed the question as to whether the work of our schools should be carried through the summer. His finding is put in such an interesting manner that we feel sure many will be glad to read the following summary:

"Satan is as busy in the summer as in the winter, and the child needs guidance and help, training and leading, to carry him along the way of right living in July as much as in December. Perhaps some of us would say more than then, with the summer's added opportunities for temptation and the ordinary lack of restraint. There must then be some plan for the proper spiritual care of children in the summer. In the ordinary town and city parish where most of the teachers are away from home, and the clergyman is off for a month or more, the regular winter's program with the Church school is impossible. Some alternative must be found. Of course the best is a regular service at which the children come each Sunday for instruction and inspiration and to worship God. And in some way they must be made to feel that the summer service is a part of the school life so that they are glad to come to it. To make this so they must find the service attractive and not, as is so often the case in a summer service, a distinct let-down from the winter's standard. The music ought to be such that the children can take part in it. Why not supplement the regular choir by, or substitute for it, a children's choir made up of the children of the Sunday school? It would serve more than one purpose and serve it well. But whatever and however it may be accomplished the children must be cared for in the summer and the theory that the school is simply a place for instruction, must not be allowed to leave them unshepherded and starved during the summer months."—Selected.

ARCHDEACON DRANE ACKNOWLEDGES GIFTS FROM VARIOUS PARISHES

Dear Harding:

May I ask that in some coming issue of the Carolina Churchman you favor me with the space for the following acknowledgement:

In a statement received from the treasurer of the Department of Missions, I learn that contributions for the support of an Indian boy, Donald James, at St. Mark's Mission, Nenana, have been sent from the following branches of the Church Service League: Holy Innocents, Henderson; St. Matthew's, Hillsboro; St. Mary's, Raleigh; All Saints', Roanoke Rapids and the Good Shepherd, Raleigh.

Through the columns of the Carolina Churchman, I should, at this late date like to thank the members of these various branches of the Church Service League, for what they have done for us. It has happened that the particular boy, Donald James, has to go back to his widowed mother, and is now helping support the family. But there was immediately some other boy to take his place, as this school always has a waiting list. So the help sent for the support of Donald has perhaps gone to Alfred, or Walter, or Matthew, all of whom arrived soon after the former boy left. And each one of these boys are bright and promising, particularly, I think, Matthew.

Matthew Ivan, is the son of a very good man, and his father had long besought us to take into St. Mark's School, both this boy and his sister. In spite of the fact that one year passed another without room for his children he still presented his request for their admission. So finally, when we could take Matthew and Margaret they had to begin at the bottom, and do their first studying. It was some time before the letters and the words on the printed page meant anything to them, but finally the pages did begin to speak to them, and they became fascinated with the stories they read. Margaret was perhaps 12 or 13 and Matthew about 10. They were old enough to appreciate what they were learning, and they soon learned to fit into the mission program of work. For each week the boys and girls each have a special duty. The girls do the house cleaning, they make bread, and they do a great deal of the cooking. The boys look after the wood, and you can imagine how important this is when we have it forty, fifty, and sixty below zero every winter, and during the winter the thermometer seldom registers above zero. The boys also keep their quarters clean and tidy, and do a hundred other jobs around this boarding school.

While the girls are learning to cook and to sew, and keep house along with their school lessons, the boys are occasionally given a hunting trip. Sometimes big game, such as the moose, or the caribou comes quite near the mission, or within reach of it from here, and the boys go out to get meat needed for food. Last fall they killed several caribou which are stately animals, and look like the reindeer of Santa Claus' team. This spring the older boys went out for musk rats. The name of these animals is not attractive, but with us they are valuable for their fur and as food. One of the boys killed enough musk rats to sell at a dollar each and have his teeth fixed by the dentist.

Now the ice and snow have gone, and the green buds and grass are putting out. The boys have planted the garden, and soon we will be fishing. There is always something to be done. But the boys, and particularly such boys as Matthew, do their work cheerfully, and learn the ways of school and the mission cheerfully and eagerly. When they go back to their villages and camps after a few years here at St. Mark's they will value more than ever the things they have learned, and which —without the mission—they could not have had.

So I can assure you that the contributions that have been sent to us will go for a very good purpose and will bring good fruits in the life of one of our boys or girls.

Thanking you in behalf of St. Mark's, Nenana, I am

Yours very truly,
FREDK. B. DRANE.

Be sure to read Mr. Hughes' correspondence with the Secretary of the Church Pension Fund.

RALEIGH CONFERENCE OF EXECUTIVE COMMITTTE, W. A.

On June 5th,.at Christ Church parish house, Raleigh, was held a meeting of the Executive Committee of the W. A. of this Diocese, called by our President, Mrs. W. W. Way, that plans might be discussed for the future, in order that in the fall all officers, chairmen of departments and districts and branches may be ready to begin work.

The morning session was given chiefly to the consideration of Box Work. Mrs. Devin, Diocesan Vice-President of the W. A., who has charge of this line of work in the Diocese, presided. Those present had the privilege of hearing Miss Emily C. Tillotson give a most enlightening address on Box Work. She came to represent Mrs. Wade, who is the head of the Supply Department at the Church Missions House, New York, who was prevented from attending this conference on account of illness. During Miss Lindley's tour of the Orient, Miss Tillotson is Acting Secretary. Mrs. Devin's very excellent plan for the Box Work was discussed and thoroughly approved.

Miss Easdale Shaw, our Educational Secretary, presented the program for the year.

A delicious luncheon was served in the parish house by the Auxiliaries of Christ Church and the Church of the Good Shepherd.

At 1:30 there was a meeting of the Executive Committee, Mrs. Way presiding. This is composed of the Diocesan officers and chairmen of districts.

The committee assumed the responsibility of the life insurance of Dr. A. W. Tucker, medical missionary in China. The necessity of hastening the erection of a rectory and parish house at Spray was emphasized. A resolution was passed to ask the Executive Council of the Diocese to take measures for placing these buildings at an early date, in order that the property, a gift from Marshall Field Company, may not be lost. Unless these are erected by 1926, the land cannot be retained by the Church.

Mrs. P. H. Thomas, of Henderson, was elected Church Periodical Correspondent 17, to succeed Miss Mary H. Hinton, who is now Diocesan Secretary of the W. A.

At 2:30 there was a Conference of the District Chairmen, Miss Emma Hall, of Charlotte, presiding, followed by five-minute talks by chairmen of committees and departments. The meeting was closed with resolutions of thanks, offered by the visitors to the Auxiliaries of Raleigh, for their kind hospitality.

INS AND OUTS

One million dollars loaned and one quarter of a million given to the Church for construction purposes is the record in the last ten years of the Church Building Fund. These are the "outs" of the three-quarters of one million dollar fund of which the Church has the sole use. Had the fund been larger more would have gone out. In the past sixty days the Church has asked for one hundred and fifty thousand dollars more than the available supply.

The "ins" of the fund are the gifts of individuals, legacies and parochial offerings. The gifts and legacies are very infrequent. In the same ten years the general offerings for the increase of the fund have averaged sixteen hundred dollars a year, of which feeble parishes and missions which have received gifts have returned eighty per cent.

This disparity looks like a failure in reciprocity, and a willingness to put in a minimum and to take out a maximum. Is the Church satisfied with this situation?

The trustees of the board at their May meeting, expressed their belief that the congregations of the Church, whose annual offerings for the fund have repeatedly been recommended by the general convention, would be unwilling to permit this preponderance of "outs" over "ins" when once the facts were known.

Read about the Pension Fund.

Thompson Orphanage
And Training Institution
Rev. W. H. Wheeler, Editor

MAY AT THE ORPHANAGE

On Sunday afternoon, May 4, Bishop Penick visited the Chapel of St. Mary the Virgin and administered the apostolic rite of confirmation to ten of our boys and girls. The following were confirmed:

Willis Daniel Keever, Archie Collins Vanderburg, Harvey Eugene Hopson, Dorothy Webb Parrish, Violet Pauline Shutters, Estelle Zedi Dellinger, Ruth May Sharpe, Lettie Smith, Ruth White, Sarah Richter Wheeler.

All of our older boys and girls are having a glorious vacation this year at Wrightsville Beach. This was made possible by the kind thoughtfulness of the Girls Friendly Society of the Diocese of East Carolina, which loaned their comfortable and commodious cottage for the enjoyment of the children. A number of the parishes in East Carolina have also contributed boxes of foodstuff and money to help in the otherwise costly vacation. The Mecklenburg County school authorities loaned us one of their big school buses and Mr. William Yates of Charlotte very kindly gave of his time and energy to safely drive the bus load of children to the beach. An appeal for bathing suits in the Charlotte paper met with most gratifying response, and enough bathing suits were soon sent in to provide for the whole crowd. The girls are having their vacation at the Beach during the last two weeks in May, and are having the time of their

(Continued on page 14)

REPORT OF THOMPSON ORPHANAGE CAMPAIGN RETURNS UP TO JUNE 23, 1924

EDGECOMBE DISTRICT
J. Augustus Moore, District Chairman

	Quota	*Report to Date*
Roanoke Rapids, All Saints'	$ 1,800.00	$ 2,528.00*
Northampton County, St. Luke's	100.00	200.00*
Rocky Mount, Good Shepherd	4,200.00	4,651.00*
Battleboro, St. John's	300.00	451.00*
Spring Hope, St. Jude's	50.00	No Report
Scotland Neck, Trinity	1,000.00	No Report
Enfield, Advent	300.00	1,516.00*
Halifax, St. Mark's	250.00	320.00*
Ringwood, St. Clement's	50.00	50.00*
Tarboro, Calvary	4,000.00	2,885.00
Edgecombe County, St. Matthew's	100.00	No Report
Lawrence, Grace	100.00	No Report
Speed, St. Mary's	50.00	112.65*
Weldon, Grace	1,000.00	760,00
Jackson, Our Saviour	100.00	No Report
Wilson, St. Timothy's	2,400.00	Canvass Later

GRANVILLE DISTRICT
Wm. H. Ruffin, District Chairman

Townsville, Holy Trinity	$ 300.00	$ 715.00*
Stovall, St. Peter's	100.00	No Report
Oxford, St. Stephen's	2,000.00	4,024.00*
Louisburg, St. Paul's	600.00	963.84*
Kittrell, St. James'	100.00	197.80*
Henderson, Holy Innocents'	3,600.00	2,381.00
Warrenton, Emmanuel	1,600.00	2,142.00*
Littleton, St. Alban's	200.00	382.50*
Ridgeway, Good Shepherd	100.00	No Report
Franklinton	---------	No Report
Middleburg, Heavenly Rest	---------	2.55*

ORANGE DISTRICT
K. P. Lewis, District Chairman

Chapel Hill, Chapel of the Cross	$ 1,250.00	$ 919.00
Duke, St. Stephen's	600.00	1,509.50*
Durham, St. Philip's	6,000.00	6,843.00*
East Durham, St. Andrew's	---------	100.00*
West Durham, St. Joseph's	---------	886.37*
Hillsboro, St. Matthew's	1,200.00	1,327.00*
Pittsboro, St. Bartholomew's	500.00	525.00*
Sanford, St. Thomas'	150.00	208.68*
Cunningham, St. John's	---------	No Report
Goshen, St. Paul's	---------	29.50*
Milton, Christ Church	50.00	5.55
Smithfield, St. Paul's	---------	400.00*

WAKE DISTRICT
Gen. A. L. Cox, District Chairman

Raleigh, Christ Church	$ 8,000.00	$ 42,000.00*
Raleigh, Good Shepherd	5,200.00	7,095.32*
Raleigh, St. Mary's Chapel	1,200.00	Canvass in Oct.
Raleigh, St. Saviour's	100.00	------------
Southern Pines, Emmanuel	100.00	117.58*

FORSYTH DISTRICT

Walnut Cove, Christ Church	$ 100.00	$ 86.50
Germantown, St. Philip's	50.00	No Report
Mount Airy, Trinity	200.00	35.00
Winston-Salem, St. Paul's	4,000.00	15,480.96*
Elkin, Galloway Memorial	25.00	25.00*

GUILFORD DISTRICT
Dr. W. R. Brown, District Chairman

Burlington, Holy Comforter	$ 2,600.00	$ 5,424.50*
Greensboro, Holy Trinity	3,400.00	3,913.00*
Greensboro, St. Andrew's	1,800.00	2,010.00*
High Point, St. Mary's	1,000.00	1,588.25*
Mayodan, Messiah	100.00	135.00*
Reidsville, St. Thomas'	300.00	596.00*
Spray, St. Luke's	300.00	408.72*
Leaksville, Epiphany	500.00	612.00*
Rockingham County, Gallaway Farm	---------	34.00*
Rockingham County, Sanders School House	---------	19.30*

MECKLENBURG DISTRICT

Charlotte, St. Peter's	$ 8,000.00	$ 19,021.73*
Charlotte, Holy Comforter	3,200.00	6,562.25*
Charlotte, St. Martin's	$ 2,800.00	$ 6,379.50*
Charlotte, St. Andrew's	100.00	320.00*
Charlotte, Chapel of Hope	100.00	518.50*
Charlotte, St. Mary's Chapel	100.00	208.37*
Mecklenburg County, St. Mark's	100.00	390.00*
Albemarle	---------	5.99*
Concord, All Saints	1,400.00	3,145.00*
Monroe, St. Paul's	600.00	511.00

RICHMOND DISTRICT

Hamlet, All Saints'	$ 150.00	No Report
Laurinburg, St David's	100.00	No Report
Rockingham, Messiah	800.00	$ 505.00
Wadesboro, Calvary	1,200.00	1,040.44
Ansonville, All Souls'	200.00	20.00

ROWAN DISTRICT
Ernest Hardin, District Chairman

Cooleemee, Good Shepherd	$ 300.00	$ 369.00*
Cleveland, Christ	300.00	619.00*
Davie County, Ascension	150.00	220.00*
China Grove, Christ Church	100.00	117.00*
Rowan County, St. Matthew's	50.00	52.00*
Woodleaf, St. George's	---------	100.00*
Lexington, Grace	1,200.00	1,331.00*
Salisbury, St. Luke's	3,000.00	2,743.00
Salisbury, St. Paul's	100.00	261.00*
Salisbury, St. Peter's	50.00	225.00*
Salisbury, St. John's	---------	50.00*
Spencer, St. Joseph's	---------	57.00*
Statesville, Trinity	100.00	394.50*
Iredell County, St. James'	100.00	100.00*
Federation of Thompson Orphanage Guilds	---------	682.52*

Diocese of North Carolina	$ 87,625.00	$162,595.87*
Diocese of Western North Carolina	$ 25,000.00	13,025.97
Diocese of East Carolina (Canvass in Oct.)	$ 37,500.00	5.00
Grand Total	$150,125.00	$175,626.84

*Exceeded Quota.

JOHN L. JACKSON, Treasurer

MECKLENBURG COUNTY PLEDGES

	In Congregations		Outside		TOTALS	
	No. Subs.	Amount	Subs.	Amount	Subs.	Amount
Charlotte, St. Peter's	205	$15,381.48	126	$3,640.25	331	$19,021.73
Charlotte, Holy Comforter	113	4,657.00	48	1,905.25	161	6,562.25
Charlotte, St. Martin's	112	4,692.00	73	1,687.50	185	6,379.50
Charlotte, St. Mary's	49	158.27	2	50.10	51	208.37
Charlotte, St. Andrew's	11	160.00	16	160.00	27	320.00
Charlotte, Chapel of Hope	52	446.00	11	72.50	63	518.50
Mecklenb'g Co., St. Mark's	36	385.00	1	5.00	37	390.00
Totals	578	$25,879.75	277	$7,520.60	855	$33,400.35

St. Peter's amount from outside includes $800.00 in material from Southern Hardware, from Efird's and from McCoy's.

Also in addition to St. Peter's total Mr. and Mrs. J H Cutter have pledged $3,000.00 for Permanent Building Fund.

WESTERN NORTH CAROLINA

Parish	No. of Pledges	Amount
Blowing Rock	4	$ 30.60
St. John's, Flat Rock	1	50.00
St. Mark's, Gastonia	38	1,546.00
Mrs. S. Westray Battle	1	2,500.00
Trinity, Asheville	74	3,882.29
Mrs. Chas. F. Alston, Morgantown	1	1,000.00
Holy Cross, Tryon	16	1,528.50
Ascension, Hickory	42	1,405.00
St. John's, Marion	16	215.10
Patterson School, Legerwood	1	5.00
Transfiguration, Bat Cave	2	5.00
St. Andrew's, Canton	13	150.00
Grace Church, Waynesville	7	112.00
St. Philip's, Brevard	14	278.74
St. James', Black Mountain	4	49.20
St. Luke's, Chun's Cove	1	7.38
St. Francis', Rutherfordton	4	215.00
St. Paul's, Edneyville	1	6.00
Valle Crucis, Holy Cross	11	40.16
Total		$13,025.97

May At the Orphanage

(Continued from page 13)

lives; the boys can hardly wait for their return, when they will go down for their outing during the first two weeks in June.

There is great joy at the Orphanage over the outcome of the campaign for better equipment. Both North Carolina and Western North Carolina have made wonderful returns, and if East Carolina will do its part in October, the full program for both buildings and beautifying of grounds seems possible of attainment. The children at the Orphanage are happy over the fact that they have almost doubled their quota of the campaign. Complete reports of the campaign have not yet been received, but present indications are that Western North Carolina will complete its full quota and that North Carolina will go several thousand dollars over its quota of $87,500.

The love for little children and the feeling of responsibility for orphans and destitute children was very marked everywhere, and the campaign produced many exhibitions of devotion and generosity among rich and poor alike.

Only a few notable achievements may be mentioned. Winston-Salem with a quota of $4,000, raised $14,477. Burlington, Holy Comforter, with a quota of $2,600, raised $4,950. Christ Church, Raleigh, with a quota of $8,000, raised $42,000, promising two cottages, one from the parish and one from Mrs. T. A. Baker. Durham, St. Philip's, with a quota of $6,000, raised $7,500. The six congregations of Charlotte, with a quota of $14,500, raised $31,642. Scotland Neck, which lost its beautiful little church some months ago, has pledged its full quota of $1,000.

The amount to be raised in each diocese was based on the number of children each diocese sent to the Orphanage. On this basis North Carolina was asked to raise $87,500, East Carolina $37,500, and Western North Carolina $25,000. The Diocese of Western North Carolina and North Carolina observed the week of May 25 to June 1 as Orphanage Week. By action of the special committee appointed by the Bishop and Executive Council, East Carolina will observe the week beginning October 19 as Orphanage Week, and October 19 was set aside as Orphanage Sunday.

CASH CONTRIBUTIONS RECEIVED DURING MONTHS OF APRIL AND MAY FROM DIOCESE OF NORTH CAROLINA

Greensboro, Holy Trinity Church Service League	$41.00
Louisburg, St. Paul's	23.65
Spray, St. Luke's	$29.25
Scotland Neck, Trinity	30.59
Hillsboro, St. Matthew's	57.32
Greensboro, St. Andrew's	10.00
Louisburg, St. Paul's	10.00
Smithfield, St. Paul's Sunday School	2.00
Greensboro, Holy Trinity Men's Bible Class	5.00
Scotland Neck, Trinity Sunday School	3.10
Burlington, Holy Comforter Sunday School	2.25
Greensboro, St. Andrew's Sunday School	3.06
Durham, St. Andrew's Sunday School	3.77
Raleigh, Christ Church, V. M. Hick's Class	5.00
Rockingham, Church of the Messiah Sunday School	3.15
Lexington, Grace Church Sunday School	6.75
Burlington, Holy Comforter Sunday School	3.75
Smithfield, St. Paul's Sunday School	2.00
Burlington, Holy Comforter Men's Bible Class	2.95
Spray, St. Luke's Sunday School	1.92
Greensboro, Holy Trinity Men's Bible Class	5.00
Scotland Neck, Trinity Sunday School	1.00
Leaksville, Epiphany Sunday School	7.39
Halifax, St. Mark's Sunday School	4.00
Chapel Hill, Chapel of the Cross Woman's Auxiliary	4.00
Ridgeway, Good Shepherd Woman's Auxiliary	8.00
Leaksville, Epiphany Woman's Auxiliary	1.35
Winston-Salem, St. Paul's Woman's Auxiliary	30.65
Pittsboro, St. Bartholomew's Woman's Auxiliary	1.00
Tarboro, Calvary Church, Thompson Orphanage Guild	19.90
Charlotte, Mrs. F. B. Ferris	1.00
Merry Hill, Smithwick children	1.00
Ringwood, C. A. Williams	5.00
Jackson, Mrs. H. B. Hardy	5.00
Jackson, Mrs. W. T. Picard	5.00
Raleigh, Mrs. Howard White	3.50
Salisbury, Mrs. P. B. Beard	50.00
Salisbury, Mr. A. M. Rice	5.00
Ringwood, C. A. Williams	5.00
Lexington, Mrs. W. S. Holmes	1.00
Charlotte, Mrs. F. B. Ferris	1.00
Merry Hill, Smithwick children	1.00
Chapel Hill, Miss Elizabeth S. Brace	2.00
Chapel Hill, Mrs. Margaret H. Zimmerman	3.00
Chapel Hill, Otto Stuhlman, Jr.	1.00
Burlington, Mr. E. A. Holt	100.00
Stoneville, Miss Annie L. Smith	1.00
Speed, I. C. Howell	50.00
Charlotte, H. J. Dunavant	5.00

From Diocese of Western North Carolina

Shelby, Church of Redeemer	$ 7.00
Gastonia, St. Mark's Sunday School	10.30
Lincolnton, The Misses Curtis	2.00
Shelby, Church of the Redeemer Sunday School	2.38

Negro Churchmen in Conference

(Continued from page 10)

after: Normal Discussion Class, Church Service League, and activities of the Woman's Auxiliary, Miss Emily C. Tillotson, Acting Executive Secretary: Christian Social Service, Rev. Charles N. Lathrop; Young People's Movement and kindred activities, Rev. Shelton Hale Bishop, St. Philip's Church, New York City; World Conference on Faith and Order, Rev. Floyd W. Tompkins, Jr., Executive Secretary; Church Music, Rev. A. Myron Cochran. This year there was offered for the first time two units of work leading to credit toward a certificate in the Accredited Teachers' Association. These courses were conducted by Dr. Gardiner L. Tucker and Miss Mabel Lee Cooper, field workers of the Department of Religious Education, Province of Sewanee. The subjects were: "The Pupil" and "Principles of Teaching." In addition to the well-balanced program of study courses offered, a short inspirational meeting was held each morning; and each evening, in the school chapel, speakers prominent in the National Church addressed the Conference. The speakers included the following: Rev. Dr. Robert W. Patton, Rev. Charles N. Lathrop, Rev. Shelton Hale Bishop, Mrs. Kate Burr Johnson, Rev. Floyd W. Tompkins, Jr., Dr. Gardiner L. Tucker, Dr. Charles A. Dunston, Mr. Wallace A. Battle, and Mr. H. A. Hunt. Each morning at 6 o'clock special prayer groups, organized by Mrs. Delaney, wife of Bishop Delaney, met on the campus and offered special prayers for Christian unity and for the further spread of Christ's Kingdom. Each evening following an organ recital, sunset meetings were held for quiet thought on the spiritual values of the Conference. These meetings were under the personal supervision of the chaplain of the Conference, Ven. Erasmus L. Baskervill. The Story Hour, conducted by Miss Mabel Lee Cooper, was, without doubt, the outstanding special feature of the entire Conference. The setting for these stories, which were presented in a concrete and practical manner, was provided by large groups of neighborhood children, ranging from four to twelve years of age. Here the delegates were given a practical demonstration of how the story of Christ and His life can be indelibly impressed on the minds of youth through storytelling, which Miss Cooper presents as a real art.

Read in this issue the three articles on the Church Pension Fund.

HIS FINANCIAL STANDING

Three small boys were earnestly discussing the ability of their respective fathers.

The son of a song writer said: "My father can come home in the evening and sit down after supper and write a song and take it in town the next morning and sell it for twenty-five dollars."

"But my dad," eagerly spoke up the young heir to a short-story writer, "can write a story in an evening and take it in town the next morning and sell it for fifty dollars."

The preacher's son was a bit nonplussed until he had an inspiration. "My father," he announced triumphantly, "gets up in the pulpit and talks half an hour, and then it takes twelve men to carry the money up to him!"
—Harpers.

I believe that one of the greatest practical needs of us as Christians today is the recognition of the personality of the Holy Spirit. — Dr. A. Torrey.

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St. Anne's School, Charlottesville, Va., $500.
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For further information apply to the principals.

S. Isabel Graves, Secretary
Virginia Bouldin, Treasurer

QUOTA AND RECEIPTS FROM ALL PARISHES AND MISSIONS IN THE DIOCESE

Charlotte Convocation

	Quota	*Paid*
Ansonville—All Souls	$ 204.00	$ 110.00
Burlington—Holy Comforter	1,842.00	620.92
Charlotte—Chapel of Hope	150.00	62.50
Charlotte—Holy Comforter	3,180.00	705.00
Charlotte—St. Andrew's	120.00	39.52
Charlotte—St. Martin's	2,634.00	1,258.00
Charlotte—St Mary's	100.00	108.58
Charlotte—St. Peter's	7,702.00	3,460.00
China Grove—Ascension	168.00	102.23
Cleveland—Christ	360.00	150.00
Concord—All Saints'	1,164.00	305.00
Cooleemee—Good Shepherd	450.00	187.50
Davie County—Ascension	156.00	103.70
Elkin—Galloway Memorial	25.00	20.20
Germantown—St. Philip's	90.00	29.50
Greensboro—Holy Trinity	3,324.00	768.65
Greensboro—St. Andrew's	1,752.00	489.47
Hamlet—All Saints'	240.00	--------
High Point—St. Mary's	1,000.00	237.00
Iredell Co.—St. James'	100.00	14.21
Laurinburg—St David's	120.00	--------
Leaksville—The Epiphany	588.00	588.00
Lexington—Grace	1,102.00	332 33
Mayodan—Messiah	270.00	50.63
Mecklenburg Co.—St Mark's	300.00	100.00
Milton—Christ	60.00	40.00
Monroe—St. Paul's	600.00	250.00
Mt. Airy—Trinity	240.00	--------
Reidsville—St. Thomas	600.00	176.72
Rockingham—Messiah	816.00	34.25
Rockingham Co.—St. Andrew's	10.00	10.55
Rowan Co.—St Jude's	48.00	--------
Rowan Co.—St. Matthew's	120.00	80.00
Salisbury—St. Luke's	3,180.00	622.00
Salisbury—St Paul's	216.00	35.00
Salisbury—St. Peter's	84.00	--------
Spencer—St. Joseph's	25.00	--------
Spray—St. Luke's	480.00	245.78
Statesville—Trinity	150.00	--------
Stoneville—Emmanuel	24.00	3.60
Union Co.—St. Timothy	48.00	--------
Wadesboro—Calvary	1,134.00	31.37
Walnut Cove—Christ	240.00	32.07
Winston—St. Paul's	3,780.00	1,575.00
Woodleaf—St. George's	57.00	14.25
Totals	$39,005.00	$12,993.53

Raleigh Convocation

	Quota	*Paid*
Battleboro—St. John's	$ 368.00	$ 161.35
Chapel Hill—Chapel of Cross	1,255.00	467.89
Duke—St. Stephen's	606.00	163.00
Durham—St. Philip's	5,244.00	3,496.00
Enfield—Advent	456.00	190.00
Franklinton	--------	--------
Halifax—St. Mark's	264.00	100.58
Henderson—Holy Innocents'	3,312.00	1,078.00
Hillsboro—St. Matthew's	1,152.00	514.87
Jackson—Our Savior	240.00	--------
Kittrell—St. James'	$ 132.00	$ 15.00
Lawrence—Grace	96.00	40.00
Littleton—St. Alban's	300.00	139.00
Louisburg—St Paul's	600.00	87.40
Middleburg—Heavenly Rest	60.00	7.00
Northampton Co.—St. Luke's	132.00	21.12
Orange Co.—St. Mary's	30.00	16.73
Oxford—St. Stephen's	1,668.00	742.86
Pinehurst	--------	--------
Pittsboro—St. Bartholomew	468.00	228.09
Raleigh—Christ	6,675.00	2,787.50
Raleigh—Good Shepherd	5,016.00	1,434.36
Raleigh—St. Mary's	1,200.00	544.50
Raleigh—St. Savior's	300.00	133.50
Ridgeway—Good Shepherd	216.00	29.53
Ringwood—St. Clement's	42.00	--------
Roanoke Rapids—All Saints'	1,800.00	171.37
Rocky Mount—Good Shepherd	3,786.00	1,924.92
Roxboro—Mission	72.00	--------
Sanford—St. Thomas'	150.00	62.50
Scotland Neck—Trinity	1,590.00	47.99
Selma—St. Gabriel's	10.00	8.00
Smithfield—St. Paul's	564.00	74.32
Southern Pines—Emmanuel	300.00	--------
Speed—St. Mary's	120.00	56.30
Speed—St. Matthew's	108.00	45.00
Spring Hope—St. Jude's	108.00	--------
Stovall—St. Peter's	240.00	--------
Tarboro—Calvary	4,000.00	1,182.70
Townville—Holy Trinity	300.00	13.00
Wake Forest—St. John's	60.00	--------
Warrenton—Emmanuel	1,438.00	181.61
Weldon—Grace	918.00	158.00
Wilson—St. Timothy's	2,472.00	300.00
Total	$47,898.00	$16,623.99

Colored Convocation

	Quota	*Paid*
Charlotte—St. Michael and All Angels	$ 231.00	$ 30.60
Durham—St. Titus'	70.00	24.00
Greensboro—Redeemer	10.00	--------
Henderson—Resurrection	10.00	--------
Littleton—St. Anna's	15.00	--------
Louisburg—St. Matthew's	45.00	1.00
Monroe—Holy Trinity	42.00	--------
Oxford—St. Cyprian's	19.00	--------
Pittsboro—St. James'	13.00	5.50
Raleigh—St Ambrose	237.00	52.00
Raleigh—St. Augustine's	900.00	695.73
Rocky Mount—Holy Hope	18.00	9.00
Salisbury—St. Philip's	5.00	2.00
Satterwhite—St. Simeon's	13.00	--------
Statesville—Holy Cross	20.00	7.00
Tarboro—St. Luke's	150.00	56.50
Warren Co.—St Luke's	1.00	3.28
Warrenton—All Saints'	57.00	12.49
Wilson—St. Mark's	85.00	42.60
Winston—St. Stephen's	6.00	5.00
Total	$1,950.00	$ 946.70

Total quota $88,853.00; Total paid, $30,564.22

J. RENWICK WILKES, Treasurer,
Nation-Wide Campaign Fund.

June 20th, 1924

Young People Society in Burlington

(Continued from page 6)

pleasure of the members. Plans are being made to send delegates to Blue Ridge and also one or two boys to Camp Finney. St. Margaret's Guild is also expected to have several members present at the Blue Ridge Conference.

Recently a lawn party for the deaf was held under the beautiful maple trees back of the church and there were deaf mutes here from High Point, Greensboro, Raleigh and Durham. Rev. R. C. Fortune, a leader among the deaf of the State, was present and also conducted service for the deaf on Sunday, June 22nd. Mr. Fortune makes frequent visits to Burlington and has organized a Bible class which meets every Sunday. This important and far-reaching mission work was made possible by reason of the Holt missionary fund.

Our rector, Rev. Thos. F. Opie, was honored with the degree of Doctor of Divinity at the commencement exercises of Elon College in May.

Plans are being made for out-of-door services during the summer, and the cool spaces under the maples in the rear of the church will furnish a beautiful and fitting setting for such services. Weather-proof seats have been secured and electric lights will be placed and other features added to make the services attractive not only to the members of Holy Comforter but to the entire public.

GOOD ADVICE

"If after kirk ye bide a wee
There's some would like to speak
to ye;
If after kirk ye rise and flee
We'll all seem cold and stiff to ye.
The one that's in the seat with ye
Is stranger here than you may be.
All here hae got their tears and cares,
Add you your soul unto our
prayers—
Be you our angel unawares."

—Selected.

AMERICANIZATION NO REMEDY

"All the classes in Americanization, all the Fourth-of-July orations, all the naturalization campaigns, would not have begun to do for me what this one citizen did. Americans are not made by simple formulas. They are born out of the embodiment of ideals: they are molded into shape by the hand of those who have mastered the art of treating men as human beings, whatever their color or nationality. When we fully realize this and act accordingly, then all the problems of the 'alien' in America will largely vanish and our country will realize in a fuller measure a true assimilation of its varied peoples and a truer national consciousness and unity." —From "The Soul of an Immigrant." Constantine Pan—?

BIBLE STILL THE BEST SELLER

The American Bible Society distributed more Bibles during 1923 than in any previous year. In more than a hundred languages and dialects 2,395,000 copies of the Bible, or parts of the Bible, were circulated in the United States. This distribution is nearly twice that of the previous year, and comes as a signal mark of accomplishment with the completion of twenty-five years of leadership by Dr. William I. Haven as general secretary of the society.—Exchange.

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Vol. 15
1924/25

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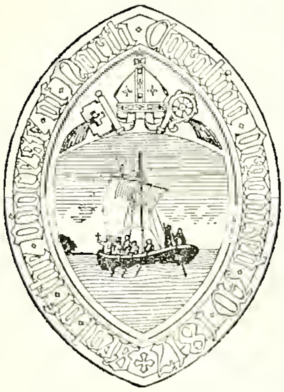
THE CAROLINA CHURCHMAN

Vol. XV RALEIGH, N. C., OCTOBER, 1924 No. 6

Published in the Interest of the Diocese of North Carolina



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Capital Stock	400,000.00
Reserve	389,357.88
Surplus to Policyholders	831,751.37

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Special railroad rates. Tickets on sale July 22nd, 23rd, 24th, 25th, 31st, August 4th, 5th, 6th, 7th, 14th, good to return September 5th.

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THE HEADMASTER.

THE CAROLINA CHURCHMAN

Organ of the Diocese of North Carolina and the Thompson Orphanage

Nation Wide Campaign Sunday, November 30th

ST. MARTIN'S SHOWS SPLENDID GROWTH

The following is an extract from the St. Martin's Church, Charlotte, growth:

Today being the third Sunday in September is the tenth anniversay of the rectorship of the present Rector, Rev. John L. Jackson, and as a matter of interest to the congregation and a great cause of thanksgiving to Almighty God for His blessings on the work of this church, the following statistics are given:

	1914	1924
No. of baptized members	140	535
No. of families	60	179
No. of communicants	80	326

During the ten years rectorship 104 children and 11 adults have been baptized, making total of 115; 59 women and girls, and 55 men and boys have received the Laying on of Hands, making a total of 114 confirmed; 1,770 services have been held and there have been 592 celebrations of the Holy Communion; 22 marriages have been solemnized, of which 16 were members of St. Martin's Church; 30 burials have taken place, of which 7 children and 11 adults, totaling 18, were connected with St. Martin's Church.

Throughout these ten years $116,814 has been given for all purposes, of which $83,600 was for ourselves, and $33,214 for others. We all thank God for the wonderful outpouring of His love on the efforts of people and pastor to carry on the work of His Church in this portion of His vineyard.

EPISCOPAL CATHEDRAL IS LAST RESTING PLACE OF MR. WILSON

Indications that the National Episcopal Cathedral here will remain the permanent resting place for Woodrow Wilson's body are foreseen in plans of the cathedral foundation, which call for a more magnificent shrine than the crypt under Bethlehem Chapel, where the body now lies.

Although the cathedral is not expected to be complete for about five years, it is understood that plans have been drawn to place the proposed shrine in the main part of the building.

Mrs. Wilson recently had measurements taken in the chapel for a more

(Continued on page 14)

ST. PAUL'S, MONROE

Saint Paul's Church lost one of its most faithful members in the death of Maj. Benjamin Hugh Hinde, who was killed in an automobile accident on the 22d of July. This congregation also sustained a very great loss when Mr. and Mrs. Albert Redfern, with their bright daughter and son, Anna Lawrence and William Albert, moved to Newport News, Virginia.

Born to Mr. and Mrs. E. O. Fitzsimmons, on August 7th, a daughter, Lily Voorhies.

Born to Mr. and Mrs. Charlie Hough, on August 11th, a daughter, Beatrice Ellen.

Saint Paul's Parish House is finished, and is now occupied by a part of the Sunday-school. Our Sunday-school superintendent has installed a new motion picture projector, which is very satisfactory, and is a source of much pleasure as well as instruction and education to the children. The Woman's Auxiliary made it possible for the Sunday-school to occupy the Parish House as soon as it was finished by installing nine dozen of the best chairs that could be bought.

Twenty members of Saint Paul's congregation came together and decided to raise the money to paint Saint Paul's rectory. During the month of August the interior and exterior alike of the rectory were painted and the roof stained. Fresh paint helps!

We are enjoying the largest attendance at the services in the history of this church. Everybody seems interested in the church's work. The growth of the Sunday-school under our efficient superintendent, Mr. C. H. Hasty, along with the completion of the Parish House, and the installation of new motion picture projector, have increased the importance of the church's position and caused the people to take cognizance of their ability to do things, and that there are yet many things to be done, which we hope to accomplish in the near future.

THE FURNITURE OF THE CHURCH

There are certain features in the very furniture of the church which alone would make it into a sanctuary, rather than an auditorium.

1. The font, the place where we are reborn and made children of God, members of Christ, and in-

(Continued on page 8)

SOCIAL SERVICE COMMISSION HOLDS MEETING

A meeting of the Committee on Christian Social Service of the Diocese was held in Raleigh, September 12th. The following members were present: Bishop Cheshire, Mrs. T. W. Bickett, chairman; Mrs. J. S. Holmes, Mrs. Warren W. Way, Mrs. Kate Burr Johnson, Messrs. Wm. H. Ruffin, and Lewis N. Taylor. The jail was discussed at length and the following letter was ordered sent to the members of the State Committee on Prison Investigation:

"Dear Sir:—In response to a request of your committee in regard to changes in the prison system of North Carolina, we beg to present the following:

"1. A continuing board.

"2. Colony for women offenders.

"3. A woman in charge of women, whether in State, county or city prisons.

"4. Compulsory education in work hours.

"5. More adequate vocational training.

"We feel that these reforms will do much to make the North Carolina prisons more effective institutions."

A bulletin will appear in the near future containing the following suggestions:

To Rectors

Appoint a committee on Christian social service, of socially-minded men and women, large enough to do real work.

Preach at least two sermons on Social Service with definite suggestions as to work to be done. Have social workers speak of their work. Send to "The Carolina Churchman" and to Mrs. T. W. Bickett, Raleigh, chairman of the Diocesan Committee on Christian Social Service, accounts of any worth-while activities of your committee. Have a committee to work among young people. Have a committee to work among colored people. Have the committee as a whole meet once a month. At least once a year a meeting embracing all other social and charitable agencies should be arranged. The monthly meeting should provide an educational program as well as reports of work done and suggestions for other work. "The Social Service Program of the Church" and "The Social Opportunity of the Churchman," and other leaflets and articles on the subject can be obtained from the

Church Missions House, 281 4th Ave., New York City.

For the Committee

Study the resolutions of the North Carolina Social Service Conference, and if the recommendations meet with your approval, use your influence to have them put into operation. Appoint a committee to make a survey of the community; list its needs, and the institutions, hospitals and prisons. Visit these institutions and find if they are adequate and effective.

What we have a right to expect from a jail.

That the men and women be occupied at useful work.

That substantial compensation be given for work done, for the benefit of the prisoner and his family.

That the jail be clean, and the men and women have the chance to keep clean themselves.

That women have a woman in charge of them.

That on entering the jail the inmate have medical and mental examination.

That the jail be a place not injurious to health.

That good reading matter be provided.

That religious services be held.

What else?

Appoint a committee on friendly visitors to visit hospitals, jails and all institutions in the community, the families of these, strangers, sick and shut-ins. These committees should be large enough to furnish enough workers to allow time to get acquainted and get an opportunity to be of service. Call a conference of social workers, church and lay, in order to find out work already being done, and the unmet needs, and try to work out a program together. Have this conference at least three times a year and have speakers on outstanding achievements speak on needs of the community. Make a careful survey of the juvenile court work in your county. Help in completing the chapel at Samarcand. Appoint a committee to help boys and girls, men and women on parole and on leaving prison. Literature on special subjects can be obtained from the Church Missions House and the State Board of Welfare will gladly send information on special questions affecting the work in jails and other welfare work of the State.

THE LOWDOWN

An Iowa girl, en route to visit friends in New York, entered the city by the Hudson Tunnel, then took the subway to their address.

"What do you think of the city?" they asked on her arrival.

"I couldn't say," she replied. I've had only a worm's-eye view."—The American Legion Weekly.

THE DEATH OF DR. SILAS McBEE

By John W. Wood, D.C.L., in the Living Church

Dr. Silas McBee died at his home in Charleston, S. C., on September 3d, in his seventy-first year. He was widely known throughout the Church as one of her outstanding and most effective lay leaders.

The little town of Lincolnton, N. C., was his birth place, but his abundant energy and catholic spirit could not be satisfied with less than a world as the sphere of his service. Like so many other Southern men, Mr. McBee found at Sewanee the training that fitted him for the important role he was to play in life. This training came in part from what Sewanee was and is in itself, and in part from the intimate friendship which he formed there for the Rev. Dr. Wm. Porcher DuBose. Always the ardent disciple of the great theologian, the layman, as years went on and friendship ripened, acquired in increasing measure the deep and broad philosophic grasp of the teacher, and, at times, even stimulated and aided the teacher by his loyal and constructive criticism.

No other American Churchman in the last thirty years has given himself in such a variety of ways to furthering the Kingdom of God.

Christian education, Church architecture and design, Church journalism, lay service for the extension of God's Kingdom, and Christian reunion, were the main directions in which his abundant energy and constructive capacity were expressed. His name will always be associated with Sewanee where he was successively student, commissioner of endowment, advising architect, and trustee. The Sewanee ideal of the highest education, given under church auspices, claimed his full loyalty, and to its promotion he gave his best endeavors.

Architecture was never a profession with Mr. McBee. It was one of the ways in which his deep and reverent Churchmanship gained expression. He had no technical training in architecture, but he discovered, under the compulsion of necessity, unsuspected talents for design, and for supervising the execution of plans for church building and enrichment, especially in the sanctuary. The altar and reredos, in a number of churches, both north and south, bear witness to his ability to fuse into the woodcarvers' or window builders' craft the truest religious feeling.

Even before the period ushered in by the Brotherhood of St. Andrew, that some future Church historian may call "the Period of Renewed Lay Activity," Silas McBee had made his own, and was acting upon the principle of the priesthood of the laity. It was inevitable, therefore, that once

(Continued on page 14)

MR. SAYRE DESIRES ALL THE PEOPLE TO FULLY UNDERSTAND

September 15, 1924.

My dear Mr. Coit:

The Church Pension Fund would like to call to the attention of the Bishops and Treasurers of the Canonical Committees that the thousand-dollar immediate payment to the widow of a clergyman, as provided by the resolutions of December 20, 1921, and explained carefully on page sixteen of the Fifth Annual Report, as well as in previous annual reports, is payable only to the widow of a clergyman dying in the active discharge of a cure or office in the Church, or within six months of resignation therefrom, providing a pension is not granted. It is not available for the widow of a beneficiary of the Church Pension Fund.

Apart from other reasons, the resources at the disposal of the trustees were sufficient to provide for the widow of a clergyman in active service, whose situation presumably necessitates removal from a rectory and possibly to another location. The trustees did not have the resources to insure the entire clergy list for an extra thousand dollars payable to the widow.

This circular letter is sent to the Bishops and Treasurers of Diocesan Committees because, notwithstanding the printing of the language of the resolutions and the comments referred to thereon, the office is frequently in receipt of telegrams and other communications from Diocesan authorities in regard to the thousand-dollar payment when a beneficiary of the Church Pension Fund dies, and the misapprehension doubtless causes disappointment.

Very sincerely yours,

MONELL SAYRE.

Mr. Ralph B. Coit, Box 547,
Greensboro, North Carolina.

SWINK-HARDIN

Mr. William Hill Hardin, Jr., eldest son of Archdeacon and Mrs. Hardin, was married to Miss Frances Caroline Swink, daughter of Mr. and Mrs. William J. Swink, of China Grove, on Thursday evening, October 9th.

Mrs. Hardin was a former pupil of Chatham Episcopal Institute, Chatham, Va., and St. Mary's School, Raleigh, N. C., and is a young woman of many excellent qualities of heart and head.

Both Mr. and Mrs. Hardin have a host of friends throughout the State who wish for them a long and happy life.

There was a time when flappers got tanned without going to the seashore, but parents are more lenient now.—New York American.

First Young Peoples Convention

OF THE

Diocese of North Carolina

Greensboro, N. C., Nov. 7-8, 1924

OBJECT

To bring together the Young People of the Diocese for Conference and Social Fellowship.

TIME

The Convention will open with a get-together Supper on Friday, November 7, at 7:00 p. m., and will continue till about noon on Saturday, November 8.

PLACE

The Young People of Holy Trinity and Saint Andrew's churches have issued a joint invitation to the Young People of the Diocese, to be their guests in the city of Greensboro.

WHO ARE INVITED

All members of the Young Peoples Societies of the Diocese, and where there is no Young Peoples Society any young people who can attend. Entertainment over Friday night will be provided for all of the young people who come. The clergy are invited and urged to come with their young people, and gain some of the inspiration from this great convention.

What to do to Make Ready for the Convention

1. Bring this matter before your Young Peoples Society, if you have one, and urge as many as possible of your members to come to Greensboro.

2. If you have not a Young Peoples Society in your Parish, tell some of your young people about the Convention and see they attend, it will be worth coming to.

3. Have some of the young people make a pennant with the name of your Parish on, for use of your Parish delegation.

HOLY COMFORTER, BURLINGTON

Rev. Thos. F. Opie, D.D., rector of the Church of the Holy Comforter, Burlington, has been called to a position on the staff of Epiphany Church, Washington, D. C., and now has the matter under consideration.

The Alamance County Sunday School Convention, of which Dr. Opie is president, held its annual session October 11th and 12th at Union Ridge Christian Church, near Burlington.

Mrs. Wellington Ogden, who succeeded so well with the community kindergarten in the parish of the Holy Comforter last year, has again taken charge of this work, and has a full enrollment of boys and girls, who come from nearly every church in Burlington. A set of six out-door swings, on a thirty-foot iron frame, has been erected for the use of the children, and is the beginning of a proposed parish playground.

Rev. Dr. Opie a few days ago declined the call to Washington.—Ed.

After the sermon hour at the Church of the Holy Comforter yesterday the congregation joined in a demonstration in honor of their rector and his wife, Rev. and Mrs. T. F. Opie, in which Col. Finley L. Williamson read a resolution draft asking the preacher, if possible, to decline a call to a Washington City church. Mr. Opie probably is one of the most popular preachers, among all classes, that has served here in many years, at the same time being the religious teacher of one of the wealthiest congregations. In reply to his members, he was moved by an emotion that brought tears to the eyes of many. However, he has not yet announced his decision.—Daily News, Burlington.

ST. PHILIP'S PARISH, DURHAM

This parish is now in the midst of gratifying activities. The prize essay contest on "Christian Stewardship," planned by the National Council of the Church, has been adopted by the Sunday-school of St. Philip's congregation. Sunday, the 12th, some twenty-five pupils indicated their purpose to write essays on the subject. The rector, Rev. S. S. Bost, will on four Sundays deliver four lectures on the topic selected, and at the end of this period the pupils will write their essays. Two prizes are offered by the vestry of St. Philip's for the two best essays in two groups of contestants. The first group will be children of 14 years and younger; the second group from 15 to 21. The essays selected as winners will compete with all other winners in the diocese, and the winners in that will compete with those in the national Church. Much interest is manifested in this contest.

St. Philip's Sunday-school is also observing, as Bishop Cheshire requested, "a month of Sundays for Bishop Tuttle." Mite boxes were distributed the first Sunday in October, and will be collected the first Sunday in November.

St. Philip's congregation is planning and organizing for the Nation-wide Campaign this fall. L. F. Butler is chairman of the campaign committee, and the other members are J. E. Abernethy, of St. Andrew's, East Durham, and E. G. Hutchins, of St. Joseph's, West Durham.

It is expected that the district committee will meet here early in November to complete and further this nation-wide drive this year.

The rector, Rev. S. S. Bost, who, during the latter part of August and first of September, for four weeks or more, suffered with a severe cold in the head, and was prevented from performing his parochial duties during that time, has sufficiently recovered to again take up his work, much to the delight and joy of his parishioners.

JAMES A. ROBINSON.

PRISON SANATORIUM COMPLETED DECEMBER FIRST

Sanatorium, N. C., September 25.—The State Prison Sanatorium, which will be the only institution of its kind in the United States, is now in process of erection on the State Sanatorium property at Sanatorium. It will be ready for occupancy about December the first.

The new water plant for Sanatorium is completed and is now in operation. Formerly the water supply has been inadequate for the needs of the institution and for fire protection. With the new plant the water supply is sufficient for the needs of the Sanatorium and for all emergencies.

MISSION AT ST. LUKE'S NORTHAMPTON

Rev. Boston M. Lackey, Assistant at Christ Church, Raleigh, and in charge of St. Saviour's Church and the church at Selma, conducted a mission in St. Luke's Church, September 29 to October 3rd. Daily celebrations of the Holy Communion were held, with an address every morning at 11 o'clock, and services every night at 7:30.

NEW HEAD FOR PORTER

Rev. Gordon M. Reese, Senior Canon of Christ Church Cathedral, St. Louis, has accepted a call to become rector of Porter Military Academy. He will not assume his new duties until November 1st, remaining at the Cathedral to go on with his work for the Bishop Tuttle Memorial.

Canon Reese was ordained Deacon in 1920, while in charge of the Junior Department of the Brotherhood of St. Andrew Convention, and Priest a year later in Texas. While Young Peoples' Pastor of Trinity Church, Houston, Texas, he organized the Young Peoples' Service League, which now has branches in many dioceses. Porter Military Academy was started in 1867, and is one of the best known Church schools in the country.

Mr. Reese was in Charleston at the reopening of the school on September 24. Rev. S. C. Beckwith will continue as Acting Rector until the Rector returns to take permanent charge. The school has opened with very bright prospects for a fine year with an enlarged enrollment.—The Diocese (S. C.).

THE PREACHER'S SON

The preacher's son! Eyes off him, please!
Away with all your dignities!
A boy's a boy, despite the coat
And collar 'round his father's throat.
Drape not his childhood days in black,
Nor whisper things behind his back.
Nor write for him a sterner code
Than other children down the road;
Steal not from him one hour of fun
Because he is a preacher's son.

Why do you watch the preacher's boy
And censor his brief time of joy?
Why shake your heads and gravely say
His child should walk a narrower way
Than yours or mine? When mischief breaks
We smile at other boys' mistakes;
Others from grim perfection fall
And no one mentions it at all.
Yet at some petty wrong he's done
The world exclaims, "The preacher's son!"

So for the preacher's boy I plead—
Grant him a normal life to lead.
Young, full of life, is he, and vim.
Do not expect too much from him;
Let him be free to romp and play
And be a boy with boys today.
Do not with a censorious eye
His petty failings magnify;
The days of youth are swiftly done,
Don't spoil them for the preacher's son.

—Edgar A. Guest in the New York Telegram.

Availing herself of her ecclesiastical privileges, the clergyman's wife asked questions which, coming from anybody else, would have been thought impertinent.

"I presume you carry a memento of some kind in that locket you wear?" she said.

"Yes, ma'am," said the parishioner. "It is a lock of my husband's hair."

"But your husband is still alive," the lady exclaimed.

"Yes, ma'am, but his hair is gone."—The New York Times.

THE TORONTO SOCIAL SERVICE CONFERENCE

(For lack of space, no attempt is made to picture the delightful auspices and environment under which the Conference was held.)

By way of getting the Conference started, Mr. Newberry (Dean Lathrop's assistant at the Mission House) reported upon a questionnaire that he had sent out during the year to eighty-seven dioceses. Reply was received from seventy. Owing to the difficulty of putting adequate questions and also of elaborating the answers so as to really cover the situation in a catechetical form, Mr. Newberry considered the information gained entirely inadequate yet furnishing some idea of how the Church is functioning (or not functioning, as the case may be) along social service lines. The questionnaire was designed to bring out (a) the aims of diocesan social service commissions; (b) their obstacles; and (c) their attainments. Under (a) were given relief work of varied character, education, social hygiene, etc. Under (b) forty dioceses reported uninterested or uninformed clergy! Under (c) twenty-seven reported activity in legislative work, and three reported having a guild for social workers, i. e., an attempt to bring the Church into touch with the trained secular social workers within the diocese. The matter of attainment elicited the question, which insistently cropped out throughout the Conference: "Just what is social service? We want it defined, so we can come up to a standard." Dean Lathrop's persistent answer to this persistent question was: "Don't standardize; the problems in every diocese, in every parish even, are peculiar, and must be met in different ways. If it's credit that you want to gain by standardizing—why, credit is of the devil. Have nothing to do with it! Wherever the Church sees that the society of which she is a part goes limping along because of hindrance of whatsoever kind and puts her shoulder to the wheel to bring the needed relief, there she is engaged in social service. For social service means ministering to society. The need of a community may be of a material nature, such as for proper sewage, clean milk, a gymnasium; or it may be a mental need, as for proper educational and recreational opportunities for all; or it may be of a purely spiritual nature, as for the Church itself, affording opportunity for public worship and offering the moral support and guidance that every community needs. In other words (said the Dean), I look forward to the time when we shall no longer speak of social service as a separate department of the Church's work, but shall see that her

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THE BISHOP'S APPOINTMENTS

November 1., Saturday, a. m., Northampton County—St. Luke's.

November 2, Sunday, a. m., Roanoke Rapids; Sunday, p. m., Jackson.

November 9, Sunday, a. m., Tarborough—Calvary; Sunday, p. m., Edgecombe—Missions.

November 11, Tuesday, p. m., Wilmington—Provincial Synod.

November 16, Sunday, a. m., Scotland Neck; Sunday, p. m., Halifax.

November 21, Friday, p. m., Middleburg.

November 23, Sunday, a. m., Oxford; Sunday, p. m., Stovall.

November 30, Sunday, a. m., Wilson; Sunday, p. m., Duke.

The holy communion will be administered at all morning services. At every service the offerings of the people will be received for the work of the diocese. The clergy are requested to give notice of these services and of the offerings to be taken. The clergy will appoint such hours for the services as local conditions may require.

JOS. BLOUNT CHESHIRE,
Bishop.

Ravenscroft, October, 1924.

LIST OF VISITS OF THE BISHOP COADJUTOR FOR OCTOBER, NOVEMBER, AND DECEMBER, 1924

Sunday, November 2—A. M. St. Paul's, Goshen; P. M. St. Mark's, Roxboro.

Friday, November 7—Young Peoples Fellowship Convention, Greensboro.

Saturday, November 8 — Young Peoples Fellowship Convention, Greensboro.

Sunday, November 9—A. M. Southern Pines; P. M. Samarcand.

Tuesday, November 11—Synod, Wilmington.

Wednesday, November 12—Synod, Wilmington.

Thursday, November 13—Synod, Wilmington.

Sunday, November 16—N. W. C. South Carolina, through Friday, November 21.

Sunday, November 23—A. M. Trinity, Mount Airy; P. M. Christ Church, Walnut Cove.

Monday, November 24—St. Philip's, Germantown.

Sunday, November 30—A. M. St. James', Iredell County; P. M. Trinity, Statesville.

Sunday, December 7—A. M. Good Shepherd, Cooleemee; P. M. Advance.

Sunday, December 14—A. M. St. Paul's, Winston-Salem; P. M. Holy Trinity, Greensboro.

Sunday, December 21—A. M. Ascension, China Grove; P. M. All Saints, Concord.

Sunday, December 28—A. M. St. Peter's, Charlotte; P. M. Chapel of Hope, Charlotte.

THIRTEENTH VISIT TO THE PATTERSON SCHOOL

The blanched walls of Palmyra, the old homestead of the Patterson family, in the Happy Valley, the original part of the Patterson School, stand a silent witness of the passing of things earthly, and stirs the wells of sympathy for the loss sustained by the school. In their solitary, distressing muteness, they are not left entirely alone in their desolation. The birds of the air have built nests in the crevices and blackened holes in the mass of brick and mortar; reared their young amid ruins; and sung their matin songs to their mates and their offspring with all the melody and joy of the bird choristers of the forest songsters. From the ashes have come harmony, life and sweet songs. Could this not be made typical by the unity of human hearts in the rebuilding and placing a new song of joy in the choir of the Patterson School? Yea, verily. It could be accomplished by the friends of the school coming to its aid, now in the time of its distress, as joyously as the birds have taken to the ruins, and made the charred walls resound with beautiful bird music.

This is the thirteenth year I have visited the Patterson School, and I find its condition all that could be desired, with its more or less cramped condition for accommodation and adequate equipment. My faith in the school is stronger than ever. The farm has been brought up to a high and intelligent state of cultivation. 1,300 acres, three hundred cleared and in cultivation. Large pasturage and rich valley lands. They made 701 bushels of wheat this year. Have 85 acres in corn, which may fall a little short by not receiving its last cultivation on account of the recent frequent rains. All kinds of garden truck are raised in quantities sufficent to supply school needs. Stock in the best of condition. Rev. H. A. Dobbin, principal, himself a mountain boy, has been in charge for twelve years, and his work and management has been remarkable. Many of the old students of this institution have made good and are now useful, honorable men in various walks of life, trades and professions.

The home life of the Patterson School is emphasized. It is as one big family. The Christian spirit is impressed upon the pupils by precept and example, along with their schooling and agricultural instruction which is done by practical work. One patron, not long ago, complained that ten hours was too much for the smaller boys, and wanted the Principal to shorten the hours of work. But the way the boys frolic in rest time, and Saturday afternoons gaily hie themselves to the baseball field

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The Woman's Auxiliary

Pres., Mrs. W. W. Way, Raleigh
Treas., Mrs. C. M. Parks, Tarboro

WORSE THE DAY MORE THE INTEREST AT CHAPEL HILL

The Woman's Auxiliary of the Chapel of The Cross held its first meeting this fall on Monday, the 29th of September. Monday was the sixteenth day of a rainy spell that surpasses all other rainy spells. The meeting had been looked forward to with great interest; Mrs. Tomlinson, the Box Secretary for the district, was to explain the new method of Box Work, and a short play, The Blue Cashmere Gown, relating to Missionary boxes, was to be presented.

The appointed hour was four o'clock; between half-past three and four the heaviest downpour of the day came and the meeting seemed out of the question.

But through the rain they came, among the first ones was Mrs. McNider, our senior member, well on in the seventies, and Mrs. Tomlinson from Durham, accompanied by Mrs. Kemp Lewis. Car full after car full they came and some on foot; bright-faced women, until more than thirty were present.

The Blue Cashmere Gown is a play gotten from the Mission House, portraying the lack of interest sometimes put into the Missionary Box.

One scene is a meeting of an auxiliary, at which a letter is read from a missionery giving a list of things desired. This was adapted to the Auxiliary of the Chapel of The Cross, the members keeping their own names and personalities as far as possible.

The Missionary's request for a blue cashmere gown for his wife gives a shock to the ladies, but finally they rise to the occasion, get the prettiest dress possible with accessories and experience great joy in having given of their best.

The last scene shows the Missionery and his wife happy in the receipt of the gifts. These two parts were taken by Mr. and Mrs. George Vernon Denny and the play was produced under the management of Miss Katherine Batts.

Mrs. Tomlinson explained the new method of box work, which is very similar to that used by the Red Cross. Surely after such an inspiring meeting we can hope to go on to better work for our Missionaries.

MRS. MARY FLORENCE OWENS

Mrs. Mary Florence Owens, beloved wife of Geo. B. Owens, of Rowan County, a brother of the Rev. Robert Bruce Owens, rector of Holy Comforter Church, Charlotte, died rather suddenly on Tuesday, October 14th, and the interment was in Christ Church cemetery, Cleveland, the day following, Archdeacon Hardin officiating.

The floral tributes were many and beautiful, which attested to the love and esteem in which she was held by those whose good fortune it was to have known her. She was a loyal member of Christ Church, and did all in her power for the upbuilding of the Kingdom in the community in which she lived.

W. H. H.

THE COMMUNION SERVICE

(In Memory of Faithful Servants)

Mrs. J. Van Landingham, $5.00, in grateful memory of: RENA WALLACE.

Mrs. T. W. Bickett, $5.00, in loving memory of: LUCY ALSTON KEARNEY DAVIS.

He that is faithful in that which is least is faithful also in much.—St. Luke, XVI, 10.

MRS. NANNIE H. RAMSAUR

Mrs. Nannie H. Ramsaur, of China Grove, N. C., mother of the late lamented William Hoke Ramsaur, who for some years served the Church most effectively as a missionary in Liberia, died suddenly in Salisbury on Saturday, October 11th, presumably of heart failure. The funeral was held from the home in China Grove on Monday, being conducted by Bishop Penick, assisted by the Rev. Mark H. Milne, and Archdeacon Hardin.

Mrs. Ramsaur was a most loyal and devoted communicant of the Church, and will be sadly missed, not only by those of her immediate family, but also by a large circle of admiring friends. Her days were filled with deeds of love and kindness, and her sweet, gentle spirit was a benediction to all who came in contact with her.

She is survived by four children: Mr. Michael Ramsaur, of Baltimore; Mrs. Walser H. Allen, of Kernersville; Miss Mary A. Ramsaur, who is engaged in missionary work in the Diocese of Upper South Carolina; Mr. Summy Ramsaur and a sister, Miss Virginia S. Hoke, of China Grove.

May she rest in peace and light perpetual shine upon her.

W. H. H.

ST. THOMAS, REIDSVILLE, ENTERTAINS AUXILIARY

On October 16th the Guilford district convention, Woman's Auxiliary, met in St. Thomas' Church, Reidsville, with about seventy-five delegates present. Mrs. Dorian Blair, of Greensboro, president, presided at the sessions. Bishop Edwin A. Penick and Rev. J. H. Burke, a former rector of St. Thomas's, celebrated holy communion, and Mrs. Holmes, Mrs. Whitehead, Mrs. Way, Dr. Opie, and others, made addresses bearing on various phases of auxiliary work. A resolution was passed endorsing the proposed international conference on narcotics, and also one endorsing the State's welfare work and pledging the Auxiliary to cooperate with the various welfare superintendents in the district. A motion was also unanimously carried in which the community of Spray and Leaksville were thanked for the recent interest shown in concrete form in the church's building program now going on under the leadership of Rev. W. J. Gordon. The entire community figured in a canvass for funds for the new church now under construction at Spray, all the churches joining in the movement of their own motion. At midday a luncheon was given and a pleasant social hour was enjoyed by all the delegates and visitors.

Plans are being made for a big convention of young people from all over the diocese to be held in Greensboro on November 7th and 8th. Rev. Chas. Scovil will be in charge of this movement, and every effort is being made to make this a notable and inspiring gathering of the boys and girls of the various parishes.

T. F. O.

The Furniture of the Church

(Continued from page 3)

heritors of the Kingdom of Heaven.

2. The altar, the center of the sacramental life of our holy religion.

3. The pew, our fathers' method of emphasizing the nature of true religion was to have each pew a family pew.

4. The pulpit, which stands for the sole purpose of proclaiming the Gospel and teaching the Catholic faith and practice. The pulpit identifies true religion with true living.

These four features of church architecture correspond to the mystical, the social, and the practical aspects of religion.

The motto of the font might be, "Except ye be born again ye cannot see the Kingdom of Heaven."

The motto of the altar, "Lo, I am with you alway, even unto the end of the world."

The motto of the pew, "My promise is to you and to your children."

The motto of the pulpit, "If ye know these things, happy are ye if ye do them."—S. S. J. E. Messenger.

LUCKY FOR HIM

A certain famous preacher was introduced to a wealthy city stock broker of the pompous **nouveau riche** type, who boasted to him of his success. "When I landed in this country," he said, "I hadn't a cent in my pocket."

"Yes," said the other quietly, "but there were other pockets."—Mobile Register.

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N. W. C. CANVASS

St. Andrew's Day, November 30th, has been officially designated by the N. W. C., Executive Committee as the date for the N. W. C. canvass.

"THESE COLD EPISCOPALIANS"

In another column will be seen a letter from a traveling man, a Churchman, a bona fide member of the Protestant Episcopal Church in the United States of America. More than this, he was reared in the "lap of the Church." There is not about him the slightest "left over" of the best in other Communions, because he has never known much of the other Communions. So in speaking forth his mind and his heart he is simply showing that he is a human creature, with the "milk and honey" of kindness, warmth of feeling, fellowship and hospitality in his make-up. He is a combination of the best that the Virginia and Georgia of ante-bellum days had to offer. He revels in the hospitality and fellowship of his forebears, at the same time knowing that in all social life sharp lines of "klass" distinction were drawn.

But the writer of this article, Mr. Wayne, recognizes three things relative to attendance at his Church:

1. There should be no class distinctions drawn there.

2. Every stranger likes to be noticed. And this particular stranger does not see why it is not just as indicative of good breeding to welcome a stranger at Holy Worship as to welcome a well meaning stranger anywhere. It is not a matter of birth, of previous condition of trade or profession, or of where he is stopping in town. He is a fellow worshipper, a brother-in-the-faith, a stranger away from home who ten to one is hungering for a warm handshake and a pleasant word of greeting.

3. The Episcopal Church has much to learn from the other Communions in the matter of fellowship, of actually putting into practice right there outside of the church some of the atmosphere which those "early brethren" so zealously and spontaneously showed when the Church grew by the thousands.

Now we actually believe that there are some "old timers," men and women, who get much satisfaction out of going to church and coming away, holding heads high, without saying one word or giving one smile to any one save some relative or friend whom they must notice, for policy, if for nothing else. But these "old timers" are fast dropping off. However, there are still in the Church some brands of Church folks who are unconsciously contributing to the static effects to be observed in our Church today:

1. Those who are afraid that they might be considered like the Methodists or Baptists should they cordially greet the new-comers and strangers as they approach or leave the church. In their hearts they really want to be cordial, but they are willing to sacrifice a native impulse to fellowship for fear of being frowned upon or laughed at by brand. No.

2. Those who still associate the Episcopal Church with culture, refinement and all that goes to make up the town's best in society. Now there might have been a time when this "brand" had some ground to walk upon, but from observation, so far as we can see, if these same persons held to this outside the church grounds, they would be left out of many a social affair which they are very proud to be a part of, even though the host or hostess happens to be of a Communion of far differing faith.

3. Those who still say they go to Church to worship and see no need for making a social affair of meeting at church. Frankly, we would like to see them have to be far away from home, and as strangers have to go to a new church each Sunday for six months. We believe they would conclude then that those who go to worship in a church are after all a group of human beings, with similar feelings, with common bonds of likes and dislikes, with the same sort of longing to be noticed, and considered worthwhile to be spoken to and given a warm handshake.

There is no argument whatever to defend coldness and indifference to strangers coming into our churches. And the sooner we can devise a way to rectify this reputation that we have the better it will be for us. There are hundreds of people who are simply on the fringe, so to speak, of our Church. They attend the service. Its dignity and beauty make their natural appeal. The absence of ranting, of slang and catch phrases to express divine truths is unction to their souls. But when they have been to such a service, having gotten aroused with an emotion that lifts them to heights of satisfaction, both spiritual and mental, and then leave the church hardly to be noticed by any one, there is bound to be a let down. For such a paradoxical experience causes mingled emotions. It is impossible for them to disassociate religious worship and the mingling together thereafter from those divinely human and humanly divine touches of kindness, fellowship and hospitality which they find in the club, on the street and in the home.

Why in the world we cannot place ourselves in the other person's place and think of how we would feel, we cannot understand!

Why we cannot see that it is first of all this bestowal of friendly cordiality to strangers that makes the other Communions grow by leaps and bounds, it is beyond us.

We have the most beautiful of rituals. We have traditions and history which we are taught to defend and always after find it easy to defend. We believe in temperance rather than prohibition, thereby showing a breadth and a depth that will appeal to all high-minded and devout seekers for the "true life." We have a polity that makes its appeal to the lover of order, stability and democracy. And we fall down when it comes to that which makes its first appeal to the human heart, viz., neighbourliness at the door of the church.

MR. WAYNE MAKES AN APPEAL FOR HOSPITALITY AND FELLOWSHIP

To the Editor Carolina Churchman:

Reverend Sir:—I often wonder how many of our pastors think of the members of our Church that are away from home—within the gates of their city on Sundays at your hotels? A Sunday away from our homes is about the most disagreeable thing that can happen to us. We all try to avoid it; it's lonesome; we get blue thinking of those at home. However, some of us must spend our Sundays away from the family fireside. When I do, I go to our Church, but it is not because I am invited to do so, nor can I say, excepting on two or three occasions, have I ever been the receiver of an invitation, though on a number of occasions have I been approached by members—generally local members—of Baptists, etc., to go to their church. Yesterday I attended one of the Episcopal churches of this city, and I was so impressed by the wholesale welcome accorded me that I am constrained to write this letter. On my entrance to the

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The Toronto Social Service Conference

(Continued from page 7)

function is one, and that is the making of this world into the Kingdom of Heaven."

The Conference program had been worked out in accordance with the ideal thus expressed by the Dean. What are the social problems and evils confronting our country? Among the most obvious are: The assimiliation of the foreign-born; the preservation of the home and of family life; the making of good citizens out of our criminals; the elimination of prostitutes; drug addiction; and, perhaps the most difficult of all, the working out of brotherly relations between capital and labor. The opportunity to hear the free and frank discussions of these great problems was a privilege greatly appreciated by this delegate from North Carolina.

Perhaps the Church has greatest cause for congratulation for the part that she is taking in the solution of the immigrant problem. She is doing a notable work there; and also among seamen, of which we may justly feel proud—if that feeling carries with it the determination to render the good work even better. Ministering to the immigrant and the seaman may be said to be the special concern of regions remote from North Carolina, one which we here are not called upon to face except in the general way of support through the Nation Wide Campaign. But how about the other problems discussed? Is there a single one of them in which our diocese, and even every individual parish within it, is not vitally concerned? Is North Carolina suffering from the divorce evil? Statistics are not at hand, but we know that we are not exempt. Is it the business of the Church in our diocese to be informed on this vital matter? Certainly we can not hope to find the remedy until we know the evil and its causes. Aside from the disintegration of the home that goes with divorce, is family life among us holding its own to the upbuilding of Christian character and ideals in the young? Should the Church be active in combatting the deleterious influences to which the youth of today are subjected through the moving pictures, joy riding, and the many other unrestrained and unsupervised activities that are peculiar to the day? Or is she simply helpless in this regard?

To meet the matter of prostitution, a preventive agency is at work under the name of the Church Mission of Help. Have we any need in North Carolina for undertaking this work? There is Samarcand—yes. But Samarcand is full to overflowing. The Mission of Help would serve to check the flow towards Samarcand, whose protective and corrective shelter girls can reach only after their characters have been smirched. Could we have the Mission of Help at work in our diocese without great cost? Well, not many things that are worth while can get along without money; but a start could be made with very little, and if the need exists we have the promise of God's abundant help to meet it. Our Juvenile Court system is also designed to save our boys and girls for the State; and the Church in every county can work to make this court effective.

The Mission of Help workers and "City Missionaries" seemed to predominate among the delegates to the Conference. Do we need any city missionaries in the diocese of North Carolina? No doubt a Sunday service is held each week in our State prison by one or another of these Christian bodies; but the personal equation counts for perhaps more in this kind of work than anywhere else, and should not the "lost sheep" above all others, have a shepherd of their own?

Then there is drug addiction! The very thought of it seems remote from our experience, doesn't it? But statistics show that England and the United States are the greatest distributors of narcotics in the world! And the damage done to society annually by narcotics is greater than by pestilence, famine, and flood combined. It is estimated that there are many more than a million drug addicts in the United States. Are any of them in our diocese? In our home town? Is it the business of the Church to inform herself as to whether or not the citizenship of North Carolina is being weakened by drug addiction? The evil in our country and in the world has assumed such proportions that a world conference has been called to meet next month (November) in Geneva, looking toward the suppression of the cultivation of opium beyond the need for scientific and medical purposes. The Congress of the United States has made an appropriation to cover the expenses of three delegates to the conference appointed by President Coolidge. Should the Church in our diocese lend her great influence to this cause? Resolutions of approval of the Conference should be sent to the Federal Council of Churches, 105 E. Twenty-Second St., New York City. If one wonders why this terrible evil has not been stopped long ago, perhaps a sufficient answer is: its enormous financial revenue.

Dean Lathrop was very fortunate in being able to secure Miss Van Kleeck, of the Russell Sage Foundation to lead the discussion on "The Church and Industry." She opened with the question: "Have we made any progress since the Portland Convention in enlightenment as to what should be the relation of the Church to Industry?" It seems that a demand was made at Portland that conferences be held throughout the Church between labor and capital with a view to utilizing the experience thus gained to help in taking a forward step at the next General Convention. This Dean Lathrop has been unable to accomplish for the lack of labor leaders who are members of the Episcopal Church. He expressed himself as being moved to bribe with five dollars any labor leader who would present himself for confirmation! The discussion here elicited the opinion of the delegates that a congregation that is made up of all of one type or class of society is in a bad way. (If there are any such in our diocese, let them take note and remedy the evil—there are plenty of unchurched of all classes who may be reached to that end!) The Church needs the idealism of the labor leaders, which Dr. Kreither said rivals that of religious passion. How can the Church touch this problem from which she seems so remote? It was felt that the law of love is the only solution, but that love must be enlightened by contact. So Miss Van Kleeck led up to the question: why not organize in our diocese groups for discussion of industry locally? In preparation, secure information from State and U. S. Departments of Labor. Set young college men and women on the task. Also get employers and employes—in separate groups. Our Church must do a thorough educational work among ourselves along this line.

As the days of the Conference passed, a wonderful sense possessed one that under Dean Lathrop's guidance the Church is touching life in its depths as well as on the surface; that in thus descending into the heart of humanity's temptations and struggles she is following the gleam received from her Master as to how alone the kingdoms of this world can become the Kingdom of God.

There was food for thought at Toronto!

EMILIE R. HOLMES.

UNSECTARIANISM

In a Western town a man who had come into possession of a considerable fortune decided to erect a large office building. During his discussion of the plans with an architect, the latter said:

"As to the floors, now. You would want them in mosaic patterns, I presume?"

"I don't know about that," replied the other dubiously. "I ain't got any prejudice against Moses as a man, and he certainly knew a good deal about law; but when it comes to having floors, it kind o' seems to me I'd rather have 'em unsectarian like. Don't it strike you that way?"—Harpers.

Thirteenth Visit to the Patterson School

(Continued from page 7)

for games, is an evidence that their duties are not too strenuous. The boys themselves are not complaining and work with a hearty will, and most cheerfully obey the orders of those in charge of them. I have talked with the boys much. Without a single exception, all said they liked the school, not once did I hear one say he would rather be somewhere else. It is a good home to him. All have certain duties to perform, which fits in the machinery of farm and school life, and making of a man.

The Principal is now building a new and more commodious cow barn; a building much needed, as well as several other buildings that would give the school more efficiency, and take the place of some that are falling to decay. The needs at the Patterson School are many, and imperative. Upon the completion of the cow barn the Principal will consider the erection of a new building on the site of Palmyra, which was burned. The old walls will be taken down, as they are not considered safe for use in a new structure. I do hope that this will be an occasion when the Patterson School will be made to "rise and shine." It deserves all the aid that generous hearts can give it.

The community spirit of the Happy Valley towards this school is beautiful, copious and encouraging. Its good and noble work has won a place in the heart of Caldwell County that is earnest and lasting, and is having a fine effect. From what I can see this fine interest is growing, and the earnest desire of my heart is that its work, and influence may cover the entire State "as the waters cover the sea," and it will never lack for anything that will carry it forward, and make it a more useful institution in the education of the mountain boys, from which come such fine types of men, of the pure Anglo-Saxon blood.

JAMES A. ROBINSON.

Durham, N. C.

Mr. Wayne Makes an Appeal for Hospitality and Fellowship

(Continued from page 9)

church not one, but two or three gentlemen greeted me. I was made to feel that I was especially welcomed after the service. As we were leaving the church several gentlemen shook hands, introducing themselves and expressing the hope that they would see me there on my next visit to Greensboro. I can only say that it was an outstanding reception. I am in many Episcopal churches in a year, and I have so often walked in and walked out without more than a friendly nod; so the reception of yesterday has impressed me. I live in a larger city, and I am at home so little as not to know our own members. I can only offer that as an excuse for never having extended the hand of fellowship to a visitor. When I think of it I am ashamed of myself. Last Sunday I spent in one of your North Carolina cities. I took a traveling salesman, like myself, to our Church. He had never been in an Episcopal church before. He was perfectly delighted with the service, impressed with its dignity, and exclaimed, "Why haven't I ever been in an Episcopal church before?" Well the reason is, I am afraid, we are not interested enough to help those that are spending Sunday away from home, and you will find that those who cannot be home Sunday hurry to a nearby large city where diversities are more attractive, or at least more numerous, yet not good for them.

I will tell you another thing: I believe you will not find there is an employee of a Greensboro hotel that can tell you where there is an Episcopal church. I don't know what we are going to do to welcome the strangers within our gates. There are lots of us that have to spend Sunday away from home. I hope many of my Sundays away from home can be spent in Greensboro, for there certainly is an Episcopal church here with a welcome. Though not as good a member of the Episcopal church as I should be, I love it, and I know there are more Episcopalians laying around hotels on Sunday, not going to church, than any other one denomination. It isn't right. It does not show loyalty to our Church, and as you know we are loyal to our Church, so far as faith in her creed is concerned. Maybe the old "pay for your pew" system had something to do with it. We are afraid of invading the other fellow's territory. As I have said before, I am not the Churchman that I should be, but maybe all of us that have to be away from home would be better Churchmen if we were accorded the wonderful welcome I was accorded at the church I attended here by the members and the pastor himself.

Sincerely,

C. D. WAYNE.

Greensboro, N. C.

CHURCH HISTORY AS WRITTEN IN NORTH CAROLINA

Dear Editor:

What a wealth of information is at hand for the clergy in the columns of some of our denominational periodicals! What a pity it is that more of us do not read the organs of our sectarian friends! Not only are they rich and profuse in information, but now and then they are positively humorous!

Witness the following quotations from an editorial (eminations from the pen of ye editor-in-chief, if you please, who is also an instructor in Church history (!) in a prominent denominational school, as I am informed)—The Presbyterian Standard is the paper and the following are the illuminating bits of church lore gathered up with deep emotion from the editorial in July 23d issue:

"We have been asked what became of the Presbyterian Church during the dark ages" (now, mind you, this quotation comes not from those "Dark Ages," but from the pen of a modern "professor-editor"). To the answer: "This is a legitimate question" (yes, and a genuine "poser," we would opine—but it daunts not the mighty editor!). "If the Apostles organized a Presbyterian Church," continues this startling revelation, "what became of it?" "If we take our stand at the beginning of the sixteenth century we see pretty well (how well "pretty well" is, the writer averreth not—either as to the person seeing or the territory which is seen!) all of Christendom covered by two ecclesiastical organizations, the Orthodox Greek Church and the Roman Catholic Church" (seeing "pretty well" perhaps justifies the oversight of the Anglican or Episcopal Church—but the best part of this historical dissertation is not yet). "In neither (Greek nor Roman) was there anything in the slightest degree resembling Presbyterianism," frankly and proudly announces the historian of the "blue" pencil.

But wait: "Of course there was no Presbyterian Church during the dark ages. That is the reason they were the dark ages" (!!!). "Presbyterianism had to become extinct before darkness could settle down on Christendom. But how did this happen? Starting with the two Apostolic offices of elder and deacon, it required no little time to develop the complicated and utterly anti-Scriptural organization of the Roman Catholic Church."

So you see, the Roman and the Greek Churches evolved out of the Presbyterian Church and gradually (the editor is careful to say that the process was "slow and gradual") the dark ages settled down upon an unsuspecting world. But this tells too much! We wonder if the writer stopped to meditate upon the terrible nature and personal character of those "Presbyterian" elders and deacons who allowed themselves to deteriorate into scheming "bishops," "priests," etc., etc., who finally organized themselves into—yes, indeed, who **organized themselves** into the autocratic Greek and Roman hierachies! (The noble Episcopal Church was to arrive on the scene later, as we shall be shown by this artful, or shall we say artless, historian?)

Note carefully (likewise thoughtfully, else you may miss something):

(Continued on page 12)

Church History as Written in North Carolina

(Continued from page 11)

"Fortunately the literature of the early church (the Presbyterian Church, of course!) enables us to trace with tolerable clearness (take note of these adjectives) the evolution of Roman Catholicism (!!!!) out of Apostolic Presbyterianism (in the words of the street urchin, "Didn't I tole yer?"). Now what is it that the literature of the early Church enables us to trace with such sublime accuracy? The editor goes on to show us that the "first step was to restrict the title bishop" (which we are informed was at first "common to all the elders"!!?) to "one elder in each congregation." This nefarious "restricting business" was done "in the early years of the second century." These scheming bishops (dignified "elders" of Presbyterianism—is it not so stipulated in the deposition?) gradually took on more and more authority—doing little preaching and "pretty much all the ruling." But still "they were nothing more than the pastors of Presbyterian Churches" (!!). "The next step was to make a distinction among the bishops," in which bishops of certain large centers were called "Metropolitans" or Archbishops. The "next step was to make a distinction between the Archbishops," and so those who presided over important "political and commercial" centers became "Patriarchs," who we are informed, "exerted themselves continually to enlarge their prerogatives." (What presumptuous Presbyterian Elders they must have had in those early days!) Finally Rome claimed supremacy over all the Church and the Patriarch of Constantinople became the acknowledged head of the Eastern Church. Then came the dark ages (the light of the Apostolic Presbyterian lamp having been extinguished by—or, rather, having evolved into, the altar lights of Rome and Greece—which spread not light at all, but black darkness).

We are told that the people lost all voice in church affairs; that "elders" were transformed into "priests," who were "completely subordinated" to the "bishops." Then "the bishops of the country churches and the smaller towns were deprived of their title (by whom we are not informed)—thus reducing the number of bishops and greatly extending their jurisdiction."

And so to the last paragraph of this scholarly masterpiece: "By such means Presbyterianism was extinguished, and the simple organization created by the Apostles developed first into an Episcopal Church (not 'The' Episcopal Church, please note, for of course The Episcopal Church did not come into being until the sixteenth century—wasn't that about the time that old Henry the Eighth did it?!!)—and later into the Papacy in the West and into the Orthodox Greek Church in the East. Such the church remained through the dark ages and up to the reformation." Here endeth the (Presbyterian) lesson.

Was there ever anything finer? Such logical reasoning! Yes, but such postulates! Such premises! Could Newman's "Apologia pro vita sua" have said it better? Of course Presbyterianism, having in it the eternal fire of Apostolic origin, could not have been really "extinguished," but suffered only temporary desuetude during those dark times—only awaiting the arrival of John Calvin upon the scene to fan it into its pristine Apostolic brightness—a brightness only partially reflected in the briliant treatise which forms the basis of this mild diatribe.

Respectfully,
THOS. F. OPIE.
Burlington, N. C.

FARTHEST NORTH

Point Hope is a name familiar to every well-informed American Churchman. Very few know how our Church came to establish a mission on that bleak sand spit, jutting out into Bering Sea. The facts are recalled by the recent death in Washington of Admiral Charles H. Stockton. Like Commodore Perry, Admiral Dewey, Commander Gridley, and many others, he was a devoted Churchman. In 1889, Lieutenant Commander Stockton, as he was then, commanded the revenue cutter Thetis, and made an extended cruise in the North Pacific, skirting the west and south coast of Alaska. He was much moved by the desperate moral and physical condition in which he found the Eskimos. The situation at Tigara (or Point Hope) was specially distressing and dangerous. An Eskimo chief, debauched by the liquor supplied by white men, had terrorized the simple-minded people and ruled with despotic cruelty. Every visit of a whaling ship was followed by drunkenness and riot. The women were carried off to serve the lusts of the sailors. As Commander Stockton expressed it, "Although under the flag of the United States, there was nothing but chaos and paganism."

Commander Stockton returned home determined to do something for the relief of these people of the North. Among others he appealed in person to the Board of Missions of that day. So moving was his account, so insistent and intelligent his championship that, even though there was no Bishop of Alaska in those early days to supervise the work, the Board decided to begin work at Point Hope. Its call for a volunteer was answered by Dr. John B. Driggs, a Delaware physician. For more than twenty years he served single handed. Gradually he saw the whole region change from one of utter lawlessness and moral and physical degradation to a community where the influence of church and school not only pointed to, but helped to bring about vastly improved conditions. Point Hope today, so far as the lawless element among its few white visitors and residents will permit, is a law-abiding, happy community, where the church, school and mission residence are the centers of the best life. Charles H. Stockton was the layman who saw what needed to be done and had the faith and courage to work for it. John B. Driggs, M. D., was the layman who had the grit and patience to give himself to the task of laying the foundations upon which a better life for these primitive people might be built.—Spirit of Missions.

PRAYER FOR WEDDING ANNIVERSARIES

To the Editor of the Carolina Churchman:

Now that the divorce evil is increasing so rapidly, would it not be well if the married members of the Church, and those of other Communions, if they will, use the following prayer, or one like it, with the same intent?

> Almighty and everlasting God, the giver of all good gifts; we, Thy servants who, in the past, were joined together in Holy Matrimony, do desire to give thanks unto Thee, on this our anniversary, for all Thy blessings bestowed upon us; and we pray Thee that Thou wilt grant unto us, in this world, such gifts and graces as may seem well in Thy sight, and, in the world to come, life everlasting. This we ask in the name of Him who, with Thee and the Holy Ghost is one God, world without end. Amen.

With slight changes the above could be used at other times than at a wedding anniversary.

The home is the unit of the American republic; yes, of the world. When the home is looked upon lightly, then the nation will commence to see the beginning of its downfall.

Before it is too late, let America come to its senses.

THOMAS J. POWERS, JR.
Peekskill, New York,
October 16, 1924.

A LIVING BY DYING

After a wealthy Chinaman is condemned to death, he can easily hire another to die for him; and it is believed many poor fellows get their living by thus acting as substitutes—or alternates, as we may call them.—Copied by the Literary Digest from an Advertising Leaflet.

Thompson Orphanage

And Training Institution

Rev. W. H. Wheeler, Editor

SEPTEMBER AT THE THOMPSON ORPHANAGE

We feel quite sure that all of our good friends will be glad to hear that we are now sending fifty-three boys and girls to the city schools; seven to the Central High, seven to the Alexander Graham High, thirty-six to the South Graded, and three to the opportunity class. In addition, we have forty-one children in the kindergarten and first three grades, which are most splendidly taught at the Orphanage School by Miss Elsie Nalle.

With fifty-three children going out to the city schools, our supply of raincoats, rubbers and umbrellas is totally inadequate. Any donations along these lines will be thankfully received.

The prize for the best essay on "Why I Should Make the Most of My School Opportunities," was won by Hattie Kelly. The prize was a Waterman fountain pen with which we hope Hattie will write many more winning essays.

Early in the month we had a very enjoyable visit from Rev. Walter Raleigh Noe, Executive Secretary of the Diocese of East Carolina. Mr. Noe came for a conference with Bishop Penick, Chairman of the Thompson Orphanage Campaign Committee, and the superintendent, in regard to the campaign in East Carolina for two cottages which, it is hoped, will enable the Orphanage to take care of all worthy applications. We are confident that Mr. Noe's splendid executive ability, coupled with the deep interest of our devoted friends in East Carolina, will make it an easy and pleasant task to raise the necessary funds for these two cottage homes.

On Saturday evening, September 20, the winning teams in the older girls' and older boys' baseball leagues were given a party by the losing teams. The Senators, led by Captain Gwendolyn Witherspoon, won the pennant in the American League, while in the boys' South Atlantic League Captain Sam Fort's Hornets finished in the lead. The captains of the losing teams, Hattie Kelly, Carrie Beasley, Margaret Edmondson and Roy Byers, had charge of the plans for the party, and a fine entertainment was prepared. The party was begun with yells for the winning teams by the losers, and then each victorious captain made a speech. After this came a contest, which Mildred Witherspoon won by eating two crackers and whistling before anybody else. Another contest called the "Tidbits Farmer," on paper, was won by Gwendolyn Witherspoon, who received a box of candy for her prize. The children then had a peck of fun bobbing apples in a tub of water. The playing of "What the World Said" was an occasion of uproarious laughter, and some of the boys and girls complained of sore throat from it for several days. After this joke-telling and song contests, featured by "Row, Row, Row the Boat," "Three Blind Mice," etc., were the causes of much fun and competition. Everybody said they had a fine time, which supplemented with yells for Miss Gulick, Miss Nalle and others who helped out a great deal with the party.

STRAW, BRICKS AND BUILDINGS

It is a far cry from the Egypt of Moses and his Pharaoh to the United States of America and the Church Building Fund. But it is not so far from bricks without straw to buildings without bricks. The Israelites were effectually estopped from delivery of their quota of bricks because their base of supplies was cut away from them. The Building Fund cannot erect churches, rectories, and parish houses, if it has not the supplies.

The September meeting of the trustees showed a fully-loaned Permanent Fund and a waiting list of applicants. Every week loans are declined from lack of funds. A recent day established a record of $80,000 requested. Will the Church continue to hold up the supply? If so, Church building will receive a severe setback as they received who were told that they could not have straw for their bricks.

Meanwhile the Building Fund will continue its one hundred per cent efficiency with what it has. It has already loaned this year $138,000, and has promised $129,000 more when papers are prepared. It has given and granted $26,000, and promised $31,000 additional, including an initial gift of $5,000 for Japan Reconstruction Work.

But the bricks need straw, and the buildings of many applicants need bricks. Will the Church supply its own Building Fund with the needed material?

CONVENTION OF THE BROTHERHOOD OF ST. ANDREW, ALBANY, N. Y.

The thirty-ninth annual National Convention of the Brotherhood of St. Andrew was held October 8th to 12th, in Albany, New York. It was well attended, both by men and boys of the Church, and is unanimously conceded to have been one of the most interesting and profitable conventions the Brotherhood has ever held.

A feature this year was the use of the discussion group plan, an innovation which it is believed added measurably to the usefulness of the convention. After open sessions in the morning, the convention was divided into groups, led by specialists, to consider the various phases of practical work. Such questions as "Bible Classes," "Lay Readers," "Diocesan and Local Assemblies," "Work in Jails," "Work Among the Foreign-born," "Chapter Activities," "Junior Work," "College Work," etc., were discussed at these conferences. Groups were led by Mr. E. E. Piper, Superintendent of Religious Education, Diocese of Michigan; Dr. Howard A. Kelly, Baltimore; Bishop Lloyd, of New York; the Rev. H. H. Hart, D.D., Russell Sage Foundation, New York; William Lamkie, National Council of the Church; H. L. Choate, Chicago; S. Mendelson Meehan, John H. Frizzell, Leon C. Palmer, Francis A. Williams, and George H. Randall, Brotherhood Secretaries.

Convention speakers included the Bishops of North Carolina, Washington, Duluth, Sacramento, the Suffragan Bishop of New York, and the Bishop and Bishop Coadjutor of Albany.

The Report of the National Council of the Brotherhood showed a healthy and improving condition, with a wide variety of practical work for the Kingdom, and recommended that for the coming year stress be laid upon the work among older boys, in addition to the traditional personal work of the organization.

DEATH

Bishop Doane

We are too stupid about death. We will not learn
How it is wages paid to those who earn,
How it is the gift for which on earth we yearn,
To be set free from bondage to the flesh;
How it is turning seed-corn into grain,
How it is winning Heaven's eternal gain,
How it means freedom evermore from pain,
How it untangles every mortal mesh.
We are so foolish about death. We count our grief
Far more than we consider their relief
Whom the Great Reaper gathers in the sheaf,
No more to know the season's constant change;
And we forget that it means only life,
Life with all joy, peace, rest, and glory rife,
The victory won and ended all the strife,
And Heaven no longer far away and strange.

How did Jesus begin his great "Sermon on the Mount"?—Matt. 5:3-11.

The Death of Dr. Silas McBee

(Continued from page 4)

he came into contact with the Brotherhood, he should throw himself enthusiastically into its work and share in guiding its development. He became a member of its national council, and for a number of years served as one of its vice-presidents. So, too, he was a leader in the Church Students' Missionary Association and in the Laymen's Missionary Movement. He was one of the delegates from the American Church to the Pan-Anglican Congress in London in 1908, and to the World Missionary Conference in Edinburgh in 1910.

In 1896 Dr. McBee, who shortly before had removed to New York City, was asked to take the editorship of The Churchman. He had had no previous journalistic experience, but his philosophic grasp of fundamental principles—theological, economic, political—qualified him in an exceptional degree for the important and difficult task he was asked to undertake. For sixteen years, with rare ability and steadily growing power, he directed the editorial policy of The Churchman. As the years went on Dr. McBee's conviction deepened that the primary obligation of Christians of every name is to endeavor to achieve the "unity that characterizes God's action everywhere." So he became a leader in the cause of Christian reunion, as he had in so many movements in the Church. His readiness to sacrifice his own interests to secure the acceptance by others of a great ideal, had been expressed in the time he had given to visit the Mother Church in England for the furtherance of the work of the Brotherhood of St. Andrew and the Laymen's Missionary Movement. In the same spirit he visited England and the Continent to confer with theologians and religious leaders, Anglican, Roman, Orthodox, and Protestant. The impressions and conclusions of one such visit made in 1911 are set forth in "An Eirenic Itinerary," Longmans, Green & Co., New York.

Dr. McBee's Churchmanship was the inclusive and sympathetic type, but never for a moment did he feel the need of any recognition of the church's position by others in order to make that position more secure. In speaking, on one occasion, to the faculty and students of an Orthodox seminary in Russia he surprised his hearers by stating that—

"We were so sure of our historical position that we did not seek either from the East or from the West a confirmation of the validity of our Orders in order to make us more sure. But we were coming to believe what many in all Communions were coming to believe, that our separation and isolation as historic churches was a standing witness against the effectiveness of Catholic Christianity because our divided witness contradicted the prayer of our Lord that His disciples should unite in bearing witness to Him throughout the world."

In 1912 Dr. McBee retired from the editorship of The Churchman, and, the following year, established the Constructive Quarterly, with the purpose of creating among Christians of all names an atmosphere of mutual confidence and so producing a better understanding and a truer sense of fellowship. The Constructive Quarterly, though it appealed to a comparatively limited group of leaders and thinkers, has made an immense contribution to the cause of Christian reunion.

No one who was privileged to enjoy the confidence and friendship of this rare layman will ever forget his humanness, his passion for service, his delight in sharing the best he had acquired with his friends. He had a real sense of humor, and could enjoy humor when it was expressed even at his own expense. As a traveling companion, especially abroad, he was ideal, for his mind was saturated with the history and art of the old world. He was an inspiring interpreter of beauty as expressed in architecture, painting, and sculpture. His characteristic capacity for getting to the root of every subject that came before him made him invaluable in counsel. Time after time, when puzzling questions came before the administrative bodies of movements with which he was connected, he has saved his associates from a wrong decision by his patient but thorough unfolding of all the implications of the subject. His convictions were always deep, and he contended for them with cogency and vigor, but he had the kind of loyalty that made it possible for him to accept with good humor a majority decision if it went against him.

In 1919 the University of the South conferred upon him the degree of Doctor of Civil Law in recognition of his varied and important service to the Church and nation.

CHRISTMAS MANGER BY THE ROADSIDE

Last year the Brothers of the Order of St. Barnabas built a large creche on one side of the gateway leading into their home at Gibsonia, Pa. It made a beautiful bit of glowing color in a drab industrial setting in western Pennsylvania. It was illuminated day and night, and people came from all over the countryside to see it, fathers and mothers bringing their children, several hundred visitors in all, during the Christmas octave.

THE TORNADO VANQUISHED

Bishop Burleson, in whose diocese of South Dakota a tornado destroyed six Indian churches and wrecked others last June, now (October 1) makes the immensely gratifying statement that money and pledges received from a host of friends have fully assured them of the total amount needed, $15,000, and that "before the winter sets in we hope to have more of the destroyed churches restored and the injured ones repaired, and by the first anniversary of the disaster we ought to have them all again in use and in better condition than before the tornado."

FIRE AT FORT YUKON

The Rev. Dr. Grafton Burke and Mrs. Burke, of the Hudson Stuck Hospital at Fort Yukon, Alaska, escaped with only the clothes they were wearing when a fire destroyed the mission residence late at night on September 26. The hospital was not injured, but the mission family of fourteen, including nine orphans wholly dependent on the mission, were left homeless, with only the school building for a shelter, and the stores of supplies, food and winter clothing, were destroyed.

A more cheerful item from the same field records the marriage of Archdeacon Drane to Miss Rebecca Wood of Edenton, N. C., in Seattle, in September.

WHERE DOES RELIGION COME IN?

I wish to appeal for your prayerful consideration of the training of our boys and girls. We must have the cooperation of every father and mother (the word "parent" includes father). Can the boys and girls be expected to respect and love our holy religion, if they are taught, by implication, that one must be punctual at the public school, but need not be at Church school; that one must be regular in attendance at the public school, but need not be at Church school, and it does not much matter if they stay away altogether? Physics is important, science is important, music is important, mythology is important, esthetic dancing is important, and so are the dentist and the music teacher. Does religion come in after all these?—Cathedral Leaflet, Dallas, Texas.

Episcopal Cathedral Last Resting Place of Mr. Wilson

(Continued from page 3)

appropriate memorial tablet than the plain stone block which simply bears the name of Woodrow Wilson and the dates of birth and death.

A curator is expected to be appointed this week for the cathedral, it being said that such an officer is needed to guide tourists, who have increased in great numbers since Mr. Wilson's body was placed in the chapel.—Daily News.

THERE ARE OTHERS

There are in this parish of people of moderate means eighty families who own cars. If they gave what they pay for gasoline the quota would be more than met. I think there are sixty-five men in the parish who belong to the Masonic order, Rotary or other organizations. Their annual dues and lunch expenses would pay the quota. One woman who told the canvasser that she could not give to missions, all she could afford was a dollar a week to the parish, has a car, an expensive radio set and an annoying pet poodle that cost her $75.—Parish paper.

LIBERALIZING THE CREED

On the order of services of All Souls Universalist Church, Brooklyn, New York, for Sunday, March 23rd, these two items appeared together:

The Sermon—"Thou Shalt Not Steal."

Offertory—"Steal Away" (Negro Spiritual.)

—The Universalist Leader (Boston).

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Charlotte—St. Peter's	7,702.00	6,203.00
China Grove—Ascension	168.00	158.23
Cleveland—Christ	360.00	250.00
Concord—All Saints'	1,164.00	455.00
Cooleemee—Good Shepherd	450.00	337.50
Davie County—Ascension	156.00	159.70
Elkin—Galloway Memorial	25.00	25.20
Germantown—St. Philip's	90.00	56.50
Greensboro—Holy Trinity	3,324.00	1,174.00
Greensboro—St. Andrew's	1,752.00	823.45
Hamlet—All Saints'	240.00	12.72
High Point—St Mary's	1,000.00	374.24
Iredell Co.—St. James'	100.00	22.59
Laurinburg—St. David's	120.00	--------
Leaksville—The Epiphany	588.00	597.00
Lexington—Grace	1,102.00	750 15
Mayodan—Messiah	270.00	25.63
Mecklenburg Co.—St. Mark's	300.00	225.00
Milton—Christ	60.00	40.00
Monroe—St. Paul's	600.00	452.00
Mt. Airy—Trinity	240.00	--------
Reidsville—St Thomas	600.00	311.72
Rockingham—Messiah	816.00	59.25
Rockingham Co.—St. Andrew's	10.00	10.55
Rowan Co.—St. Jude's	48.00	--------
Rowan Co.—St. Matthew's	120.00	110.00
Salisbury—St Luke's	3,180.00	925 00
Salisbury—St Paul's	216.00	89.00
Salisbury—St. Peter's	84.00	--------
Spencer—St. Joseph's	25.00	--------
Spray—St. Luke's	480.00	330.76
Statesville—Trinity	150.00	22.22
Stoneville—Emmanuel	24.00	3.60
Union Co.—St. Timothy	48.00	--------
Wadesboro—Calvary	1,134.00	31.37
Walnut Cove—Christ	240.00	32.07
Winston—St Paul's	3,780.00	2,835.00
Woodleaf—St. George's	57.00	28.50
Totals	$39,005.00	$22,271.65

RALEIGH CONVOCATION

	Quota.	*Paid*
Battleboro—St. John's	$ 368.00	$ 276.30
Chapel Hill—Chapel of Cross	1,255.00	732.20
Duke—St Stephen's	606.00	285.25
Durham—St. Philip's	5,244.00	3,496.00
Enfield—Advent	456.00	312.00
Franklinton	--------	40.00
Halifax—St. Mark's	264.00	198.58
Henderson—Holy Innocents'	3,312.00	1,090 10
Hillsboro—St. Matthew's	1,152.00	1,062.29
Jackson—Our Savior	240.00	--------
Kittrell—St. James'	$ 132.00	$ 15.00
Lawrence—Grace	96.00	61.00
Littleton—St. Alban's	300.00	139.00
Louisburg—St. Paul's	600.00	144.60
Middleburg—Heavenly Rest	60.00	7.00
Northampton Co.—St. Luke's	132.00	37.62
Orange Co.—St. Mary's	30.00	33.83
Oxford—St. Stephen's	1,668.00	1,103.31
Pinehurst	--------	--------
Pittsboro—St. Bartholomew	468.00	384.09
Raleigh—Christ	6,675.00	4,583.23
Raleigh—Good Shepherd	5,016.00	1,934.36
Raleigh—St. Mary's	1,200.00	900.00
Raleigh—St. Savior's	300.00	187.00
Ridgeway—Good Shepherd	216.00	29.53
Ringwood—St. Clement's	42.00	--------
Roanoke Rapids—All Saints'	1,800.00	171.37
Rocky Mount—Good Shepherd	3,786.00	2,524.00
Roxboro—St. Mark's	72.00	48.00
Sanford—St Thomas'	150.00	112.50
Scotland Neck—Trinity	1,590.00	62.99
Selma—St. Gabriel's	10.00	8.00
Smithfield—St. Paul's	564.00	124.32
Southern Pines—Emmanuel	300.00	--------
Speed—St. Mary's	120.00	70.00
Speed—St. Matthew's	108.00	63.00
Spring Hope—St. Jude's	108.00	81.00
Stovall—St. Peter's	240.00	--------
Tarboro—Calvary	4,000.00	1,210.20
Townville—Holy Trinity	300.00	13.00
Wake Forest—St. John's	60.00	--------
Warrenton—Emmanuel	1,438.00	486.61
Weldon—Grace	948.00	377.00
Wilson—St. Timothy's	2,472.00	340.00
Totals	$17,898.00	$22,774.28

COLORED CONVOCATION

Charlotte—St. Michael and All Angels	$ 231.00	$ 35.10
Durham—St. Titus'	70.00	24.00
Greensboro—Redeemer	10.00	7.00
Henderson—Resurrection	10.00	--------
Littleton—St Anna's	15.00	10.00
Louisburg—St. Matthew's	45.00	1.00
Monroe—Holy Trinity	42.00	--------
Oxford—St. Cyprian's	19.00	15.00
Pittsboro—St. James'	13.00	9.50
Raleigh—St. Ambrose	237.00	52.00
Raleigh—St. Augustine's	900.00	845.73
Rocky Mount—Holy Hope	18.00	18.00
Salisbury—St. Philip's	5.00	13.00
Satterwhite—St. Simeon's	13.00	13.00
Statesville—Holy Cross	20.00	15.85
Tarboro—St. Luke's	150.00	71.50
Warren Co—St. Luke's	1.00	3.28
Warrenton—All Saints'	57.00	12.49
Wilson—St. Mark's	85.00	71.00
Winston—St Stephen's	6.00	5.00
Totals	$1,950.00	$1,222.45

Total quota $88,853.00; Total paid, $46,268.38

J. RENWICK WILKES, Treasurer,
Nation-Wide Campaign Fund.

Oct. 20th, 1924

BRITISH CLERGYMAN ATTACKS CALLING AS DULL AND TRIVIAL

(By The Associated Press)

London, Aug. 18.—The reason for the shortage of clergymen in the Church of England was described in what he called "plain, blunt, and even brutal language" by the Rev. N. P. Williams during a sermon he preached recently at Holborn.

"The work of a clergyman is in a great part, of a dull, trivial kind," he said. "It consists mainly in the singing of choral offices which could be well rendered by a moderately efficient gramophone. The personality of the typical clergyman developed by exclusive association with women and children, represents the sort of thing that no self-respecting boy wants to grow into."—The Statesville Daily.

THE BRIDGE BUILDER

"An old man going a lone highway
Came at the evening cold and gray
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him,
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your time with building here;
You never again will cross this way.
You've crossed the chasm deep and wide,
Why build you this bridge at evening tide?"

The builder lifted his old grey head.
"Good friend, in the path I have come," he said,
"There followeth after me to-day
A youth whose feet must pass this way.
This chasm which was naught to me
To that fair-haired youth may a pitfall be.
He, too, must come in the twilight dim.
Good friend, I am building this bridge for him."

—Anonymous.

TWO DRIEST NATIONS LEAD THE WORLD IN ATHLETICS

Finland and the United States, the driest nations in the world, led all rivals in the Olympic games. The final national placing was as follows: America, 255; Finland, 166; Great Britain, 85 1-2, and France, 26 1-2. All bars and liquor advertising were removed from the sector where the American athletes were quartered. In place of wine, mineral water was provided for the contestants. England, though drinking less hard liquor, is consuming more beer and wines, and three per cent more absolute alcohol than last year. One authority stated that this fact was mirrored in her Olympic standing where she dropped from the rank of the leaders. Finland and America also lead the world as the only two nations to meet all government expenses and also reduce the national debt out of current income, as the result of prohibition policies.—The Union Signal.

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THE CAROLINA CHURCHMAN

Vol. XV RALEIGH, N. C., NOVEMBER, 1924 No. 7

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of North Carolina

Special Nation-Wide Campaign Edition

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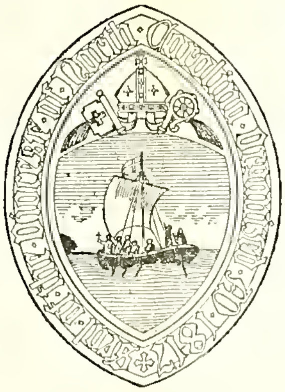
Oct 1924



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Every Worker a Spiritual Force."

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Reserve	389,357.88
Surplus to Policyholders	831,751.37

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Special railroad rates. Tickets on sale July 22nd, 23rd, 24th, 25th, 31st, August 4th, 5th, 6th, 7th, 14th, good to return September 5th.

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For full information, address

THE HEADMASTER.

THE CAROLINA CHURCHMAN

Organ of the Diocese of North Carolina and the Thompson Orphanage

Bishop Cheshire's Appeal

To the Clergy and the People of the Diocese of North Carolina

Dear Brethren: Nothing has been of such profound significance in the life of the diocese, nor has anything ever developed such power in our people as the movement which we call the Nation-Wide Campaign. And it has been thus significant and potent because it has been an effort to come to a true sense of our relation to the whole work of Christ in the world.

In the Nation-Wide Campaign we have risen above the narrow limitations of congregation, of parish, of diocese—even of our National Church—and have tried to work at the whole great cause of Christ throughout the world and to feel ourselves a part of the great whole and to respond to the call of that wide relationship—to feel our part in it and to do our part in it.

And because we have tried to look at this great cause largely and unselfishly, and to bear one another's burdens and to bring help to every good cause, therefore we have ourselves been much more abundantly helped and blessed, in our own lives and in our own work. Have we ever been so helped in parish and in diocese in our personal religious life and in the development of new life and power in all our religious enterprises, as we have been during these years when we have been making our greatest efforts for others? How much more sympathetic and full is the response among all our Churches, and from all our people, to every call for love, for sympathy, for help!

Again we make the annual rededication of ourselves to God and to the cause of Christ. Again we are making special endeavor to deepen our sense of obligation and of privilege in our Christian service. Let us not decline from that high standard we have heretofore set up. Let us move forward with a fuller and happier realization of the privilege, the blessedness, of being laborers together with God, of exercising our heavenly citizenship in setting forward the cause of Christ, and winning the world for Him.

Your Servant in Christ,
Our Common Master,
(Signed) JOS. BLOUNT CHESHIRE.

Ravenscroft,
October 17th, 1924.

THE GREAT ADVENTURE IN JAPAN

Japan, and more particularly Tokyo, is the strategic center of the Orient for all activities, commercial, educational, diplomatic, religious.

Thousands of young men and women from all over the Orient come to Tokyo every year for contact with western civilization in all these various activities. They go to Tokyo rather than to the western world for reasons of economy and because of Japan's progress in western civilization and acknowledged leadership in the Orient.

There is a decided, perhaps, undue, centralization of all the activities of the empire in Tokyo; hence Tokyo is today one of the strategic centers of the world. As world diplomacy must give due attention to the attitude of Japan, so must world commerce and education and more particularly missionary endeavor regard Japan as a considerable and often determining factor in their international ramifications. Hence, Japan wields today an influence second to none in world affairs.

The one country above all others that Japan looks to for guidance and inspiration in spite of our anti-Japanese legislation, is America. Our policies as to China and Russia cause her to reshape her own; our commercial ideals, she is making her own; our educational system is her inspiration and our religion is the reforming influence that is forming her national life.

This is the great adventure in Japan today—to have a part in the transformation and remoulding of the unquestioned leader of the Orient.

The facts are these: The new international position accorded Japan in world affairs as one of the five great nations of the world means that as an agricultural nation, which until recently she has been, she cannot finance her new international position and responsibilities and must become an industrial nation. But she has few natural resources and must have ready and continued access to raw materials. This she can get in China and Siberia. Hence friendly relations with China and Siberia are of prime necessity to her. Both China and Siberia need Japan's manufactures. Hence a ready market for all she can produce awaits her there. She has vast latent hydro-electric power and at present comparatively cheap labor. Provided she obtains the friendship of China and Siberia she can finance her new international position. America has the friendship of China. Therefore co-operation with America diplomatically and commercially is both desirable and essential.

An interesting by-product of this industrial development in Japan is the automatic settlement of the Japanese immigration question. The Japanese who come to this country come because of the greater profits to be obtained for a given amount of labor, the speedy laying up of a competence upon which they expect to live in Japan in their declining years. The same motive actuates the American business men at present residing in Japan. Only a negligible number of Japanese desire to become citizens of this country. An industrial Japan will mean that these emigrants will be absorbed into productive enterprises at home, wages will increase and the present large body of unemployed in the large cities of Japan will find employment. There will be no inducement to go into a strange environment, as equally great opportunities for wealth and advancement will be available in Japan.

The Rev. H. O. Nash

Mr. Nash and his wife are now located at Apartado 27, Pachuca, Mexico. Mr. Nash is still canonically connected with this diocese, but is doing work in the mission field. He resigned St. Andrew's, Greensboro, N. C., in 1923, to go into the mission field of Mexico.

But even then the situation is but half met. Japanese education is strongly nationalistic. Her young men talk repeatedly of the need of an "international mind," but have only a faint conception of its meaning. Education is frankly non-religious, and the resulting philosophy and attitude of mind is atheistic or at best agnostic, and there is a consequent lowering of public morals, evidenced in illicit sexual relations and extreme socialism. The fine optimistic loyalty of ancient Japan has, through illy balanced curricula and over-emphasis on the secular as contrasted with the ethical side of education, degenerated into license both in thought and action.

The old religions of Japan, Buddhism with its fine philosophy of life, Shintoism with its ancestor and emperor worship, and Confucianism with its high ethical teachings, have little or no influence on the lives of the masses today. Christianity is the only religious force adequate to the moral and spiritual needs of present-day Japan. The old religions, trying to reform themselves, are incorporating or engrafting Christian ideals and teachings into or upon the systems for which they stand. We have the anomaly of Buddhist young men's and young women's associations, Buddhist Sunday schools and woman's auxiliaries. There is a reformed sect of Buddhism which is nine-tenths Christian in character and teaching.

The Japanese government recently requested the Christian forces in Japan to lead a crusade in co-operation with Buddhism and Shintoism against unlicensed national thought in an endeavor to raise the popular morale lowered by the earthquake. Christianity has been cleared in popular estimation from the stigma of being a religion opposed to the Japanese national spirit, and Christ has been accepted by the multitudes as being one of the world's great moral heroes—a great step toward the personal appropriation of Christianity.

The government schools have thrown open their doors to Christians. Universities have incorporated courses on Christianity and Christian ethics in their curricula, and have consented to the establishment of Christian hotels on or near their campuses for the ethical and religious culture of their students. Middle school principals in various sections of the country have sanctioned the opening of Bible classes for their students. Even more significant, primary schools in Tokyo, at the request of the mayor, have been opened for an hour's Christian teaching once a week.

The opportunity has come. The barriers are down. If we will but do our part, Christ will come into His own.

It is the substitution of American ideals for German in every phase of national activity. Germany previous to the world war was Japan's inspiration, diplomatically, commercially, educationally and ethically. Today she turns to America. Our responsibility is great, but our opportunity is even greater. Let us enter upon the great adventure.

CHARLES S. REIFSNIDER,
Bishop Suffragan of Tokyo.

VERBAL DUST

There is a certain long-suffering father whose nerves sometimes give way under questions from his talkative eight-year-old son.

"Dad," said the youngster, just as the old man settled down for a perusal of his newspaper, "Dad, am I made of dust?"

"I think not," responded the unhappy parent, "otherwise you would dry up once in a while."—The Rote

"Increase Our Funds or Retreat"

[A Statement from the National Council]

The Father's Business demands both vision and valor. It also demands common sense.

Economies in administration are necessary and must be vigorously enforced, but they must not impair efficiency. If they do, they are not economies but waste.

Expansion of our work must go on if the Church is to live, but the measure of our receipts must be the measure of our expansion. Cords can be lengthened only as stakes are strengthened. The Father's Business must be solvent. Its credit must be first class. (Imagination is necessary, but the winged flights of imagination must be balanced and guided by sound judgment.)

The National Council has scrutinized the budget of every department of the Church's work, and has pared the items of administrative expense down to the quick; every requisition for funds from every field has been examined and re-examined before it has been admitted. At the meeting of the last Council drastic reductions in the budget netted a saving of $36,000. This is in addition to savings of more than $100,000 made during the past year. We are now sailing as close to the wind as safety permits. No further economies on the budget can be recommended.

The next step is clear. We must increase our receipts or order a retreat. If we go forward it must be on a guarantee of the present, not on a guess at the future. The Church of 1925 must make possible the Program of 1925.

The past is already helping the present. Legacies and gifts from people now dead have created a reserve fund of $708,000 from which we may borrow to meet emergencies. It has all been borrowed. The National Council, when it took up its work on January 1, 1920, inherited from the Domestic and Foreign Missionary Society a deficit of $478,652.48. This was the result of the operations of several years in which income was less than expenditures, which had suddenly risen as a result of war conditions. To this deficit was added the original expense of promoting the Nation-Wide Campaign, amounting to $341,583.48, making a total deficit of $920,246.23. During the past four years the deficit has been reduced by only $13,134.14.

The Church of the present is not pulling its own load. Even with the legacies from the past it is barely holding its own.

It must be clear to all, therefore, that a vigorous, determined effort must be made in 1925:

First, to raise every cent of the budget which is $4,400,000. This will enable us to pay back a large part of the Reserve Deposit Accounts.

Second, to change the priorities (which represent the work we ought to do if we had the money) from numbered items in a printed program into realized advances for the Kingdom of God.

Church people have the money. The total giving of our people for Church objects of every sort shows a great yearly increase. But the general work of the Church is not receiving one-tenth of that increase.

The Parishes have benefited from the Nation-Wide Campaign.

Within two years after it began, the total annual salaries paid to clergymen had increased more than $2,400,000. This increase alone is nearly as much as the total amount of offerings received last year by the National Council.

The Dioceses have benefited from the Nation-Wide Campaign.

The total combined income of dioceses for their own missionary work has leaped from $700,000 in 1918 to over $2,500,000. For the first time in the history of the Church the combined income from offerings for diocesan missions is greater than the total offerings for general missions. Add together the increase in clergy salaries and the increase in income for the diocesan missions and the result is four times the increase in offerings for the national and international work of the Church.

Are we losing our perspective? Are we in danger of sacrificing the whole to the parts? Are we threatened again with the peril of parochialism and diocesanism? Are we unthinkingly committing ourselves to a policy that will in the long run, defeat the one aim of the Church to "go into all the world and preach the Gospel to every creature?" Is the command of the Master to be "His witnesses in Jerusalem and Judea and Samaria and to the uttermost parts of the earth" losing its power in our Church program?

We do not believe it. We have consulted with the successors of the Apostles, the Bishops of the Church of God, in their several jurisdictions. They have with one accord called us to go forward. They have assured us of their ardent leadership in realizing the Church's Program for 1925. The women of the Church, through the Woman's Auxiliary, have pledged themselves to even greater sacrificial labors for the Church's Program. We now call upon all the clergy and all the laity in their several dioceses and missionary jurisdictions and under the leadership of the Bishops to join with us in making the final year of the triennium, the year 1925, one worthy of the great traditions of our Church. Sixteen hundred years ago the Council of Nicea was held. The best way to celebrate that event is to demonstrate the vitality of our faith by the abundance of our works.

GEO. CRAIG STEWART,

JAMES H. PERSHING,

JOHN STEWART BRYAN.

"LET US RISE UP AND BUILD"

"We must stand behind the Church we have created with our hospitals and schools because without them it would be impossible for the appeal to be made by the Japanese Church to the nation as a whole."—Rt. Rev. John McKim, D.D., Bishop of North Tokyo.

* * *

"We have an unparalleled opportunity for work. A very real wave of gratitude to America has penetrated to the furtherest confines of this country."– Dr. R. B. Teusler, of St. Luke's International Hospital.

* * *

Of course we have our obligations here at home. There are always extra things to be bought for the better equipping of our parish plant. Many of us have large debts on buildings already built, or we have tentative plans for the enlargement of our work. Nevertheless, when one member of the family suffers the whole family suffers. And, if one member of the family can bring relief to any other member of the family, the whole family life can be restored to its normal life and vigor.

The Japanese member of our Church family has suffered a paralyzing stroke. It is impossible for it to function according to its former state until revitalization takes place. This revitalization is dependent upon money. Men are there to preach, to teach, to do the work as doctors and nurses. Children are there to go to school. The sick and wounded are there to be restored to health and strength. The souls of men, women and children are there, many to be carried forward in the nurture and admonition of the Lord, and many thousand to be won through conversion and then trained up as the Church believes in training them up. But, because of the destruction wrought by the earthquake, the equipment is lacking. So there is the situation! We have won the undying gratitude of the Japanese for the $500,000 sent to them as an immediate relief following the great disaster. But that was merely a temporary measure, so far as material need is concerned. The question that comes up is this, "Shall we take advantage of the friendly feeling thus created by our looking out for our own as soon as we found they were in distress, shall we capitalize the immense prestige which Dr. Teusler in his work at St. Luke's Hospital has built up for the Church in Japan, and shall we drop beside the way now that we have consecrated two Japanese Bishops who in time can build up a national Church, if only their hands are upheld awhile until they have taught the people how to stand alone?"

There is no diocesan organization to handle the funds for the Japan

(Continued on page 14)

Miss Mary W. McKenzie

When you think of the missionary work, think of Miss McKenzie, who is stationed at Cape Mount, Liberia, West Africa. She is devoting her life to the negroes of the African clime.

TIME'S ALTARS

B. C. 1914

Red on the altars lay the sacrifices,
Red ran the channel in those olden days,
When, from the judgment of his ill devices,
Man sought redemption and the means of grace.

A. D. 33

Christ by the cross redeemed a whole world's sinning,
Counted as nought the anguish and the pain,
Gave Himself wholly for the hope of winning
Life from the burden of its self-wrought chain.

A. D. 1914-1918

Now, once again, the sacrifice is rendered;
Now, once again, the altars run with blood;
Will the new life, of this vast woe engendered,
Root out the evil,—bring the greater good?

A. D. 19—

If not, if still the things of earth enthrall us,
If this sore lesson we still fail to learn,
Then, of a surety, shall still worse befall us,
'Till unto Him with contrite hearts we turn.

Can we not read the meaning and the warning?
Are we so dull that blows alone will save?
Must Life forever be a House of Mourning?
Can we find God but in an open Grave?

—John Oxenham, in High Altars.

WHY BE MORE AROUSED BY THE AUTOMOBILE THAN BY ________?

Southern Pines, N. C.

Recently the press has been giving considerable publicity to the appalling number of automobile accidents in North Carolina, and the deaths that follow in the wake of reckless driving.

News that 111 persons have been killed in automobile accidents in the State in six months has startled the people, and those responsible for the public safety are busy studying ways and means for reducing the useless slaughter. The stop law does not stop it.

To die in a sudden and spectacular manner is always startling because of its very unexpectedness. Deaths from automobile accidents are not altogether preventable, but there were over 1,000 deaths in North Carolina that were wholly preventable. We have heard very little about these 1,000, and comparatively little is being done to save the 1,000 who will die in the next six months. They are not dying spectacularly. They are dying slowly, but none the less surely from a disease that is less excusable than the automobile accidents. And, in addition to the number killed, there are over 8,000 made sick every six months by the same disease, the name of which is tuberculosis.

If the deaths and injuries caused by automobile accidents are alarming, those caused by tuberculosis are frightful.

Tuberculosis is caused by negligence the same as most of the automobile accidents, but unlike them the victim has a chance to save himself if he can secure proper treatment. Outside the immediate family and the economic loss to the State, no one is injured by a death from an automobile accident, but a victim of tuberculosis is a menace to the whole community unless he has been taught and practices the personal hygiene which is the first instruction given to a patient in a tuberculosis sanatorium. It is time we were saving these lives and the sixteen million dollar economic loss caused by tuberculosis each year.

The North Carolina Tuberculosis Association is leading the fight against tuberculosis, and asks the loyal support of every citizen until the disease no longer claims a victim.

NORTH CAROLINA
TUBERCULOSIS ASSOCIATION.

REV. MR. HORSFIELD IN HARNESS AGAIN

The many friends of Rev. F. H. T. Horsfield, of Oxford, will hear with pleasure that he is fast recuperating after a long illness, and is able to resume his duties in his parish.

What Will You Do For Your Representatives in the Missionary Field?

The diocese of North Carolina has a list of workers in the foreign and domestic fields that ought to challenge every communicant of the Church to pledge greater loyalty to his Church and to support the Nation-Wide Campaign with all his soul. You may not be able to do as these, your representatives, have done and **GIVE ALL**—but you **CAN** give liberally of your **MEANS**. Anything less would be ungrateful and unworthy.

When you read over this list pray for the persons named, one by one—and then promise yourself and God that when the Every Member Canvass comes in your parish you will give not "until it hurts" (it has doubtless been "hurting" a long time, if you are the **AVERAGE** person in the matter of Church support)—but until it **STOPS HURTING**!

The diocese has the following workers in the so-called "**FOREIGN**" field (but remember this field is not "foreign" to God!): Miss Bessie Blacknall, Miss Susie Smith, Alaska; Mrs. Helen Creech, Honolulu; Mrs. A. S. Cooper, the Rev. Francis Cox, Miss Mary A. Hill, China; Miss Ellen T. Hicks, Porto Rico; Miss Mary Wood McKenzie, West Africa; the Rev. and Mrs. H. O. Nash, Mexico; Mrs. A. W. Tucker, China.

In the domestic field we have the following workers: Miss Mary A. Ramsaur, Graniteville, S. C.; Miss Belle Graves, Valle Crucis, N. C.; Miss Lily Hill, Rockingham County, N. C.

This is a splendid list of splendid noble missionaries. The N. W. C. Committee pleads with you to remember them when you make your pledge in the Every Member Canvass. Their example will inspire you.

Less Than $100,000 Asked of Over 8,000 Members

This year the diocese is expected to raise a total of $98,706 for its own use and for the General Church. This means $70,706 for the **BUDGET** (or work already being done) and $28,000 for **PRIORITIES** (or missionary work planned to be done just as soon as **THE CHURCH** puts the necessary funds in the hands of the authorities). In the diocese there are 8701 white communicants. Divide the total by the number of communicants and you will find that we are asked to give less than we spend for gasoline, smoking tobacco, soda water—in one **MONTH**! But Mr. and Mrs. Reader, **PLEASE** don't figure the **AVERAGE** and give on that basis—but give **ALL YOU POSSIBLY CAN**—for there are many who **ACTUALLY CANNOT** raise even the average! Help them to carry their burden.

Before making your pledge in the Every Member Canvass read 1 Corinthians the 16th chapter, second verse—and Matthew the twenty-fifth chapter, verses 31 to 40. **PRAY ABOUT IT.**

The Woman's Auxiliary

Pres., Mrs. W. W. Way, Raleigh
Treas., Mrs. C. M. Parks, Tarboro

FOR THE WOMAN'S AUXILIARY

Almighty God, our heavenly Father, bless, we pray Thee, the work of the Woman's Auxiliary for the extension of Thy Kingdom, and make us so thankful for the gift to us of Thy beloved Son, that we may pray fervently, labor diligently, and give liberally to make Him known to all nations as their God and Savior. We ask this for His dear sake. AMEN.

Grant, O Lord, that to live in such a glorious time as this may cleanse us from all pettiness and self-seeking. Fill us with a gallant and undaunted spirit, that we may be diffusers of life, invigorating all we meet, through Christ, our Savior. AMEN.

ANNOUNCEMENT

The custodian of the Treasure and Trinket Fund, Mrs. G. W. Alston, of Raleigh, wishes to announce that the subscriptions for the Holy Communion Service for Bishop Delaney have met the required amount, therefore for this particular fund no more subscriptions need be sent in.

She wishes to thank all who have so kindly cooperated with her in this memorial to colored servants.

WHAT DO YOU DO WITH YOUR TIME?

It has been estimated that the average person divides the day up in the following items of time and activity: 8 hours work; 8 hours sleep; 2 hours of travel; 2 hours amusement; 2 hours of eating; 1 hour reading and study; ½ hour for God; ½ hour waste of time. It varies as men vary, but this is about as fair an estimate as could be made out.

In "My Father's Business," the interesting little hand-book that is suggested for group study in connection with the Nation-Wide Campaign, the author makes another proposed division of your time. He puts God at the center of the whole life, cuts out the ½ hour of wasted time and doubles it up with the other ½ hour devoted to God—making 1 hour go to God in respect to worship, study, service. The other items are left unchanged. What a difference it would make in the life of the average individual and the average parish, if more of us would adhere to a daily schedule of this kind! Why not try it? The N. W. C. would be a notable success if a number of families in the diocese could be induced to adopt this plan and try it out seriously for one year. We would then have WORKERS, WORSHIPPERS and GIVERS aplenty for the Church's program!

Mrs. Helen Creech

Another North Carolinian in the field of missions is Mrs. Creech, who is stationed at St. Andrew's Priory School, Honolulu.

BUDGETING YOUR INCOME

How do you spend your money? Have you any definite plan or system? Do you keep account of where the money goes? Why not? Do you budget your monthly or yearly income?

Here is a fine plan of division, suggested by the author of My Father's Business: Food 25%; rent 20%; CHURCH and CHARITY 10%; savings 10%; clothing 10%; education 10%; fuel, light, taxes 5%; medicine, doctors, etc. 5%; recreation 5%.

A plan of this kind would transform the average person's whole life and would wipe the slate clean of the worries and harrassments that come to us by reason of not having any definite scheme of spending and saving and giving. Try it out for a few months. And DON'T FORGET THAT 10% FOR CHURCH AND CHARITY. LAY IT ASIDE EACH MONTH AS GOD'S FUND.

LOYALTIES—PAROCHIAL, DIOCESAN, GENERAL

In the Nation-Wide Campaign, opportunity is given to all to show not only their parish loyalty, but also their diocesan and general Church loyalty. What we Episcopalians need is to realize that we are part of a great NATIONAL CHURCH. Most of us love our particular church, but not enough of us love the diocese and the national body. It is a hard thing to say, but the N. W. C. has certainly shown many individual communicants and not a few clergymen to be provincial, parochial and selfish in their loyalties! It is said of certain ministers that their religion is bounded by the four walls of their own parish Church. This is not Christian—for Christianity is essentially missionary—inherently altruistic. What kind of loyalties has the N. W. C. shown YOU to have, Dear Reader? Think it over.

ACTIVE COMMITTEES NEEDED

In every parish and mission there should be committees on publicity, Parish organization, conferences, literature and posters, women's work, etc—active committees for definite service. Let no man or woman accept places on these committees unless they expect TO DO THE WORK assigned. Advertise your meetings, services, conferences through lively use of PUBLICITY. Get your vestry to put PUBLICITY in the budget. Use display ads in the press. Advertise and WORK!

"THE FINGER OF SCORN"

At the recent Democratic convention in New York this bit of peculiar rhetoric was used by one of the speakers: "The gentleman whose nomination I am seconding is a man at whom no one can point the finger of scorn except with pride!" The N. W. C. committee earnestly hopes that there will be no parish or mission or individual in the diocese of North Carolina at which or at whom any man may point the finger of scorn (either with or without pride!) as one not measuring up to his or its full duty and responsibility.

CHURCH NEEDS MORE MONEY

Like everything else, the Church requires more money these days. It costs more for parsons and missionaries to live—just as it costs ordinary business men and laborers more to live than it did ten years ago. Hence there is a greater demand made on the individual member of the Church. Don't ask why your parish's quota is more this year than ever before. YOU KNOW THE REASON. EVERYTHING in the world is higher! Don't curtail your Church contributions just at the time when the Church needs funds more than ever before! It is not GOOD BUSINESS. It is not loyal, either.

THE OTHER TWO-THIRDS

In every parish and mission only about one-third of the members carry the burdens of the Church. What of the other two-thirds? If you would not allow somebody else to pay your coal bill or your grocery bill (at least you wouldn't force them to do so—nor would you reasonably expect them to do it!)—then why make them carry your Church burden? Every parish is assessed on the basis of CHURCH MEMBERSHIP, in one way or another. If two-thirds of the members are indifferent and do not pledge anything, the other ONE-THIRD has to make up the difference. This is NOT RIGHT. It is not MORAL! Are YOU one of the OTHER TWO-THIRDS? If you are come on out and join the other ONE-THIRD!

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DIOCESE OF NORTH CAROLINA
Rt. Rev. Joseph Blount Cheshire, D D., Bishop ------------------------Raleigh
Re. Rev. Edwin A. Penick, D.D., Bishop Coadjutor -------------Charlotte
Rt. Rev Henry Beard Delaney, D.D., Suffragan Bishop ---------------Raleigh
Rev. Morrison Bethea, Secretary-------Raleigh
Mr. Henry M. London, Treasurer of the Diocese ------------------------Raleigh
Mr. J. R. Wilkes, Treasurer of the Nation-Wide Campaign Funds, Box 988, Charlotte

Entered as second-matter class at the postoffice at Raleigh, N. C.

SPECIAL ISSUE IN INTEREST OF NATION-WIDE CAMPAIGN

This issue of the Carolina Churchman is devoted to the Nation-Wide Campaign and the Every-Member Canvass. The material was prepared by the Rev. Thos. F. Opie, D.D., rector of the Church of the Holy Comforter, Burlington, Secretary of the Department of Publicity of the Diocese and a member of the N. W.C. executive committee. The cuts used were furnished by The Spirit of Missions, our national missionary organ, which we take this opportunity to thank for the loan of the cuts of our own missionary workers, only regretting that we were not able to secure cuts of every one of these splendid workers in the vineyard.

Extra copies of the Carolina Churchman for November have been printed, and if your parish has not received a special package of these for distribution to those who do not get the paper every month, send to the Rev. Henry G. Lane, Raleigh, N. W. C. chairman, and request that he send them. Incidentally this should introduce the paper to a number of readers who are not on our regular mailing list. If YOU are one, dear reader, please send in your subscription at once to Rev. I. Harding Hughes, Greensboro, N. C. It is a part of your missionary duty to support your diocesan organ. It is only $1 a year. Do it now!

YOUR MONEY NOT YOURS!

Mr. and Mrs. Churchmember, did you know that the funds that you call your own, are only partially yours? Did you know that you are holding your money merely as a steward? No man actually and in last analysis ever owned a cent, that he did not get from Nature. No man ever owned a foot of land, in the absolute! The raw material was here long before man made money. The copper, the silver, the gold were taken out of God's repository—coined, minted and put into circulation. Man holds it only as a steward of the Almighty. Every foot of land that man claims is really not his at all, except by reason of occupancy. It is God's land and man cannot take an acre of it away with him!

Seeing these things are so, what shall we do about it? Shall we not pay a fair percentage of interest to God, by pledging a certain reasonable amount to the work of His Church? How can we salve our conscience with anything less than a fair return to the Almighty? Shall we not one and all admit that every good gift is from above and be at least decent about it and set aside one-tenth, or a reasonable per cent of our income for Church purposes? The Nation-Wide Campaign soon to be held will give you an opportunity to do this. Make up your mind NOW.

In connection with the N. W. C., it is imperative that the Thompson Orphanage must not be overlooked. Every parish and mission in the diocese is urged to take up a special offering on Thanksgiving for the Orphanage. The superintendent says the report of the current fund shows how badly they need funds just at this time. With all the earnestness at our command, The Carolina Churchman calls on all loyal Church people to come to the help of the children under our care and to make their offerings as generous as they possibly can.

The Nation-Wide Campaign Committee urges that the Every-Member Canvass in the Diocese of North Carolina take place this year on Sunday, November 30th. This should be adopted by every parish and mission in the diocese. If for definite reasons this date may not be suitable for any particular parish, the first Sunday or the second Sunday in December is recommended. Let us, in diocesan loyalty, accept the first-named date if we can conveniently do so.

Read the message from your bishop about the importance of supporting the N. W. C., in this issue and ponder and pray—and then pledge as liberally as you can towards your parish quota.

THE DIOCESAN BUDGET

Below is given the figures in the diocesan budget in order that the people may know what is to be done with the money they contribute in connection with the N. W. C. The only diocesan priority is $5,000 for St. Mary's School. The askings for the general church is $46,000—52 per cent being for the budget and 48 per cent for the priorities. The budget follows:

Convocation of Raleigh	$10,590
Convocation of Charlotte	11,491
Colored Convocation	5,000
Social Service Department	325
Publicity Department	300
Religious Education Dept.	500
Diocesan Secretary, Religious Education	1,000
Student Secretary, Chapel Hill	1,000
Work at Chapel Hill	1,275
Thompson Orphanage	13,000
Expeuses N. W. C. Treasurer	1,600
Interest Sewanee Debt	1,125
Expenses of Chairman N.W.C.	500

EVERY ONE EXPECTED TO DO HIS DUTY

The diocesan authorities earnestly call on every man, woman and child in the Church to recognize GOD'S PART in money-making—and to be a good and faithful Steward. Support the Church. Pledge liberally in the Nation-Wide Campaign. Give PROPORTIONATELY (at least a tithe). Put your HEART, ENERGIES, MONEY into the N. W. C.

NOT LIKE HENRY FORD

It is expected that every vestry know the Church's NEEDS, opportunities, obligations, outlook—diocesan, national, world-wide — and knowing these to "DO SOMETHING ABOUT IT." Henry Ford says he joined the Episcopal Church some years ago, but "hasn't worked at it much." Suppose he had WORKED AT IT! The thing that Mr. Ford HAS "worked at" is the biggest industrial concern in the world! Some vestrymen do not WORK AT IT MUCH. If the Church is to meet the world's needs and properly to fulfill its mission to the race, MEN OF AFFAIRS must take it MORE SERIOUSLY. The Church cannot mean much to the Man, if the Man means nothing to the Church!

CHURCH NOT A REST ROOM

A man once applied to a rector in New York City, saying he wanted to "join up," but that he did not want to be assigned any WORK. The rector's reply was, "You have come to the wrong church. 'The Church of the Heavenly Rest' is just above here!" Every church needs WORKERS. The church is not a rest room nor an idlers' paradise—but a powerhouse, a dynamo, a work-shop, as well as a place of spiritual refreshment and worship.

THE CHRISTIAN BELIEF IN IMMORTALITY

Immortality! The natural longing of every human soul! From the beginning of the world back as far as history or tradition can go it has been, and still is, an instinct so deeply implanted in the soul of man that nothing, no, not even "Death," can shake our faith, nor dim our vision, of that transcendent fact Life is eternal. Of all the beliefs of man, the belief in a human soul and its capacity for existence independent of the body is most widely and universally accepted. From the Hotentot and the Fiji Islander, Plato, Aristotle, the Esquimaux, the great religions of Antiquity, Egypt, China, India, Persia, Greece, Rome, Mexico, Peru, the Tartar tribes of Central Asia, the negroes of Central and Western Africa, all have believed in a continued spiritual existence after death.

The search for God, which is the highest expression of life, is eternal. From man's earliest history, down to this twentieth century, men have longed for God, and on through the ages of pantheism, and all other isms and chisms, there has been and always will be this thirst for God. And when the Father in his own good time chose to send His Son into the world as perfect man, yet God, He came to satisfy every longing and to fulfill every promise. "I am the Resurrection and the Life. Whosover believeth in Me though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die." Yes, it is the transcendent fact of the Christian religion; and yet it is a remarkable fact in the comparative study of all religions, that belief in a future state of existence is universal. Men have always believed in another life after death; and this is not explained by saying one Race received this faith by tradition from another Race. This belief sprang up independently, in all parts of the world, in all ages, among all creeds and peoples, who on earth do dwell, this faith in the immortality of the soul is as ageless and as universal as a belief in a God. Happy Hunting Grounds, Nirvana, a place where the sun never sets, transmigration, the Christian belief in Immortality, is all one. "God is not God of the dead but of the living."

There is no better authenticated fact in history than the resurrection of our blessed Lord. West, who was at one time an infidel, and began writing a book to prove Christ did not rise from the dead, after studying the subject declared—"There is no historical fact with better proof than the resurrection of Christ." Life is eternal. A tree may be cut down or even burned but the life force has not been destroyed. So we die; but "this corruptible shall put on incorruption, and this mortal, immortality." To think anything else is impossible. What an inconsequence to make men to live a few brief years and then perish forever! Even we do not love to destroy those things we have made, shall God then thus ruthlessly destroy his highest creatures? Shall God having created a soul of noble powers, a mind of brilliant scope, a conscience holding fast to the right in a sea of temptation, a heart full of love for Him and for humanity, shall he, having made all this, then throw it carelessly away; or perchance use this splendid equipment so that some other man may profit thereby? No! a thousand times, no! A monstrous thought! Immortality is for all, rich, poor, high, low, good, bad all who have life shall have it everlasting. It is the gift of God.

How can any intelligent person believe in annihilation? How can God, all wise, all good, create mind, the highest thing we have in the universe except the spirit, educate it by all the experiences of life, only to let it come suddenly to an end at the very moment when it is in fullest activity? Not to believe in immortality is to rob ourselves of a reason for existence. Better than proofs, stronger than arguments, more convincing than science, is the experience of human hearts for nineteen centuries, who have had fellowship with their Living, Risen, Lord! "I am the resurrection and the life! He that believeth in Me though he were dead yet shall he live; and whosoever liveth and believeth in Me shall never die!" Immortal words! Gaining force, power, beauty and strength each year; until the time is not far distant when all the nations of the earth shall rejoice and be glad in this our God; the God not only of the Christians, but of the whole, round world and all that therein is. A Living Lord! It is triumphantly true that no one ever hears enough of Jesus the Christ. Men hunger and thirst for Him, the Divine Son of the Divine Father, Man yet God, manifesting God as Light manifests the Sun. "I know whom I have believed." And every man believes deep down in his soul, either here or hereafter, yes verily every man! "If I be lifted up I shall draw all men unto Me." Nothing less than "all men" is possible.

So poor a thing as the average human life, through all the ages, would be too great a tragedy, too over-whelming a disaster; and yet many modern philosophers say they do not even desire Immortality. They are content to so build in this world that their sons and grandsons may have a "goodly foundation" prepared for them. A poor sort of philosophy I think, and a poor sort of God! A God who will reserve all the blessings for men born in the later centuries and deny it to them who, through no fault of their own, lived in an earlier age. No, there is only one way to explain life as we live it here on earth; and that is, that each one of us is striving toward an ultimate perfection. We are all "being saved" though the process is slow, very slow, in some cases.

In the thirst of the human race to find God, the results were sometimes, oftimes, pitiful, or fearful; Baals, Ashteroths, Molechs, and other distortions of God — even Jehovah, though enlarged and ennobled, was not God as Christ gave him to us. So we have been struggling through all the ages of history to explain this Immortality in which we all believe. Fearful and ludicrous pictures have been painted with brush and pen of our future life; but slowly and surely we are gaining

(Continued on page 11)

Miss Susan Smith

This introduces Miss Susan Smith, now of Anvik, Alaska. She is stationed at Christ Church Mission and is another representative of the diocese of North Carolina.

Date of the Campaign

This year, for reasons that are good and sound, the N. W. C. committee has set Sunday, November 30th, as the date for the Every Member Canvass throughout the diocese. The committee urges the acceptance of this date in every parish and mission, unless for reasons of convenience and expediency the first or second Sunday in December may seem more suitable in the opinion of rector or vestry in some of the parishes.

Christian Belief in Immortality

(Continued from page 10)

the idea given us by Christ two thousand years ago, though falling then upon deaf ears—"I am come that ye might have life, and that ye might have it more abundantly." Immortality is not mere length of days, but a more abundant life! Greater than Alexander, wiser than Gamaliel, more powerful than Artaxerxes, our blessed Lord made the secret of immortal life visible and possible to all.

To the educated Christian it is no longer possible to believe the foolish, though once popular, idea that at death men pass immediately into a state of bliss or torture, Heaven or Hell. To believe this is to err, not knowing the Scriptures. For if we believe our Lord will come again in glory to judge both the quick and the dead, how can we believe the dead are already judged? It is illogical and unreasonable. Even our blessed Lord did not go to Heaven after the Crucifixion—"I have not yet ascended unto My Father," and to the dying thief—"Today shalt thou be with me in Paradise." The early Church, and all the early Christian writers were full of this triumphant fact—that even those who were "dead," and even the heathen, had a chance, so to speak, to "save their souls." Christ preached to the souls in prison. Unthinkable that our Lord should point the way, the truth, and the life, if their condition were hopeless. Not so. From the days of Justin Martyr, born about the time of Saint John's death, and on for fully five hundred years, we see the Church saturated with the blessed truth that men stript of their bodies do live in spirit a life of activity, and are conscious of their personalities, and also of their former environment on the earth—also that "too late" is never applicable. That divine spark of life, which is in every man, shall go, must go, eventually (and in some men "eventually" may be through many phases of life) back to God who gave it birth. This was our Lord's teaching. Dives and Lazarus recognized each other at once. They were the same men they had been on earth; and had gone to the same place. Only now they saw face to face, and not through a glass, darkly. Selfishness was stript of all its fascination and glory; and Dives longed to send a warning to his brothers. Just what we make of ourselves here, we are after death. The experience of death cannot make us "holy," as some think and preach. Holiness is a growth, a growth of the spirit. Death is the call to the soul by God to go up higher. Death is birth into a fuller life. "Shall we sleep between death and the judgment," asks Tertrillian? "Why souls do not sleep even, when men are alive. It is the province of bodies to sleep!" Ah! I love that! "The province of bodies to sleep!" Yes the sleep of death is absurd. Death is a birth into a richer, fuller, more abundant life. "For I am persuaded that neither Death ("neither Death," my friends,) nor Life, nor Angels, nor principalities, nor powers, nor height, nor depth, nor any other creature, is able to separate us from the love of God which is in Christ Jesus." There we have it. No devil, no evil, no earthly power, is strong enough to keep us from God.

To believe that one left this earth at death, and "did immediately pass into glory," and that we sat upon golden chairs, in golden homes, playing sapphire harps, is rather pitiful to the modern Christian. As a matter of fact most of us would be terribly bored to either sit upon golden chairs, or play harps! What we want, what we believe we shall have is a more abundant life, a fulfilling of all the limitations of this present existence. A life which shall make possible all the thwarted hopes, and ambitions, and lost opportunities of this. The modern Christian is not particularly concerned as to whether he shall be "perfectly happy," but rather that he shall so serve here that he shall be better fitted to serve hereafter.

It is not chance that the great men of this world have been "believers" while they lived this earthly life, not waiting for the clearer vision of Paradise. If one believes one puts one's self in contact with a vital, a divine power or force which transcends human averages. If I get a connection I can, without raising my voice, talk to a man hundreds of miles away—but I have to get that connection. So to be great one must be attuned to the Creator, one must have that faith which shall remove mountains. "The spirit of the man is the man." So to be really great, we must be spiritually strong. And in this matter of Immortality its quality it seems to me must be in proportion to our growth. As we put ourselves in touch with spiritual things so shall the quality of our Immortality improve. If we can stop this mad rush to gain the whole world, and realize that the only thing worth gaining is our own soul; and that in order to gain that soul, we must lose it, in our eagerness to help our Brother gain his, we shall be building a house not made with hands, but whose builder and maker is God!

Yes, the old idea of Heaven's being a place of selfish ease, and happiness, and harp playing, has passed! Such stagnation could not be Heaven for the modern Christian. The old appeal to save our own souls falls on deaf ears, not because we are less religous, but more nearly Christian. We shall fulfill all that is best in our minds and souls, we shall take character, love of God and man, the enrichment of our minds, acts of mercy, all these, the real treasures of life, we shall take to that other life beyond the grave—that first step up in a life eternal which ever ascends.

There still rings out across the world that divinely tender cry, "Come unto Me, all ye that labor, and are heavy laden, and I will give you rest!" And still, through all the centuries, the sad and weary turn to Him, and find his promise true. We know whom we have believed—He is rest to the weary, comfort to the sorrowing, life to all, a life which cannot end. A kind of flowering, or blooming, of an existence otherwise barren and cold. "To live himself and through the potency of his life to help others to live—this was the program which he pursued in every valley, on every hillside, by every sea. That was not a popular program, so they rent his flesh asunder and left him stark between the thieves. They said He died—but the present life of this man is the mightiest fact amid the nations. And the gist of that life was Love, and the tenure of it—forever."

Quite calmly that little handful of poor men and women, His followers, set out to turn the world upside down, to mould a new civilization, to change the course of history—and they did it! The Roman Empire passed, but their work remains, and ever shall, it was immortal. Every kind of material force was used against them, but they moved serenely on to Victory. Their watch word was "Love"; and their banner, "Life," that more abundant life, growing, growing, ever upward, ever onward, until it reaches the Divine.

GRACE HUNTER MAZYCK.

THE N. W. C. EXECUTIVE COMMITTEE

The chairman of the Diocesan Nation-Wide Campaign Committee this year is the Rev. Henry G. Lane, rector of the Church of the Good Shepherd, Raleigh. The other members are: Rev. Milton Barber, Rev. Thos. F. Opie and Mr. K. P. Lewis. They urge the utmost sacrifice on the part of all communicants of the Church, in order that the full N. W. C. Quota may be raised. They ask all rectors and missionary workers to put their whole soul into the leadership of their respective charges in order to assure the success of the fall campaign.

Have you read your Bishop's earnest appeal in behalf of the Nation-Wide Campaign? Turn to it and read it if you have not done so; and then pledge yourself to do all you can to maintain the splendid standard already set for the diocese.

THE BISHOP'S APPOINTMENTS

November 23, Sunday, a. m., Oxford; Sunday, p. m., Stovall.

November 30, Sunday, a. m., Wilson; Sunday, p. m., Duke.

The holy communion will be administered at all morning services. At every service the offerings of the people will be received for the work of the diocese. The clergy are requested to give notice of these services and of the offerings to be taken. The clergy will appoint such hours for the services as local conditions may require.

JOS. BLOUNT CHESHIRE,
Bishop.

Ravenscroft, October, 1924.

LIST OF VISITS OF THE BISHOP COADJUTOR FOR NOVEMBER AND DECEMBER, 1924

Sunday, November 23—A. M. Trinity, Mount Airy; P. M. Christ Church, Walnut Cove.

Monday, November 24—St. Philip's, Germantown.

Sunday, November 30—A. M. St. James', Iredell County; P. M. Trinity, Statesville.

Sunday, December 7—A. M. Good Shepherd, Cooleemee; P. M. Advance.

Sunday, December 14—A. M. St. Paul's, Winston-Salem; P. M. Holy Trinity, Greensboro.

Sunday, December 21—A. M. Ascension, China Grove; P. M. All Saints, Concord.

Sunday, December 28—A. M. St. Peter's, Charlotte; P. M. Chapel of Hope, Charlotte.

PRAYER FOR HARMONY QUICKLY ANSWERED

The following from an Associated Press dispatch from New York describing the meeting of the Democratic convention on July 8th may have been an example of unconscious humor and then again it may not.

The session was called to order a few minutes after nine o'clock and opened with an invocation by the Rev. Wythe Leigh Kinsolving, chaplain of the Virginia Society of New York.

He . . . prayed that no one would let either "racial or religious narrowness" or "personal ambition" stand in the way of harmony and righteousness.

After that the convention listened to some close harmony from a male quartet. The delegates were thinking more about other things than they were about music, however, and were conversing among themselves with a buzz that nearly drowned out the singers.

Do you know who Mr. Arthur Nash is? Well, My Father's Business will introduce you. He has been called "Golden Rule" Nash. Could YOU be so called?

GOD'S PART IN MONEY-MAKING

Your money is not yours! It is yours only in part. Whence did it come? (1) Farming? Who "grows" the cotton and other produce? You are dependent upon soil, seeds, seasons! God's part is a big item! (2) Business? Whence come the raw materials for grocers, hardware, mills, factories? From Mother Earth—From Nature—From GOD! God is a partner in every business concern. God furnishes, out of His inexhaustible Bank-of-Nature, all the copper, silver, gold that goes into the making of coins. God, in last analysis, supplies the wood-pulp or other materials that goes into the making of paper—money, checks, bonds, certificates. God, through Nature, furnishes the steel for your pen-point—and the ingredients that go to make up the very ink with which you sign your name—and also that with which the printer's art converts the paper into certificates!

POOR FELLER!

A preacher at the close of one of his sermons said: "Let all in the house who are paying their debts stand up." Presently every man, woman, and child, with one exception, rose to their feet.

The preacher seated them and said: "Now let every man not paying his debts stand up." The exception, a careworn, hungry-looking individual, clothed in last summer's suit, slowly assumed a perpendicular position.

"How is it, my friend," asked the minister, "that you are the only one not able to meet his obligations?"

"I run a newspaper," he answered, meekly, "and the brethren here who stood up are my subscribers, and—"

"Let us pray," exclaimed the minister.

DOING SOMETHING VALID

"Just say once in so often that everybody's ministry is valid," is one of the last messages that came from the lips of the late Rev. William Austin Smith, editor of the Churchman. Whether a man be a layman, a minister, or a priest, everything that he does for God and Humanity—everything that he does in the spirit of Christ for the betterment of life—for the progress of the Church—is VALID! Every INDIVIDUAL of the nine thousand or more communicants in North Carolina may be a "minister"—a servant doing God's work in the world. It is estimated that the World War cost $7 a second for every second since the birth of Christ. The Church is the only organization in the universe that can stem the tide of another war—but it cannot do it without YOU and YOUR MONEY!

A GOOD PARISH MOTTO

It would be an excellent plan if every parish and every organization in every parish in the Church would adopt as their own the motto suggested in connection with the Nation-Wide Campaign as an objective:

"EVERY member a worshipper—
EVERY worshipper a worker—
EVERY worker a giver—
EVERY giver a SPIRITUAL FORCE."

THE DEVIL'S WORK

"I'm sorry to see you've fallen by the wayside, brother."

"I'm just a poor, weak mortal, parson."

"You should try to stay on the straight and narrow path."

"The Lord knows, I tried, but it seemed to me that about every half mile or so I'd see a detour sign."—Birmingham Age-Herald.

Every Organization in Parish Asked to Contribute to N. W. C.

It is a known fact that few if any parishes in the diocese have succeeded in getting **EVERY ORGANIZATION** in the parish to subscribe to the Nation-Wide Campaign quota. Individuals by the hundreds make their annual pledges, but in addition to this, every organization should pledge something. Every Sunday-school, as an organization, ought to pledge a certain definite sum—even if it had to come out of the general treasury of the school. Every Woman's Auxiliary branch, Girls' Friendly, Service League, Brotherhood, Young People's Society, Guild, Daughters of the King, Scouts, etc., should make its yearly pledge to the N. W. C. Why not? If in addition to the individual pledges, made by the several members of each parish and mission, all the organizations in the parishes of the diocese should pledge something, the various apportionments could undoubtedly be met in all the parishes. Take this up, Mr. and Mrs. and Miss Officer, with your organization—and **DO SOMETHING ABOUT IT.**

THOMPSON ORPHANAGE AND TRAINING INSTITUTION, CHARLOTTE, NORTH CAROLINA

Treasurer's Monthly Report, October 31, 1924

Receipts

Cash balance, October 1, 1924	$ 45 67		
Deposited at interest, October 1, 1924	2,000 00		
Total balance brought forward from September			$2,045 67

Contributions Received During October:

From—Sunday School, Diocese East Carolina	$ 2 51		
Individuals, Diocese East Carolina	8.00		
Total contributions, Diocese East Carolina		$ 10 51	
From—Churches, Diocese North Carolina	$ 11 00		
Sunday Schools, Diocese North Carolina	10.38		
Individuals, Diocese North Carolina	2.00		
Nation-Wide Campaign, Diocese North Carolina	716.59		
Total contributions, Diocese North Carolina		$ 739 97	
From—Diocese Western N. C., Sunday School		6.94	
Parent's Contributions		68.00	
RENT		8.00	
INTEREST—On certificate deposit	$ 28 57		
On endowment fund	709 53		
		738.10	
FARM CASH RECEIPTS—Sale of calf		9.00	
Sundry cash receipts—Sale of desks	$ 30.50		
Sale of hat	2.00		
		32 50	
Total cash receipts for October			$1,613 02
Total receipts			$3,658.69

Farm Products Consumed During October:

740 gallons milk @ $.40	$296 00
Vegetables and fruit	39 00
Total value products	$335 00

Disbursements

General Expense for October:

Advertising	$ 20.00	
Clothing	44 09	
Car expense	13.75	
Church Pension Fund	54.68	
Freight	2.97	
Food	455 68	
Fuel—2 cords wood	12 00	
Household supplies	23.65	
Laundry	$ 95 92	
Light, gas and water	23 60	
Miscellaneous expense—Carfare from circus	4.75	
Office expense	13 15	
Medical expense	25	
Pension—Mrs. W. J. Smith	75 00	
Salaries	635 28	
Wages	76.43	
Shoes	33.15	
Shoe repairing	17.65	
School supplies and expense	151 78	
Telephone and telegraph	6 08	
Traveling expense	12 98	
Upkeep and repairs	4.00	
Total general expense		$1,776.84

Baby Cottage Expense:

Laundry	$ 70 27	
Food	62 12	
Wages	89 33	
Salaries	53 00	
Electricity (light and fuel)	2 94	
Clothing	.25	
Total Baby Cottage expense		$ 277.91

Farm Expense:

Salaries	$ 95 00	
Wages	62 00	
Electricity	1 00	
Feed	123 05	
Total Farm expense		$ 281.05

Infirmary Expense:

Food	$ 5 12		
Salaries	53 75		
Laundry	14 85		
Telephone	3 00		
Electricity (light and fuel)	1 00		
Erecting memorial tablet	5 00		
Total Infirmary expense		$ 82.72	
Total expense for October			$2,418.52
Cash balance, November 1, 1924			240 17
Deposited at interest, November 1, 1924			1,000 00
Total disbursements			$3,658 69

MEMORANDUM—Total of bills outstanding November 1, 1924 .... $2,224.20

THE ORPHANAGE NEEDS HELP

As a thirsty traveller over the desert looks forward to the oasis and the grateful draught of life-giving water, so the Treasurer of the Thompson Orphanage looks forward to the annual Thanksgiving offering, —and the life-giving drafts that immediately thereafter ensue.

The summer months are lean and barren of gifts, or almost so. This summer was especially barren, so much so that a member of the Board of Managers wrote the Superintendent to this effect:

"I am in receipt of your report for September and also copy of the minutes of the meeting of your Executive Committee, and I am alarmed at the rapid decline in your available funds. I note with grave concern that you do not have more than enough money to pay the outstanding bills to October first. I think the attention of the people in the Church should be called to this state of affairs and an earnest appeal made for funds in the next issue of the Carolina Churchman."

Why are we confronted with a deficit of several thousand dollars this Fall? And why will we be confronted with a larger deficit next year?

Just because we have been asked to expand the work, not on an increased current fund but actually on a much decreased current income.

It is a glorious thing to achieve the impossible, but it is beyond the capabilities of the present Treasurer.

These past two years we have opened up two new buildings, a Baby Cottage, which is far more expensive to run than any other kind of cottage, and an Infirmary, with the services of a Trained Nurse. Also, we have added to our staff a Recreational Director and a substitute matron.

Next year, with our proposed building and improvement campaign carried through, we shall have to add still more workers to our staff.

Now, while the Superintendent has been expected to carry forward this expansion and to incur these increased financial obligations, the current fund has not kept pace; in fact it has decreased. For example, the Nation-Wide Campaign appropriation from the Diocese of North Carolina was reduced two years ago from $15,000 to $12,000. Then some Trust Funds were readjusted, and in the readjustment there was a falling off in the item of Interest. Then the individual contributions have not been as numerous, due, no doubt, recently to the very generous giving to the Building and Improvement Campaign in May.

Then the Thanksgiving offering has not been as large as it should be. Last year it was $10,426.23 while the Presbyterians gave to their orphanage $100,000.00, and a single Presbyterian Church gave a Thanksgiving offering larger by $3,000.00 than the combined Thanksgiving offerings of all the parishes and missions in the three Dioceses of the Episcopal Church in the State of North Carolina.

(Continued on page 16)

HOTEL MEN THREE TO ONE AGAINST REPEAL OR MODIFICATION

The hotel men of the country are opposed to either the repeal or modification of the Eighteenth Amendment three to one, according to John McFarlane Howie, chairman of the educational committee of the American Hotel Association. Addressing that body at its national convention in Cleveland in July, Mr. Howie said that new hotels, costing a total of $250,000,000, were built in this country last year; that the hotel man's business is better today than ever before, and that the prohibition law has raised the hotel proprietor from the level of the saloonkeeper and placed him on the level with any other legitimate business man. The hotel business is showing even greater prosperity during 1924, hotel-building approximating a cost of $600,000,000.—The Union Signal.

PRAYERS SUGGESTED FOR N. W. C. WORKERS

Accept, Most Holy Spirit, our united thanksgiving and prayers—and bestow upon us, Thy servants, who have bound ourselves together in this fellowship in the interest of the Nation-Wide Campaign of Thy Church, the gifts we ask of Thee. Grant that, assisted by each other's prayers, we may receive from Thee and reveal to the world something of the deep unselfish love, first taught the world by Him, the greatness of whose love and sacrifice has won and saved us all. We ask it for His sake. AMEN.

FOR THE DIOCESE

O Lord Jesus Christ, who hast promised to be with Thy Church to the end of the world, look with mercy, we beseech Thee, upon the Church in this diocese. Bestow Thy blessings upon bishops, priests, and people. Supply all their needs. Lord, increase our faith—faith that shall dare, faith that shall share; faith that shall give men, money, life—for the upbuilding of Thy Kingdom, who art with the Father and the Holy Ghost, one God, world without end. AMEN.

NOT HIS PARTY

Mr. Mulligan was lying upon his death-bed. Mrs. Mulligan was seated at his side, giving what small consolation she could offer in the circumstances.

"Sure, Mike" said she, "is there innything I cud do fer yez before yuh lave us?"

"Margaret, me darlint," said he, "I think I smell the odor of roastin' pork. I belave I cud eat a bit of it."

"I'm sorry, Mike," said she, "but I can't cut into that pork roast. We're savin' it fer the wake."—Everybody's Magazine.

Miss Bessie Blacknall

Miss Blacknall is located at St. Mark's Mission, Nenana, Alaska, and is under Archdeacon Drane, another North Carolinian, son of Dr. Drane, of Edenton, diocese of East Carolina.

"Let Us Rise Up and Build"

(Continued from page 6)

Reconstruction Fund. But this paper will be glad to acknowledge any and all contributions sent for this fund. Even though we cannot help much, let us have our Church schools, our various organizations, each one send something, in order that we may show our sympathy and interest. Do not feel that because so much is asked it will be as nothing to contribute our little part. Every little bit will help along. We cannot afford to let fall all that we have done there through these many years past. The reaction from our generosity as a Church will have untold effect upon the present international situation when the Japanese are so sensitive on the subject of our failure to grant their people the same privileges granted to European immigrants.

PLANTING HALF A CROP

One day a clergyman approached a mountaineer and the following conversation took place: Parson: "Good morning." Reply: "Mornin'." Parson: "That your corn on the hill?" "Yep." "It is not more than half a crop, is it?" "Didn't plant but half a crap." "Have you lived here all your life?" "Not yit." If the Churches and missions do not "plant but half a crop," in service, in contributions, in devotion and loyalty—they cannot expect to reap but half a crop! But the Church has not yet "lived here all its life." We expect the future both to justify and to vindicate the past.

FOR THE NATIONAL COUNCIL

Almighty God, giver of wisdom, who never faileth them that seek Thee, control and enlighten, we beseech Thee, the hearts and minds of the National Council of Thy Church. Give them a world vision of the mission of Thy Church. Grant them patience and insight, faith and obedience to Thy holy will, that being led of Thee, they may, by Thy Spirit, lead Thy people on from strength to strength in the work of Thy Kingdom, through Jesus Christ, Thy Son, our Lord. AMEN.

THE EXPERIMENT

The magistrate, exasperated but trying hard to be fair to an all-too-obvious case, said:

"Yes, but look here, Rastus: if you were not going to steal chickens, what on earth were you doing in that coop?"

Of course, it is an unanswerable question, except to Rastus, who, without the flicker of an eyelid, says:

"Jedge, Ah was just a-testin' mah will-power!"—London (Eng.) Tit-Bits.

Basis of the Apportionments

The committee making the apportionments for the various parishes and missions of the diocese for the N. W. C. for 1925 chose arbitrary figures in the case of a few parishes, for good and sufficient reasons. The basis of apportionments, however, in the diocese was fixed at $8 per communicant for the BUDGET and $3 per communicant for the PRIORITIES, plus 60% of Current Expenses for the Budget and 25% of Current Expenses for the Priorities, divided by two. The committee has gone into this thoroughly and appeals to the loyalty of rectors and vestries and communicants to accept gracefully their several apportionments and to bend every effort to raise the entire apportionment in pledges this fall.

ONE OF HUNDREDS

just to wait for a train
always gave him a pain,
so he tried to cross ferst, to his sorrow,
but the train was too fast,
and he didn't get past,
they are having his funeral tomorrow.—Detroit Motor News.

Enlist the Sunday Schools

Every Church School in the diocese is urged to get into the N. W. C. and the Every Member Canvass this year and to help make them a big success. Let every school in the diocese make a pledge for the Nation-Wide Campaign in addition to the pledges made by individual members. Put it to the VOTE.

UNSECTARIANISM

In a Western town a man who had come into possession of a considerable fortune decided to erect a large office building. During his discussion of the plans with an architect, the latter said:

"As to the floors, now. You would want them in mosaic patterns, I presume?"

"I don't know about that," replied the other dubiously. "I ain't got any prejudice against Moses as a man, and he certainly knew a good deal about law; but when it comes to having floors, it kind o' seems to me I'd rather have 'em unsectarian like. Don't it strike you that way?"—Harpers.

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N. W. C. BUDGET FOR 1925

Below is a complete list of askings for the Nation-Wide Campaign from the various parishes and missions in the diocese for 1925. The figures under "Budget" indicate in each case the least that is expected of any congregation. This is for maintenance of work now under way. The "Priorities" refer to work proposed by way of expansion, in order of importance and merit. The list of churches and apportionments made out by the Diocesan Campaign Committee is as follows:

	Budget	*Priority*	*Total*
Ansonville, All Souls'	$ 138	$ 56	$ 194
Battleboro, St John's	240	93	333
Burlington, Holy Comforter	1,860	738	2,598
Chapel Hill, Chapel of the Cross	1,026	409	1,435
Charlotte, Holy Comforter	2,478	990	3,468
Charlotte, St. Andrew's	108	42	150
Charlotte, St Martin's	2,400	948	3,348
Charlotte, St. Mary's	100	--------	108
Charlotte, St Peter's	5,748	1,980	7,720
Charlotte, Chapel of Hope	150	--------	150
China Grove, Ascension	132	48	180
Cleveland, Christ Church	360	145	505
Concord, All Saints'	798	318	1,116
Cooleemee, Good Shepherd	378	148	526
Cunningham Chapel	10	--------	10
Davie County, Ascension	120	50	170
Duke, St Stephen's	369	146	515
Durham, St. Philip's, St. Joseph's, St. Andrew's	4,062	1,598	5,660
Edgecombe County, St Matthew's	108	74	182
Elkin, Gallaway Memorial	25	--------	25
Enfield, Advent	360	140	500
Germanton, St. Philip's	66	24	90
Goshen, St Paul's	10	--------	10
Greensboro, St Andrew's	1,374	547	1,921
Greensboro, Holy Trinity	2,916	1,168	4,084
Halifax, St Mark's	210	80	290
Hamlet, All Saints'	240	168	408
Henderson, Holy Innocents'	2,514	492	3,006
High Point, St Mary's	1,000	478	1,478
Hillsboro, St. Matthew's	846	340	1,186
Iredell County, St. James'	100	92	192
Jackson, Church of Our Saviour	129	56	185
Kittrell, St. James	132	72	204
Laurinburg, St. David's	120	60	180
Lawrence, Grace Memorial	96	50	146
Leaksville, Epiphany	384	156	540
Lexington, Grace	888	360	1,248
Littleton, St. Alban's	216	83	299
Louisburg, St. Paul's	546	214	760
Madison, St John's	10	--------	10
Mayodan, Messiah	300	137	437
Mecklenburg County, St. Mark's	300	153	453
Middleburg, Heavenly Rest	60	45	105
Milton, Christ Church	42	16	58
Monroe, St. Paul's	400	280	680
Mount Airy, Trinity	240	120	360
Northampton County, St. Luke's	132	70	202
Orange County, St Mary's	30	--------	30
Oxford, St. Stephen's	1,248	492	1,740
Pittsboro, St. Bartholomew's	246	96	342
Raleigh, Christ Church	4,500	1,730	6,230
Raleigh, Good Shepherd	4,092	1,630	5,722
Raleigh, St. Mary's	1,200	--------	1,200
Raleigh, St Saviour's	$ 300	$ 283	$ 583
Reidsville, St. Thomas'	450	281	731
Ridgeway, Good Shepherd	153	60	213
Ringwood, St Clement's	30	15	45
Roanoke Rapids, All Saints'	1,611	655	2,269
Rockingham, Messiah	696	281	977
Rockingham County, St. Andrew's	10	--------	10
Rocky Mount, Good Shepherd	3,045	1,204	4,249
Roxboro, St Mark's	72	--------	72
Rowan County, St. Matthew's	120	124	244
Rowan County, St. Jude's	48	--------	48
Salisbury, St. Paul's	216	160	376
Salisbury, St Luke's	2,244	890	3,134
Salisbury, St. Peter's	84	96	180
Sanford, St. Thomas'	150	68	218
Selma, St Gabriel's	10	--------	10
Scotland Neck, Trinity	1,000	532	1,532
Smithfield, St. Paul's	216	84	300
Southern Pines, Emmanuel	300	235	535
Speed, St. Mary's	120	112	232
Spencer, St. Joseph's	25	--------	25
Spray, St Luke's	480	250	730
Spring Hope, St. Jude's	81	30	114
Statesville, Trinity	150	208	358
Stovall, St. Peter's	186	74	260
Stoneville, Emmanuel	24	--------	24
Tarboro, Calvary	3,174	1,440	4,614
Townesville, Trinity	300	115	415
Union County, St. Timothy's	48	--------	48
Wadesboro, Calvary	768	302	1,070
Wake Forest, St. John's	60	--------	60
Walnut Cove, Christ Church	240	90	330
Warrenton, Emmanuel	918	376	1,324
Weldon, Grace	714	282	996
Wilson, St. Timothy's	2,142	854	2,996
Winston-Salem, St. Paul's	3,096	1,234	4,330
Woodleaf, St. Andrew's	50	--------	50
Yanceyville Chapel	10	--------	10
TOTALS	$ 68,934	$ 27,467	$ 96,401

COLORED CONVOCATION

	Apportionment 1925	*No. Com.*	*Current Expense*
Charlotte, St. Michael's	$ 198	120	$ 617
Durham, St. Titus'	87	56	255
Greensboro, Redeemer	20	17	50
Henderson, Mission	20	13	--------
Littleton, St Anna's	30	20	85
Louisburg, St. Matthias'	84	57	--------
Monroe, Holy Trinity	20	12	--------
Oxford, St. Cyprian's	19	18	35
Pittsboro, St. James'	18	16	--------
Raleigh, St. Ambrose's	327	156	1,205
Raleigh, St. Augustine's	1,200 ($300 towards Priority)		
Rocky Mount, Holy Cross	30	30	72
Salisbury, St. Philip's	20	8	200
Satterwhite, St. Simeon's	20	54	40
Statesville, Holy Cross	25	13	100
Tarboro, St. Luke's	108	87	220
Warren County, St. Luke's	10	16	40
Warrenton, All Saints'	66	37	235
Wilson, St. Mark's	70	36	250
Winston-Salem, St. Stephen's	36	24	110
TOTALS	$ 2,408	790	$ 3,514

The Orphanage Needs Help

(Continued from page 13)

This is the way the Superintendent at Barium Springs Presbyterian Orphanage talks to Presbyterians:

"You have built up this place, you have filled it with children, you have instructed us to run it in a decent manner, now pay up; it's your obligation, and you can't dodge it before God."

Perhaps we Episcopalians need a few sharp prods like that to awaken us to a realization of the absolute necessity for a more adequate and systematic support of the current fund of the Institution.

In closing may I express my deep thankfulness for the prayers and gifts of those who never forget the Orphanage, and say that I am perfectly sure the generous heart of the Church people in our three Dioceses will abundantly respond to this appeal of a very definite and pressing need.

Are YOU a "Parasite?" If you don't know what a parasite is, look it up in the dictionary. If you ARE one, admit it. Then STOP IT!

MIGHT APPLY TO SOME CHURCH MEETINGS

After many conferences had been held by the board of directors of a small-town bank about buying a new water-cooler, a grouchy old member had this to say:

"Gentlemen, before we adjourn, I move that our next conference be held on a merry-go-round."

And, as they looked at him in astonishment, he added the tag of explanation:

"We never get anywhere."—Wall Street Journal.

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THE CAROLINA CHURCHMAN

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J Frank Wilkes:
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Oct 1924

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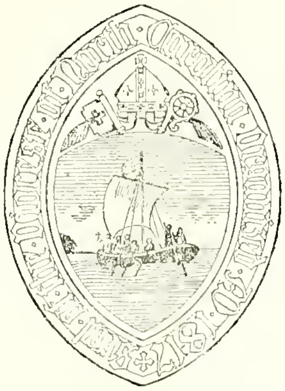

Easter Number

There is only one way to get ready for immortality, and that is to love this life and live it as bravely and faithfully and cheerfully as we can. —*Henry Van Dyke.*

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Organ of the Diocese of North Carolina and the Thompson Orphanage

700 MORE SUBSCRIPTIONS TO COME IN BEFORE THE GOAL IS REACHED

Some parishes have gone over the top. Let us keep up the good work. All parishes and missions "over the top" by May 1st will be offered a very attractive financial proposition.

As the List Now Stands

	Quota	Present No. Subscribers
Albemarle	--	6
Ansonville	4	1
Battleboro	7	6
Burlington	35	28
Chapel Hill	24	18
Charlotte:		
Holy Comforter	47	9
St. Andrew's	4	--
St. Martin's	58	35
St. Peter's	135	105
St. Mary's	18	--
Chapel Hope	25	25
China Grove	6	2
Cleveland	14	6
Concord	11	12
Cooleemee	12	18
Cunningham	1	--
Ascension, Davie County	4	--
Duke	8	16
Durham	110	76
St. Matthew's, Rowan	9	--
Elkin	1	1
Enfield	10	13
Germanton	2	--
Goshen	2	--
Greensboro:		
Trinity	56	51
St. Andrew's	30	7
Halifax	5	4
Hamlet	9	--
Henderson	59	65
High Point	12	13
Hillsboro	15	11
St. James', Iredell	9	--
Jackson	3	5
Kittrell	3	3
Laurinburg	4	4
Lawrence	6	--
Leaksville	10	15
Lexington	12	6
Littleton	7	9
Louisburg	15	22
Madison	3	1
Mayodan	10	5
St. Mark's, Mecklenburg	13	1
Middleburg	4	--
Milton	2	1
Monroe	16	10
Mount Airy	10	11
St. Luke's, Northampton	5	--
Orange County S. M.	2	2
Oxford	30	30
Pittsboro	5	11
Raleigh:		
Christ Church	135	26
Good Shepherd	89	112
St. Mary's	3	
St. Saviour's	27	
Reidsville	18	11
Ringwood	1	1
Ridgeway	5	2
Roanoke Rapids	40	21
Rockingham	11	12
St. Andrew's, Rockingham	6	--
Rocky Mount	80	38
Roxboro	2	1
St. Matthew's, Rowan	10	--
St. Jude's, Rowan	1	--
Salisbury:		
St. Luke's	56	20
St. Paul's	16	
St. Peter's	6	
Sanford	4	8
Scotland Neck	32	27
Selma	2	1
Smithfield	6	3
Southern Pines	8	3
Speed	12	3
Spencer	3	--
Spray	16	9
Spring Hope	3	9
Statesville	14	15
Stovall	5	--
Stoneville	1	--
Tarboro	110	23

(Continued on page 10)

1600th ANNIVERSARY OF THE COUNCIL OF NICÆA

The sixteen hundredth anniversary of the First General Council, held at Nicæa in Bithynia, in the year 325, occurs this year. This anniversary is to be observed in many churches in England and America; and the Sunday after Easter, April 19th, has been suggested as the day for such observance.

The Presiding Bishop has set forth a proper service for this occasion, and the Bishop of this Diocese recommends and licenses the same for use in such churches as may observe the day. The service is as follows:

For the Holy Communion

Introit—Psalm 100.

Collect—That for the seventh Sunday after Trinity.

Epistle—That for the first Sunday after Trinity.

Gospel—That for St. Philip's and James' Day.

Proper Preface—That for Trinity Sunday.

Before the Final Blessing—The Collect for Trinity Sunday, and the third of the Additional Prayers at the end of the Burial Office.

At Morning and Evening Prayer

Sentences—Out of Zion hath God appeared in perfect beauty. Psalm 50:1.

Who is like unto the Lord our God, that hath his dwelling so high; and yet humbleth Himself to behold the things that are in heaven and earth. Psalm 113:5.

O God, wonderful art thou in thy holy places; even the God of Israel, He will give strength and power unto His people. Blessed be God. Psalm 68:35.

Proper Psalms—27, 33, 46, 61, 72, or 122.

First Lessons—Deut. 6: 4-12; Isaiah 40:9 to end.

Second Lessons—St. John 1:1-14; Phil. 3:3-14.

The Collect—That for seventh Sunday after Trinity.

After the General Thanksgiving—The third of the Additional Prayers at the end of the Burial Office.

JOS. BLOUNT CHESHIRE.

April 4, 1925.

Please pay up your subscription, if you have received a statement.

HUGH MORSON

Died in Raleigh, March 29th, Hugh Morson, Teacher. That is his best epitaph and his highest praise. He who adequately performs the function of a teacher fulfills the highest duty and performs the best service for the world. To form the mind, to direct the opening character, to lead into right habits of thought and endeavor, those who are preparing for the responsibilities of life—this surely is a noble work, commanding the gratitude of men and the praise of the divine Master. For no man can teach who has not himself learned. To be really a good teacher, in the full sense of that word, one must be a good man; and an eminently good teacher must be an eminently good man.

Hugh Morson was a good teacher, an eminently good teacher, and all which that term implies of intellectual, moral and spiritual excellence. The influence of his life and instruction upon the minds and characters of the hundreds of young men who passed under his hand cannot be estimated. The writer counts it one of the most valuable of the blessings which he has enjoyed—that his sons had the privilege of being taught and in some degree moulded by such a man. Among the citizens of Raleigh during the past fifty years no man has more fully deserved, enjoyed, and justified the confidence of the people of this city than this pure, noble, good, modest, and unselfish Christian man—Hugh Morson, Teacher. J. B. C.

March 30, 1925.

ST. PHILIP'S PARISH, DURHAM

The Young People's Fellowship of this Parish has awakened with renewed energy, strength and enthusiasm and has started out on a career of splendid work. The first move was an undertaking to increase to subscriptions to the North Carolina Churchman in this Parish and community. They have decided to make it not only one hundred per cent as to membership but do better and carry it to two hundred per cent. The Churchman will soon feel the energizing impulse of the efforts these young people who are making a splendid record for church work, and fellowship among the young people.

This Parish has sustained a great loss in the death of W. J. Griswold, a few weeks' ago, after an illness of several months' duration. He was long a faithful member of St. Philip's parish; served as vestryman for many years at different times, and at the time of his death was one of the ushers of St. Philip's church.

One of the staunchest members has laid down his armor and his cross for the crown.

Rt. Rev. Joseph B. Cheshire, D. D., bishop of the diocese of North Carolina, will visit Durham again on the evening of Easter day. This time he will be at St. Joseph's church, West Durham. A class for confirmation is being formed at that church now. The bishop confirmed a class of 19 at St. Philip's church on the 8th of March.

J. A. ROBINSON.

LENT AT HOLY INNOCENTS, HENDERSON

The Lenten Season at Holy Innocents, Henderson, has truly been a time of reconsecration to the church, for both the daily and Sunday services have been exceptionally well attended. The children's services on Thursday afternoons have been especially enjoyable ones, the rector having given a series of very interesting talks on "With the Cross Around the World," as outlined by the National Executive Council. The two branches of the Woman's Auxiliary joined in studying "China's Real Revolution" and found it most interesting, several short Chinese plays being given in connection with the study.

On March 22nd Bishop Cheshire was with us. He preached at the eleven o'clock service and administered the right of confirmation to sixteen candidates. That afternoon he confirmed ten at St. John's Mission. It was particularly fitting that when so many were renewing their interest in the work of the Church, the Bishop should make his visitation and admit more into the fold that they might assume the responsibilities and privileges which the Church presents to its members.

CHRIST CHURCH, RALEIGH

Interesting Items from that Vigorous Old Parish

Lenten services at Christ Church, Raleigh, Rev. M. A. Barber, Rector, societies and guilds are specially active. This year the congregation is uniting with the Church of Good Shepherd in special Wednesday night services at the latter church, when visiting clergymen preach.

This arrangement alternates between the two churches and has been found materially helpful. Large congregations attend the Sunday worship at Christ Church in Lent, attracted by the impressive services and our rector's forceful preaching.

St. Agnes Guild has undertaken as part of its Lenten labors, to resolve itself into a sewing society and make dresses and other articles of needlework for our needy little orphans. Reports from the orphanage state that the "Boys Cottage," the splendid gift of Mrs. Ashby Baker, is nearing completion, and that the "Christ Church Cottage" is also rising rapidly. Our congregation takes pardonable pride in these notable additions to the Thompson Orphanage equipment, one the gift of a single member of the parish, and responsibility for the other assumed by St. Agnes Guild with the backing of all our people.

A handsome memorial window from the Gorham Company studios in New York has recently been added to the furnishing of Christ Church. The scene depicted is one of the dramatic events of our Lord's resurrection with the "Three Marys" at the empty tomb, while the "Angel of the Resurrection" proclaims "He is not here: He is Risen!" The design is highly harmonious in coloring and forms a splendid enrichment to the church. The window is erected in memory of Mrs. Bettie Austin Badger whose long life was filled with unremitting loyalty and devotion to all that pertained to the welfare of the parish.

A beautiful service of dedication was held by the rector when the window was exposed to view.

The parish has recently contributed $250.00 towards the Japan Church Restoration Fund, and has pledged a substantial offering to Bishop Penick's "Camp Finney," boys work project at Little Switzerland.

Bishop Cheshire will make his annual visitation on Palm Sunday and administer Confirmation. Christ Church has become a high spot in Raleigh on Palm Sunday and congregations scarcely less large than at Easter throng the church. The chancel is beautiful in decorations that symbolize the events of the first day of Holy Week and palms are distributed to the congregation.

In this connection it might be interesting to note the increasing observance of Palm Sunday by the various Protestant denominations in Raleigh. Their choirs and Sunday Schools are beginning to take special notice of the day and Edenton Street Methodist choir is preparing to render Stainer's "Crucifixion" on Palm Sunday night.

Nearly all the colored churches of Raleigh give away palm-branches to their membership.

Christ Church is expecting the usual large attendance at the "Three Hours Service," Good Friday, and a thronged Church at the "Resurrection" celebration beginning with the first Eucharist in the early hours of Easter morning.

St. Saviour's, our flourishing Mission, under Rev. Mr. Lackey's wise oversight continues to move forward. The grounds of the newly acquired property in Glenwood Avenue are being graded and levelled and will soon present a much more attractive appearance. On this property it is hoped some day to erect the new church.

THE FINE COOPERATION OF ST. PETER'S CHURCH SERVICE LEAGUE

Invaluable help has been given during the winter by the Church Service League of St. Peter's Church, Charlotte. Much needed clothing has been provided for many of our boys and girls who are attending the city schools. A loan of $75.00 was also made to John Fort, who is in his sophomore year at State College, Raleigh. The Service League is also planning the usual Easter egg hunt for the children's pleasure. For this splendid cooperation and support from the Service League the children and the management are deeply grateful.

SAINT MARY'S CHURCH, HIGH POINT

The Vestry, with the unanimous consent of the congregation, has purchased the site for a new church plant in the residential section of High Point; a corner lot on North Main Street, where the streets on both sides are widest in town, and affording space for parking cars. No definite plans have been made as yet for building operations, but it is hoped that the old property may soon be sold. The lot had to be purchased at this time owing to the fact that the location chosen seemed to be the best, and would have been lost to our Church if prompt action had not been taken. The present location is in a dense business section, and is becoming increasingly impossible for church purposes.

Bishop Penick made his visitation on the night of the Third Sunday in Lent, and confirmed a class of four children and two adults.

The Lenten services are being well attended.

The parish lost one of its oldest and most faithful members on Saturday, March 21st. Mr. Edward P. Parker, who had been a member of the Vestry for a good many years, and was at one time the leader of the adult Bible class, was run down by an automobile on North Main Street on Monday night, March 16th, and suffered injuries which resulted in his death on the Saturday following. Mr. Parker will be missed not only in Church circles, but also in many ways outside of the Church. He was born and brought up a member of the Society of Friends, and was baptised in the Church many years later.

Its twenty-seventh year under the same editorial management, and without missing a month, has just been completed by The Churchman and Church Messenger of Southern California. Editor, the Rev. Canon Browne of Santa Monica.

LENTON ACTIVITIES IN THE CHURCH OF THE GOOD SHEPHERD

The innovation of holding Lenten services daily in the State Theatre is meeting with marked success. These services begin promptly at five minutes past twelve o'clock and close at twelve-thirty. Rev. H. G. Lane, the rector of the Church of the Good Shepherd, reads a short lesson and makes a brief address. The Mission Hymnal is used, and the singing is hearty, accompanied by pianist and cornetist.

There has been a series of addresses on The Lord's Prayer, and a trio which have been greatly enjoyed consisted of "Forgetting," "Memory" and "Hope."

Mr. DeBruler the manager of the theatre tendered the use of it to the Rector and the Brotherhood of St. Andrew—who are making these services a special Lenten offering to the whole community.

For some years, the congregations of Christ Church and the Church of the Good Shepherd have held union services in one church on Wednesday evenings during the season of Lent. This year the services are being held in the Church of the Good Shepherd—the special preachers are The Rev. Milton A. Barber, The Rev. Thos. F. Opie, Rt. Rev. Thomas C. Darst, The Rev. Sidney S. Bost, The Rev. Warren W. Way, The Rev. B. N. de Foe Wagner, The Ven. Morrison Bethea.

"The Crucifixion" by Sir John Stainer will be given on the evening of Good Friday by the choir.

The children's services are being held on Friday afternoons at 5:15 and magic lantern pictures, of "Japan", "China", "Philippines," and "Alaska-South-eastern" are being shown with talks on those mission fields being given by different Sunday school teachers.

On Wednesday April 1st at four o'clock the various branches of the Woman's Auxiliary will meet for their semi-annual presentation of the United Thank Offering in the beautiful home of Mrs. Albert L. Cox in Hayes-Barton. Last Fall the meeting was held in the home of the custodian, Mrs. Graham H. Andrews and the largest offering in the history of the Parish was made.

The Lenten services in the church are held on Tuesday and Friday afternoons at five-thirty, and on Wednesdays at ten-thirty the Litany and Holy Communion are read and celebrated.

A beautiful memorial window, "The Holy Family," by Gorham, was consecrated on Sunday, March 15th. It is given in memory of Mrs. Lula Tucker Holden Ward, who for many years was organist in the church.

The Girls' Friendly Branch is meeting each Thursday, studying "China's Real Revolution" and the Lenten sewing consists of layettes for the "Baby Basket" of the Woman's club. These little garments are given to the "least of these my brethren."

A pageant for the Church School to be given on Easter Day is in preparation.

ST. ANDREW'S, GREENSBORO

St. Andrew's Church, Greensboro is undergoing many improvements, the Miller rooms being rebuilt so as to have a boys class room and a large room for the meetings of the ladies and young peoples societies, with mens and womens toilet rooms in the rear. The kitchen is to be entirely renovated. The parish room has been painted through a gift from the Guild, and movable wall screens have been built in the assembly room so the Sunday-school has eight new class rooms at a moments notice. Among the recent gifts to the church are a new lectern Bible, by Miss Vivian Steele's class of girls, a large silk U. S. flag by Mr. C. P. Langley's boys class, while a stained glass chancel window having for its central figure the Good Shepherd will soon be put in place the gift of Mr. C. Gadsden Sayre.

The Church has a growing deaf mute congregation. At the recent visitation of Bishop Penick over fifty deaf mutes were present and thirteen of these were confirmed, being presented by the Rev. R. C. Fortune who has done a fine work here. Seventy communicants have been added to the parish during the last year while the Church school attendance has doubled. The Rector has asked from the Church a $1000 Easter Day offering.

Friday afternoon services are held during Lent with addresses by prominent laymen, Judge Wm. P. Bynum making the first two. Visiting clergymen will preach at the Wednesday night services, and on Maundy Thursday night Rev. I. H. Hughes will preach following the custom inaugurated last year of Holy Trinity and St. Andrew's making this a union service.

YOUNG PEOPLE'S NOTES (BURLINGTON)

Recently the Christian Endeavor Society was addressed by Mrs. W. J. Barker, of the Methodist Church, who not only greatly interested the young people by her graphic talk on China, but also showed many interesting curios and souvenirs from the Orient. Mrs. Roger Gant also addressed the young people, at a recent meeting, on the subject of missionary work in China. The Christian Endeavor meets every Sunday night, just before the evening service. We are interested in the coming conference in Raleigh this summer and hope to have several delegates from Burlington in attendance.

HOLY COMFORTER, BURLINGTON

At a recent visit of Bishop Penick twenty-four new members were received into the Church of the Holy Comforter, Burlington. Six of these were deaf mutes presented by Rev. R. C. Fortune, of Durham, who makes regular monthly visits to this parish as a minister to the deaf. Two persons were confirmed privately, one being an invalid who for thirty-seven years has been confined to her bed. Her bright and cheerful life has been an inspiration to the community where she lives.

The staff of the Church of the Holy Comforter now includes the Rev. Dr. Thos. F. Opie, Rector; the Rev. Wm. S. Shacklette, County Missionary; the Rev. R. C. Fortune, of Durham, Minister to the Deaf; Mrs. Wellington Ogden, Parish Worker.

Under Mr. Shacklette one new mission has been started and several others are in prospect.

A great deal of interest was aroused by a joint meeting of all the missionary societies in Burlington held in the Church of the Holy Comforter, under the auspices of the Woman's Auxiliary. The Rev. E. N. Caldwell, a Presbyterian minister who was born in China, was the speaker and he gave the congregation an insight into that great nation which was illuminating and inspiring in the extreme.

BISHOP CHESHIRE GREETED BY A BIG CROWD AT ST. PHILIP'S CHURCH, DURHAM

J. A. Robinson

St. Philip's Episcopal church was crowded almost to its capacity Sunday morning, and the Rt. Rev. Joseph B. Cheshire, bishop of the diocese of North Carolina, was greeted with one of the largest audiences he has ever had in this city when here on an official visit, as was this occasion. And he administered the rite of confirmation to one of the largest classes he has ever had in St. Philip's parish—20 in number.

One remarkable feature of the Sunday morning service was the attendance of quite a number of the deaf colony in Durham an auxiliary of St. Philip's church. Without an interpreter they were able to keep up with the services; knew what was going on, and were interested in every part of it.

Bishop Cheshire took as his text Matt: 22-42, "What think ye of Christ? whose son is he?" A few brief notes will give you some idea of the discourses, which was primarily a theme for heart searching.

The Bishop said that we may well ask ourselves the same questions. We are Christians. What are our thoughts of Christ? Our thought of Him is inherited from our parents. We draw it with our mother's milk.

(Continued on page 10)

Children's Page

Editor: Mrs. T. Hamlin Briggs, Henderson, N. C.

CONGRATULATIONS

Well, children, you have "come into your own" at last, and the nice editor of our nice Diocesan paper has given you a corner all to yourselves. But we will let the grown-ups "listen in" while we discuss our Church affairs, for something we have tried out and found helpful might be the **very thing** they are looking for. You never can tell!

Send in all your problems to this page. We want the children in every Parish of the Diocese of North Carolina to have a representative to report the progress they are making in their Church work to this "Children's Page." It is yours, and you must help me to get up the material for it, and enjoy it every month.

We will appreciate anything considered "news" from every boy and girl that reads the "Carolina Churchman," and **just dozens** of them will be reading it before we see another New Year. Ask your father or your mother, or your aunt, or your uncle to let you subscribe **now** to the "Carolina Churchman." The editor has made it **your paper** as well as mother's and father's, with this April issue. This page will be full of interest for you, and will be the medium of your knowing what is going on in your neighboring Parish.

We feel very much like an Easter chick this month—very new, but **very** fine, and hopeful of a wonderful future.

THEY WON'T BELIEVE IT!

You never can persuade the younger generation that the place for **child labor** is in the home.

SNOW AWES IN JERUSALEM

Snow is so rare in Jerusalem that whenever it falls it is the occasion for dire exclamations and expressions of awe. A real snowfall is so rare in fact that when the elements visit the Holy City in this way the native residents look upon it as nothing short of disaster.

LENTEN SERVICES

Prayer at a vaudeville house seems queer, but in Washington, D. C., it is **not** queer, for every day during the Lenten Season there are prayers heard in the Keith Theatre. Mid-day Lenten Services have been the custom for years, the manager turning over the theatre each day from twelve to one o'clock for religious services conducted by various ministers and laymen of distinction in church work. The church-going people of Washington make big use of Keith's during Lent, and there is great appreciation shown the manager for his donation of the place as a "house of worship."

LENTEN VERSE

(Phil Bradley)

Forty days and forty nights
Fasting in the lonely wild
With a spirit lowly, mild,
Drawing power from the heights;
Forty days and forty nights.

Power to resist the foe,
Strength to turn from Satan's plea,
And with humbly adoring knee,
Seek to continue so,
Help to still resist the foe.

Thus did He whom God had sent
To release us from our sin,
Turn from all distracting din
Teaching up the peace of Lent;
Thus did He whom God had sent.

If we find some quiet place
During this our time of Lent,
And with knee devoutly bent,
Humbly seek the Master's face—
Humbly, in some quiet place.

We might gain the strength too fast,
Even in some little way,
And thus learn to humbly pray
Just to follow Him at last—
Bravely follow Him at last.

FELICITATIONS

The beloved Rector, Rev. I. W. Hughes, of the Holy Innocents Church, Henderson, N. C., and uncle of the editor of "The Carolina Churchman," has written the following appreciated article for us:

Dear Children:

Isn't it funny how from the time we first say, "my Mamma" and "my Daddie," and "my Dollie," and "my Doggie," we just love things that are all our own! Now that's just it—at the bottom of it all is "Love," for at the bottom of everything worth while is "Love"! We all love to be loved, and we all love to love—don't we?

The Mother of us all is our dear Church, and she wants us to be so happy. So from the bottom of my heart I felicitate—if you don't know the word ask Mamma or Daddie—you, and the Diocese, that it has been put into the heart of one of the Church's sons to give you a place all your own in "The Carolina Churchman, and into the heart of one of the daughters of the Church to make that "place" so bright and instructive and helpful that every month you will be looking forward so gladly to its coming that you will almost scramble to get to it first, read it eagerly and find yourselves more and more growing into happy, informed Church-boys and Church-girls—therefore lovable children of the Church.

And may God's choice blessings be with all who share both in the giving and receiving.

Laugh and the World Laughs With You

SERIOUS QUESTION

Governess—"Methuselah was nine hundred years old."

Robin—"What happened to all his birthday and Christmas presents?"—(London Humorist.)

YES, HOW?

Helen (who has been pestering father with questions)—"What do you do at the office all day?"

Father—"Oh, nothing, child—"

Helen—"How do you know when you are finished, Daddy?"—(Sydney Bulletin.)

It is always a dangerous thing to ask a child to express a personal opinion.

"Well, and what do you think of your uncle?" asked a genial visitor, referring to himself. The child remained obstinately silent.

"Why won't you say?" persisted the visitor.

"Because I don't want to get licked," was the prudent response.

EMPTY GIRLS

Little Harry had just returned from his first party. His aunt asked him:

"Harry, did you have a good time, and did you dance with the girls?"

"No, auntie, I didn't dance once, and there were lots of empty girls, too."—(Everybody's Magazine.)

STRANGE BED-FELLOWS

"Beneath the winter's ice and snow
The flowers sleep, I know;
What if dogwood and
Pussy willow,
Lay heads upon the self-
Same pillow!
How could they sleep till
First bird song?
For cats and dogs don't get along!"

Hurrah! for North Carolina!

The radio-gram from Governor McLean congratulating President Coolidge on his inauguration, was the first of its kind to be received by the President this year. It was sent from the 4RU Station at Raleigh, and received by 3LR, Washington. The message contained the following sentiment:

"Please be assured of my sincere good wishes for a successful administration. Angus Wilton McLean, Governor of North Carolina."

538 Statements have been sent out April 1st—$527 the amount due us. Please PAY UP.—The Editor.

Young People's Fellowship

DIOCESE OF NORTH CAROLINA

Editor: Miss Lucy Henderson Kimball, Henderson, N. C.

Now that the Lenten Season in which we devoted most of our time to the worship, study and service phases of our program is past and we take up again our other objectives, we enter into our work with a new enthusiasm and determination. The past weeks which have afforded us all an opportunity for closer communion with ourselves have shown us more clearly the work that we should do. The way in which the various chapters are responding to the calls for the Bishop's Fund and for subscriptions to the Carolina Churchman is proof of their increased interest in the tasks which they are to perform. With this fresh zeal as an impetus we are sure that by June each chapter will have created an intense interest in the conference which is outlined below, and will be ready with a large delegation to enter whole-heartedly into every opportunity which it affords, whether it be worship, work or play.

Meeting of the Officers

On the afternoon of March the sixth the officers of the Diocesan Fellowship met in Concord with Bishop Penick and Mr. Scovil to plan for a conference to be held in the summer. The following is an outline of the plans made—

St. Mary's Conference

1. Place—St. Mary's School, Raleigh.
2. Time—June 4, 5, 6, 7, 1925.
3. Membership—All members of the Y. P. F. and the Fellowship advisers are eligible to attend.
4. Purpose—To bring together the members of the Fellowship for worship, study, and social activities, carrying out in part the four fold Y. P. F. program.
5. Officers: Registrar—Rev. Chas. B. Scovil.
6. Church Services—Morning Watch, Friday and Saturday—Rev. W. W. Way. Early Communion, Sunday, 11 o'clock Service— Bishop Penick. Vespers—In charge of Fellowship.
7. Courses:
   (1) Standard Teacher Training Course on "The Teacher" 5 hours, credit 1-2 unit.
   (2) A course on the Bible, 5 hours.
   (3) "Fellowship Methods" 2 hours.
   (4) Afternoon conferences, 1 1-2 hours.
8. Teachers:
   Course 3—Rev. C. B. Scovil.
   The teachers for 1, 2, and 4 have not yet been secured.
9. Tentative Schedule:
   June 4th — Thursday Night — Registration.
   June 5th and 6th, Friday and Saturday.
   7:00—Rising bell.
   7:30—Morning Watch.
   8:00—Breakfast.
   9:00 to 11:00—Courses 1 and 2 (1 to be taken by older members, 2 by younger members).
   11:30-12:30—Course 3.
   1:00—Lunch.
   2:30-3:15—Course 4.
   3:30-6:00—Athletics.
   3:30—Saturday. Executive Committee meeting.
   6:30—Dinner.
   8:30—Stunts.
   June 7th—Sunday.
   7:00—Rising bell.
   7:30—Corporate Communion.
   8:00—Breakfast.
   10:00 to 11:00—Courses 1 and 2.
   11:00—Church Service.
   1:00—Lunch.
10. Committees:
    1. Finance—Chairman, Charles Sturges; Blanche Bonner, Carl Hobgood.
    2. Athletics—Chairman, Dave Yates; Jennie Brown, Elizabeth Colyer.
    3. Worship—Chairman, Lucy Kimball, Ruth L. Clark, Jimmie O'Neil, Carrie McIver Wilkes.
    4. Program—Chairman, Clarence Blair, Jack Crowson, Elizabeth Gregory, and Vann Lineback.

The Bishop's Fund

'Tis a very great undertaking, but
Here's *knowing* we'll put it through.
Each one of us must just work and work.
Bishop Penick expects us to.
"In one-hundred-dollar allotments
Send it on to me," he has said.
Hurry up, each single Fellowship;
Oh, hurry, until it's paid!
Parties, carnivals, frolics, and teas,
Self-denial, most of all,
Furnish the ways of our raising
Up the fund that must grow so tall.
Now, every one work; though we've just begun,
Determine to double "The Bishop's Fund."

CAROLINE HOLMES.
(Lexington.)

Please send all money, *as it is made*, to Miss Lucy Kimball, Treasurer, Henderson, N. C.

CHAPTER REPORTS

St. Martin's, Charlotte

These programs, which we used at our last three meetings, were so successful that we thought others might like to try them. Each meeting was opened with a hymn, scripture reading, and prayers, and closed with a hymn and benediction.

1. Short talks, followed by discussion on—
   Lent—What It Is.
   George Washington—In Relation to His Religious Life.
   The Double Effort that the Y. P. F. Should Expend During the Lenten Season.
2. Short talks and discussion on—
   The Unfulfilled Duties of the Y. P. F.
   What the Y. P. F. of St. Martin's is Accomplishing in Our Church.
   How to Broaden the Influence of the Y. P. F. in Our Daily Lives.
3. Short talks and discussions on—
   Why I Come to the Y. P. F.
   Manners Needed at the Y. P. F.
   What the Y. P. F. Does for Me.

H. F.

Church of Messiah, Rockingham

The members of the Y. P. F. of the Church of Messiah held their last meeting on March 9th at the home of Mr. Walter Jones, Jr. The meeting consisted of the devotional exercises, conducted by the president; a short business session, and a lecture on Chinese Missions, by our rector. Mr. Hartzell kindly consented to talk to us at each of our Lenten meetings. The first lecture was very interesting as well as instructive, and the entire membership seemed to enjoy it. Several of our members were late at this meeting, so we voted to fine every one who is tardy in the future one cent for every minute he or she is late.

The members voted for our chapter to send $5.00 towards the Bishop's Fund, as was requested by our Diocesan president. A check for this amount will be sent to our treasurer at an early date.

This proved to be one of the most interesting and successful meetings that we have had this year. We hope that we can have many more just as beneficial to us. J. M. M.

St. Paul's, Winston-Salem

It has been almost a year and a half since our Y. P. F. began its fight for life. It has, indeed, been a fight, for often the few faithful members have seriously considered disbanding the organization, but through it all we have managed to live, and as a reward the membership is steadily growing.

In spite of the many hard knocks which we have sustained, we have done something in every one of the aims of the Fellowship. At Christmas, five baskets were filled with the usual things in a Christmas basket—chicken, flour, coffee, candy, fruit, canned goods and all the others—and sent to several of the needy families of the city.

The parishes at Germantown and Walnut Cove have no rectors. Our Y. P. F. has contracted to go every Sunday and conduct the services for them. One boy will read the first lesson, another the second, still another will read the prayers, and a fourth will read the address or sermon. The work of the girls will be singing in the choir.

In the study line we have done nothing definite, but plans are being made to organize a teachers training class, to prepare the boys and girls to teach either permanently or in an emergency. We believe that this will prove a great success, and we are looking forward to its accomplishment with keen anticipation.

But "all work and no play makes Jack (or Jill) a dull boy (or girl)." So, do not think that we have not had plenty of fun. One of the most interesting of the good times that we have had was a supper, given in the middle of December. David Yates and Bishop Penick were there, and every one had a rousing good time. We hope that all the Y. P. F.'s of the diocese will write to us and tell us what they are doing, and offer any suggestions that they may have which will improve our organization. M. S.

Chapel of the Cross, Chapel Hill

The membership of the Y. P. F. of the Chapel of the Cross has increased to twenty-one. As part of its work, the Fellowship is trying to get subscriptions for the CAROLINA CHURCHMAN. Our programs included a paper on Onesimus and one on St. Justin. Our visitors during the past month were Mrs. Walker, from East Carolina, who spoke of the work of the young people there, and of the coming convention at New Orleans; and Mr. Brown, of Tarboro, who spoke of the significance of the gifts received by hte Prodigal Son from his Father. On the rector's Sunday he gave the Fellowship some suggestions for Lent. The Fellowship has at every meeting a short talk from a member on the motto, "To know Christ and to make Him known." E. M.

Christ Church, Raleigh

We gave a play for the benefit of the Bishop's Fund.

Mr. Jo Weathers, a business man of Raleigh, who has for years held religious services every Sunday afternoon at the State Penitentiary, spoke to us at our meeting last Sunday night. He told of his many experiences out there, and the numerous things that carried the inmates there.

I. H. B.

St. Stephen's, Oxford

This month has just been full of action, for we have taken on new life and vigor. On two successive Saturdays we had rummage sales and realized forty dollars. Then, next on our program was the securing of subscriptions to the CAROLINA CHURCHMAN. Oxford was lacking thirteen subscriptions, and we have already secured eighteen and are working to get more. Thirteen of these subscriptions go to the homes of Fellowship members, this counting toward the 120 to be raised by the Y. P. F. Last, but in no ways least, on the 23d of February we had a visit from our friend, Mr. Scovil. The ladies of the church planned a party for us at Mrs. J. C. Horner's. First, we had a religious meeting, led by our president, Charlotte Easton, at which time Mr. Scovil gave a very inspiring talk. Then we pushed back chairs and put up card tables and spent the rest of the evening in having a jolly good time. Delightful refreshments were served.

We were very much disappointed that our friends from Stovall couldn't get to the meeting, but on account of some misunderstanding they failed to turn up at the last minute. However, we were delighted to have with us Lucy Kimball and Frank O'Neil, from Henderson.

The choir under our leadership has progressed wonderfully in so short a time. A. H.

St. Peter's, Charlotte

The Young People's Fellowship of St. Peter's has carried forward the work that has been outlined already on its program.

Many books and toys have been gathered together by the Fellowship and sent to the children's wards and charity wards of St. Peter's and the Good Samaritan hospitals. In answer to the call for books, several subscriptions to current periodicals were donated for the work.

The Fellowship has taken a very active part in the Lenten services this season. Numbers of the members sing in the choir, and the boys have served as ushers and have taken the offering at the afternoon services.

On Sunday, February 22d, at 11 o'clock, our rector, Rev. George Floyd Rogers, preached a sermon to the Fellowship, which attended the service in a body. Mr. Rogers spoke, in part, of the great field for religious activity, both within and without the Church.

During the month a very enjoyable party was given by the Fellowship. Those attending brought their roller skates with them, and all did some plain and fancy skating in the auditorium of the parish house. After exercising their legs for a while, the party tested their strength of arm by pulling candy. The party ended with every one tired and sticky, but happy.

W. J. Y.

Holy Innocents, Henderson

Edwin A. Penick Chapter

The Edwin A. Penick Chapter of the Young People's Fellowship decided to devote the Lenten programs to a study of Church history and Church teachings. James O'Neil was chosen to have charge of this course of study, and he has given an unusually good series of talks, calling upon members of the Fellowship to make short talks also on various phases of the subject.

A. H.

St. Andrew's, Greensboro

The St. Andrew's Young People's Fellowship has been rather quiet in "activities" recently. On Valentine Day we gave a party, inviting all young people of the congregation who were not then members of our society, new arrivals in the congregation, and some of the more interested older members. This proved a very enjoyable occasion.

We have charge of the Wednesday night prayer services on the third Wednesday night, and, since Lent has started, we are all very punctual and regular in our attendance at the church services.

March 22d is to be observed as Dixie Endeavor Day, a special program is to be arranged, and a generous offering is hoped to be received for the work of Christian Endeavor in Dixie.

On March 25th, Mr. Fleet, an All-South Worker in Christian Endeavor Work, a very noted speaker, is to be the chief guest at a banquet to be held in Greensboro, to which our members intend to go 100 per cent strong. On next Sunday night we have volunteered to send out three members of our society to the other churches to talk on this meeting. A two-day session is to be held at that time also.

We are planning to give a play immediately after Easter, to raise funds to send a delegate to the Blue Ridge Conference. Our collections for the support of our Bible Woman, working in China with Dr. Ancell, are taken every month; this being the second year of our support of this work.

N. H. F.

"Work for the Summer's Coming"

This paraphrasing of the title of our mission hymn is a good motto for all Church organizations, and especially the Young People's Fellowship, at this time. Now is the most opportune time of the year for well organized and effective work in the service of the Church. During the next four months everyone will be in his home parish and the diversions will not be so great as at other times of the year. Also on February twenty-fifth, the holy season of Lent begins and during that time every sincere Church member responds to the call for renewed consecration to the Church and her service. Although the Young People's Fellowship purposes to hold its meetings throughout the summer months, the continuous absence of many of the members on their vacations will reduce the attendance at meetings and the participation in the work of the Fellowship. So we must make full use of our present opportunity and put all of our pep and energy into our Fellowship and its work right now.

Our most important work is to carry out the charge which Bishop Penick gave to the Young People's Fellowship at our convention in Greensboro. You remember the Bishop asked the young people to do five things by next October; form a chapter of the Young People's Fellowship in every Parish and Mission in the diocese, read our Bibles every day, give three boys for the ministry and three girls for the

(Continued on page 14)

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DIOCESE OF NORTH CAROLINA
Rt. Rev. Joseph Blount Cheshire, D D., Bishop ____________________Raleigh
Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor ____________Charlotte
Rt. Rev Henry Beard Delaney, D.D., Suffragan Bishop ______________Raleigh
Rev. Morrison Bethea, Secretary______Raleigh
Mr. Henry M London, Treasurer of the Diocese __________________Raleigh
Mr. J. R. Wilkes, Treasurer of the Nation-Wide Campaign Funds, Box 988, Charlotte

Entered as second-matter class at the postoffice at Raleigh, N. C.

HAPPY EASTER

To all the Diocese we wish a happy Easter. To those whose hearts are aching for their loved ones who have entered the other life, may the Easter message fill their hearts with "the peace that passeth all understanding." To those who have failed to measure up to their confirmation vows, may the new life that comes through the "Risen Lord" bring to them a reconsecration of their whole being. To those who have suffered reverses through sickness, through material loss and disappointments may the ever reinvigorating and refreshing inspiration of the Resurrected Life give them new hopes and new incentives for better and happier days. May the immortality of dedication, consecration and effort "in His name" help every one to bear his daily burdens and do his daily task with the faith and the determination that make of life a sacred experience.

SUBSCRIBERS ATTENTION

We sincerely hope that all who receive statements will send in their renewals at once. We are beginning to see some "day-light" as to the financial status of this paper. That is to say, if we increase our subscription list to 2000 here in the diocese, we can liquidate our debt and then begin to pay expenses. But this means not only that we must receive many new subscriptions, but we must have renewals paid up promptly.

RECTORS ATTENTION

You will notice that many parishes have "gone over the top" as to their quota, 20% of their communicant list. Why? Because rectors have "gotten busy." We know it means work. But it certainly helps to make the diocesan machinery move along more smoothly. This paper is a vital portion of the Diocesan machinery. We are in debt. We want to get out of debt. You have it in your power to get us out of debt. What are you going to do about it? Please get in touch with some organization at once and have its members obtain subscriptions. For each subscription let them retain 20 cents and send us 80 cents. This does not apply to any renewals except those that have gone beyond two years overdue.

WELCOME TO OUR CHILDREN'S PAGE

We have long wanted a Children's Page. We now have it. Holy Innocents' Parish, Henderson, gives us another associate editor. This time it is Mrs. T. Hamlin Briggs whose first appearance in our columns as a member of our editorial family we welcome. Be sure to send her any suggestions for material, and, if she pleases you, do not fail to tell her.

WE SIMPLY MUST DO IT

Investments, initial expenses and memorials seem fairly easy to get. Maintenance funds are prosaic. They smack of the cooking, the dish washing, the sweeping, and the laundry routine of our existence. They have to do with the very uninteresting, unromantic, yet most essential and often most heroic, side of our life. There is no argument about it. Maintenance funds have to be.

Thompson Orphanage in all the joy and enthusiasm of the generous response to its building program—is very short of maintenance funds. These are our children, members of our family—to be fed, clothed, warmed and taught. Whose business is it? Every communicant's. Do not let the mention of it be anything but a feeling of privilege that we who are fortunate can individually help those who are unfortunate.

THOMPSON ORPHANAGE—CURRENT SUPPORT

While the building campaign was a conspicuous success, and payments upon the pledges made are reasonably gratifying, the current funds for maintenance and daily support of the institution is by no means satisfactory. A slight depression in the maintenance funds would naturally result from the building campaign, but a careful analysis of the situation reveals facts which should be dealt with immediately for the relief of the institution.

The reports of the treasurer of the Thompson Orphanage, Rev. W. H. Wheeler, show payments to the institution for its operation by the churches through the diocesan treasurer, Mr. Renwick Wilkes, on the budget item of $13,000 far behind what they should be. To be more exact, to the date of the last report a few days ago, about $1,300 had been received on the 1925 quota, which covered a period of more than two months. If the parishes would pay to the diocesan treasurer monthly and promptly their obligations the embarrassment to this institution and to the Archdeacons who are responsible for the missionary work would be largely obviated.

We find further that while the net cost per capita of the children in the institution during 1924 was approximately $300, the receipts from the Diocese of North Carolina, general offerings and Thanksgiving offerings combined approximate $285 per capita leaving a deficit of $15.00 per capita for every child in the institution from the Diocese of North Carolina. A similar deficit of larger proportions had to be carried last year for the Diocese of East Carolina and Western North Carolina.

The finance committee is taking steps to secure a larger amount of pledged support from the sources from which the children are or have been received, but in the meantime it is urgently necessary that the contributions which should be credited on the diocesan quota should be paid promptly, and any other funds available used for the support of this worthy institution.

The work of construction is progressing satisfactorily under the building committee, of which Mr. Fred Glover is chairman. By the first of January, 1926, the capacity of the institution will be enlarged. While it is true this additional space will be filled gradually as the children can be absorbed into the life of the institution, it is true that a larger support will be necessary during the succeeding years as the services will be on a larger scale. The Diocese of East Carolina, under the splendid and loyal leadership of its Bishop is planning a very comprehensive support of this interdiocesan institution, and it is likely that the Western Diocese will do the same.

The children cry for bread. The people of North Carolina will not give them a stone.

Faithfully yours,
GEORGE FLOYD ROGERS.

EXCELSIOR

The shades of night were falling fast
The guy stepped on it and rushed
past,
A crash—he died without a sound.
They opened up his head and
found—
Excelsior!

—Baltimore Sun.

LENT WITH GRACE CHURCH, LEXINGTON

Lenten attendance on services will probably record a high-water mark this year. Such has been the experience so far.

This has been probably the result of the efforts made by Grace chapter of St. Andrews' Brotherhood and by the Woman's Auxiliary.

The rector asked the Brotherhood to make itself responsible for increased attendance on the Sunday services and the Auxiliary for the week day services.

The results have been gratifying to both those who have worked and to the rector. Low average attendance by communicant members of the Church is a condition that may well disturb all religious leadership. It is well to lay emphasis during the Lenten season upon attendance that if possible a general higher sense of its importance may be brought home to Christian people, and a realization of the many excuses that are made to keep them away from God's house.

A feature of added interest has been the sermons by visiting clergymen on Wednesday evenings. Rev. J. C. Seagle of St. Peter's and St. Paul's Salisbury was with us March 4th, and Rev. R. E. Gribbon of Winston-Salem on March 18th.

Dr. Opie was prevented by previous engagements from coming on March 11th.

A new viewpoint and a new voice will sometimes strike a chord with had not vibrated to the rector's dominant notes. W. S. H.

NOONDAY LENTEN SPEAKERS AT ST. PETER'S, CHARLOTTE

"Come ye yourselves apart and rest awhile"

Monday, March 30th

Hon. John J. Parker, Attorney, Charlotte.

Tuesday, March 31st

Dr. Wm. H. Frazier, President Queens College, Charlotte.

Wednesday, April 1st

Rev. W. H. K. Pendleton, Rector Church of the Advent, Spartanburg, S. C.

Thursday, April 2nd

Rev. Howard Rondthaler, President Salem College, Winston-Salem.

Friday, April 3rd

Dr. E. R. Rogers, Superintendent Industrial School for Boys, Covington, Va.

Monday, April 6th

Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina.

Tuesday, April 7th

Rev. R. B. Owens, Rector Church of the Holy Comforter, Charlotte.

Wednesday, April 8th

Rt. Rev. E. A. Penick, D.D., Bishop Coadjutor of North Carolina.

Thursday, April 9th

Rev. J. W. C. Johnson, Rector of St. Mark's Church, Gastonia.

Good-Friday, April 10th

Three-Hour Service by the Rector, Rev. G. F. Rogers.

As the List Now Stands

(Continued from page 3)

	Quota	Present No. Subscribers
Townesville	8	6
St. Timothy, Union	3	--
Wadesboro	18	19
Wake Forest	4	
Walnut Cove	9	4
Warrenton	23	25
Weldon	18	17
Wilson	48	14
Winston	62	46
Woodleaf	8	1
Yanceyville	1	1

NOTE.—Impossible for us to tell to what church people belong, where there are at least two churches in a town.

COLORED CONGREGATIONS

	Quota	*Present No Subscribers
St. Michael's, Charlotte	12	--
Durham	5	--
Greensboro	2	
Henderson	1	--
Littleton	2	--
Louisburg	6	--
Monroe	2	--
Oxford	2	--
Pittsboro	2	--
St. Ambrose, Raleigh	47	--
St. Augustine's, Raleigh	14	
Rocky Mount	3	--
Salisbury	1	--
Satterwaite	5	--
Statesville	2	--
Tarboro	9	--
Warrenton	2	--
Wilson	4	--
Winston	3	--

*The present subscriptions are included in the full list of each town, as above

In country missions, subscribers please inform us of postoffice, and credit will be given to the number of present subscriptions at the postoffice.

Bishop Cheshire Greeted by Big Crowd

(Continued from page 5)

Happy is he who can carry into old age the happiness of childhood. Man is a reasoning being and therefore reasonable for him to grow into the image of the Savior. The spirit life, like the physical, comes to us secretly. Our father's table supplies the food for our growth in grace. Our spiritual mother, the Church, through her sacrifices and hold rites, with the Bible, reveals to us the character of Christ and the way for us to walk in to become more like Him. We know that Christ dominates the spiritual life.

What has He to say for Himself? He is the first revelation of God to man in the flesh. All of the evidences, both sacred and profane history, declare Him to be the Son of God. Revealed in Jesus Christ is God's nature as far as we are capable of receiving. When Jesus left the earth He commanded His apostles to bring all men in fellowship with Him by baptism. The Lord did not come to teach morals. He came to give life and spiritual light, and show man in God. How futile is knowledge without power.

Whose son? Must we not answer it as did St. Peter, "thou art the son of the living God." He is the one and only sufficient reason for our faith with God. All hope is built on Him. He's the rock. Proofs from the scriptures are as convincing as the history of any other fact. If we make this hope the foundation of our faith we need not fear any faulty block that finds its way into the structure. Christ is our life. He is from God. As Christians we accept divine things and divine revelations. All depends on our accepting Christ Jesus. If we do and pattern after Him everything is very simple. If any man's will is set on knowing God, he shall certainly know Him. If we accept him we must take him as he is.

The rite of Confirmation was administered by the Bishop to a class of 20 candidates.

CHARLES ANDREW HUNT

Early in the morning of the Lord's Day of March 1st, Charles Andrew Hunt of Lexington, N. C. heard the summons of his Master to "Come up hither," and as an obedient servant he answered, "Even so, Lord, I come."

He had listened long to the voice of the Master. It was not a strange voice, but one of accustomed tones to his attuned ear. He had obeyed the Master's words so long, that obedience was easy.

He had done the Master's work so long, that he was prepared for the larger field of service.

He had followed in the Master's footsteps 'till following was but natural.

He had so joyed in the Master's service and presence, that it was but the fitting end of his godly, consecrated life that in the morn of the new day commemorating the risen Christ he should hear and answer the summons "Enter thou into the joy of thy Lord."

Mr. Hunt has been for many years senior warden of Grace Church, and for a long period was superintendent of the Sunday-school. He was a man of simple tastes, an exemplary citizen, a devoted member of the Church, a consecrated Christian, a humble follower of the meek and loving Jesus.

Community and Church has been blessed by his godly life and, by his exemplary walk and conversation among his fellow men, who mourn his loss, but praise God for his influence in their lives.

W. S. H.

St. Faith's, an English mission church in Durban, South Africa, with a congregation of something over 300 native blacks, has its first service at 5:30 a. m. on Sundays, and on great festivals there is an earlier celebration at 4:30, chiefly for house servants whose work begins at 6.

Please pay up your subscription, if you have received a statement.

MONT ST. MICHEL AND CHARTRES

This book was published privately by the author, but its intrinsic worth could not be hidden, and it is now published by Houghton Mifflin Co., "by authority of the American Institute of Architects." Its author, Henry Adams, is a son of Charles Francis Adams, thus a Brahman of the purest New England blood. The book costs $7.50. At that price the clergy could afford to buy several copies apiece and distribute them among their friends; in the meanwhile I borrowed a copy.

Ralph Adams Cram, the noted architect, writes in the editorial note: "To say that the book was a revelation is inadequate to express a fact; at once all the theology, philosophy, and mysticism, the politics, sociology, and economics, the romance, literature and art of the greatest epoch of Christian civilization (Middle Ages) became fused in the alembic of a unique insight precipitated by the dynamic force of a personal and distinguished style."

The author half-humorously offers to interpret to the children of our prosaic age his own idea of the meaning and mystery of a Cathedral reared in other ages of more romantic devotion. "This Church was built for the Virgin Mary in this spirit of simple-minded, practical, utilitarian faith, in this singleness of thought, exactly as a little girl sets up her doll's house for her favorite blond doll. Unless you can go back to your dolls, you are out of place here. If you can go back to them, and get rid for one small hour of the weight of custom, you shall see Chartres in glory."

It is shown that the money investment in these French Cathedrals was immense, but the expenditure "was based on the power of Mary as Queen rather than on any orthodox Christian consciousness of the Virgin's legitimate station." So in order to feel the Gothic architecture of these centuries we must take into account the nearness of the Virgin, as the people of that time felt her presence brooding over them as they worked in the upbuilding of the precious fabric. Any other method of interpretation becomes futile.

As we follow Henry Adams in his study of window and tower, column, nave, and apse, and sanctuary, the feeling gets into us gradually why Cathedrals cannot be built today without the Blessed Virgin, and why Cathedrals cannot be built with the syllogism. A logical religion cannot build such sacred structures because the old romance of faith has evaporated, leaving only stones and mortar, contractors and compasses; piling up great administrative buildings with cold and formal spacings, roundabout which quivers the storied glass with passionate protest at the irredeemable loss of the ancient services, and worship therein.

So we learn the reason for our failure to build Cathedrals in this Western World, for such fabrics are confessedly lifeless or eccentric. One big Cathredral is rising above grade with the acknowledged and inspiring ambition that it should ultimately "become the sepulture of our great and honored dead." We also lack the healthy sense of humor. The glorious Rose window of Mary in the west front of Chartres is even there a few inches out of place, but could its splendor be squeezed into the wall of a Mausoleum?

The middle ages cannot be understood by the wit of after generations; they must be felt. The author tries to teach the supreme and forgotten lesson how to learn something about those happy years, not as so many successive centuries, but as a whole. Those maligned "Dark Ages" make clear the point when society was shifting from worship of a military ideal, St. Michael, and was beginning to worship its social ideal, St. Mary. Those years were feminine, we are told; the warriors who fought at Hastings and captured Jerusalem were effeminate in habit; they curled their locks of hair with hot irons like the women, and likewise imitated their flowing garments. On illuminated manuscripts and in stone also are found to this day the figure of a man crawling on all fours driven by a woman astride his back; the figures seem to be a kind of coat of arms for that age of woman.

The Virgin Queen of Heaven, so it is implied, and Eleanor of Aquitaine, and Blanche of Castile, and Mary of Champaigne, ruled those splendid years. Push them out of place, as Roussean urges us "to get rid of facts," and the darkness of the middle ages will be but the reflections of our own shadowed thoughts begotten of the dull and deceptive histories of those bygone days. Hear our teacher say so truly: "The twelfth and thirteenth centuries studied in the light of political economy are insane." "If the middle ages had reflected only what is practical, nothing would have survived for us." Once more with the deepest wisdom, "The man who wanders into the twelfth century is lost, unless he can grow prematurely young." The wonder is that we should have to be told that such was the case.

Space is lacking to tell of the glowing pages about Abelard, Thomas Aquinas, Franciscans, Benedictines, and the Courts of Love. Henry Adams is, and will remain, a "Man of Mystery," but he died as a Puritan, that he might live to write his unsurpassed history of those years of Faith and Beauty, Art and Chivalry, which you and I have slandered as "Dark" in belief and life. We may learn to unlock the depths of that tortured history with this Key of Mary, placed in our hands by the illuminated intelligence of this New England Puritan.

F. H. T. H.

WAR—THE INTERNATIONAL OUTLAW

[Miss Frances McElroy, a lady of high character, a senior at Elon College, a member of the Church in Gordonsville, Va., won a prize for an essay on Peace. Mr. F. S. Blair, of Guilford College, has asked this paper to publish the essay written by Miss McElroy in the hope that it may stimulate other young college people to write on this important subject. The essay follows.—EDITOR.]

Frances McElroy

War is one of the oldest institutions of mankind. Look through the pages of human history, and you will find it to be a history of wars. Turn to the literature of any nation, and there you will find war surrounded by dazzling halo of fame and glory; the most renowned poems in all of literature are epics of war; the most stirring pages of prose fiction are tales of war and deeds of valor. In the art, even in the sculpture, of the ages we find this theme glorified and immortalized in enduring stone. Why is this so? Is war a thing so beautiful and noble as to have the annals of time filled with its praises? Is there no death in war save a glorious death? Is there no misery, no suffering, no woe, no destruction and devastation? Ah, most assuredly there is! Why then, I ask again, should it have filled the thoughts and prompted the deeds of mankind for ten thousand years? There is but one answer that serves to show why this scourge upon civilization, this disgrace upon mankind, this wholesale murder still exists, sanctioned by enlightened people. It is this—the attitude that the world has taken towards it, the consenting to it as necessary and righteous, or extolling it as glorious. Heretofore, the battle field has been a field of honor and fame whereon a man might win renown. Indeed, the god of war has stalked abroad too long over this fair land of ours, masquerading under this guise of fame and honor. The time has come when we are beginning to regard it no longer in that light, but in its true light as a damnable machine of destruction.

Let us turn back to the earliest records of mankind and see where this inhuman institution had its rise. It had its beginning with primitive man in his fight for existence against the forces of nature, and the savage beasts that roamed the forests and swamps, sharing with him his habitat. Had early man been a mild peace-loving creature, he would not have survived, it seems humanly speaking. He fought because he had to fight as he thought, not for the sport of it, nor for the love of it, nor the honor of it, not even because a despotic king decreed that his nation should go forth to war to settle some petty dispute. He fought for self-preservation and in order to protect his mate and his offspring. His first implements of warfare were those that

(Continued on page 14)

The Woman's Auxiliary

Pres., Mrs. W. W. Way, Raleigh
Treas., Mrs. C. M. Parks, Tarboro

ANNUAL MEETING TO BE IN ROCKY MOUNT

The Annual Meeting of the Woman's Auxiliary will be held in Rocky Mount April 28th, 29th and 30th.

Mrs. F. S. Spruill is Chairman of the Hospitality Committee. Please send in names of all delegates, and do so as soon as possible.

AUXILIARY SPECIAL FUND

Duke University,
Durham, N. C., March 8, 1925.

My Dear Friends:

As you know, the Woman's Auxiliary throughout the Church is preparing to celebrate the fifty-eighth anniversary of Bishop Tuttle's episcopacy by completing the Auxiliary Special Fund (the Bishop Tuttle Memorial Fund), and by a corporate communion service, or some other form of special service, in which thanks will be offered to God for Bishop Tuttle's services to the Church and in which real intercession will be made for the two training schools to be erected with the Auxiliary Special Fund.

May 1st is the date of Bishop Tuttle's anniversary, but the annual meeting of this diocese will draw many Auxiliary women away from their homes at this time, and so it seems wise to set April 24th as the date for the celebration in North Carolina.

Won't you make this event a very real one in the life of your branch this year? If there is no clergyman available for a corporate communion service, some other plans for a special service will suggest themselves to you. You will know best how to get your branch to give its quota to the Auxiliary Special Fund, if it has not already done so, or whatever part of its quota it can or desires to give; and you will likewise know best how to bring about earnest intercession at this service in behalf of these training schools. It is of the utmost importance that spiritual power be drawn into these houses, and the earnest prayers of the womanhood of the church will certainly bring it forth from God, "Who is more willing to give than we are to receive."

After this service will you see that one of your delegates to the annual meeting knows the amount of the offering in order to report it at the meeting in Rocky Mount? This is important because the Diocesan Treasurer, Mrs. Parks, will not have had time to receive this money, and therefore having the delegates report is the only way of knowing whether the $3,000, North Carolina's goal, has been reached or not. As these houses will cost $100,000, instead of $75,000, it is more important than ever that every cent of the $3,000 be given. With every branch making a real effort to this end, the $3,000 will certainly be in hand on April 24th.

CLAUDIA HUNTER.

A PERTINENT QUESTION

A returned Missionary writes to one deeply interested in Missions: "I have come home to find every one thinking of China. The more I think of it, the more I know that the all important question is: "What is China thinking of us?" Are we living the religion we profess, so that China will want it, and accept it?"

LEARN CHINA THROUGH VERSE

(The women of the Church have been studying China during Lent. A member of one of the auxiliaries in the Eastern Diocese was asked to write a paper on "Chinese Customs." She responded in the following bright, original manner, which is being published by request.)

Chinese Customs

To really know the people of any nation,
Naturally we must study their habitation.

The parents, the children and the ancestors, too,
Much time, consideration and research is due.

In China, take the binding of the feet at birth;
It has caused pity and censure all round the earth.

The Orientals have that "reverential awe,"
That cross-word puzzles have made unto us a law!

Chinese respect is answer to the fifth command:
"Honor parents that thy days be long in the land."

Deference to elders is their strongest trait,
For while they are present, children stand and wait.

Now in the "Book of Rites," by Confucias, their god,
Are no rules for "Spoil the Child," or "to spare the rod."

He gave the proper method of getting in bed,
And then out again (but after the sheets were spread)!

In their family life there is so much discord,
And, too, in spite of the fact that the man is lord!

The chief article of food is the well-known rice,
Which they eat with chop-sticks and consider so nice.

Now the poor Chinese girls have a very sad fate;
They are never even allowed to choose their mate!

(For this Eastern custom we are not very keen—
'Tis "trying enough" to live with a man you've seen!)

But that evident fact is neither here nor there;
Our sympathy for these girl-wives we surely share.

The old order changeth, the modern Chinese man,
Now wants to choose his life-mate on a higher plan.

Soon the ancient "go-between" must find another job,
For the Student movement will "lose him" in the mob.

Chinese will ne'er adopt the courtship of the West,
But the marriage-rite changes will be for the best.

The bride in her crimson gown, pink veil o'er her face,
Soon will wear snowy robes, and filmy veil of lace.

There'll be no rage, when features ugly are disclosed,
As the modern-wooed bride enters, calm and composed.

For the "Ladies Journal" (a la Dorothy Dix),
Tells how to choose husbands, and the proper feast to fix!

At birth — thro' marriage — then death, on goes the strife,
But burial occupies THE place in Chinese life.

For it has become a most elaborate affair;
In places it lasts months—in others quite a year.

While ancestor-worship will always be heeded,
The "Gospel of Cremation" in China is needed.

To change social customs, where conservatism has stood,
Daunts us—(but "Chinese hold fast to that which is good").

After years of idolatry, 'tis hard "to prove all things,"
But—there's hope for a land where that spirit lives and rings.

With the foot-binding, a cruel thing of the past;
With the marriage-rites, congenial to traits and caste;

With the Student Movement helping dark, sordid life;
With the "new tide of thought" to lessen sin and strife;

We "See the heathen nation bending, before the God we love,
And one thousand hearts ascending in gratitude above;

While sinners now confessing, the gospel call obey,
And seek the Saviour's blessing—a nation in a day."

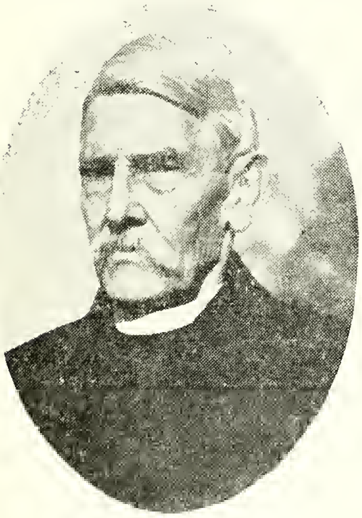
MRS. T. H. B.

Thompson Orphanage
And Training Institution
Rev. W. H. Wheeler, Editor

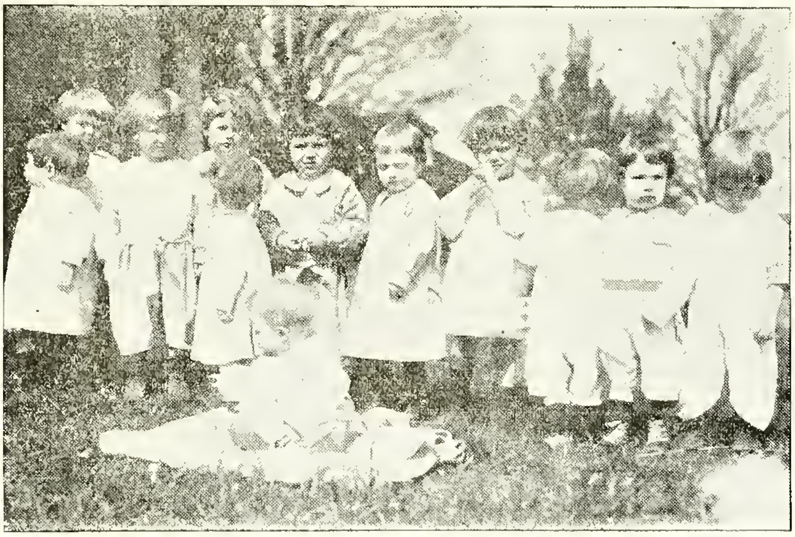
By unanimous vote of both the Board of Managers of the Thompson Orphanage and the Diocesan Executive Committee of the Diocese of North Carolina, Sunday morning May the third has been designated the Osborne Thanksgiving Day, a day for a special offering to relieve the financial emergency which confronts our orphanage.

The offering has been named the Osborne Thanksgiving Day offering as a tribute to the Rev. Edwin A. Osborne, founder and first superintendent of the Orphanage. Mr. Osborne will be eighty-eight years of age on his birthday this May and is still an active and enthusiastic member of the Orphanage Executive Committee, and the necessity of building up the maintenance or "bread and butter," fund of the Orphanage is very close to his heart.

The need for this special offering will be apparent when it is noted that the income of the Orphanage for 1924 was $29,000.00 while the necessary expenses totalled $34,500. The deficit thus caused has been carried for a time by the Thanksgiving offering in November, but the consequently small reserve fund will soon be eaten up by the relentless recurrence of the regular monthly expenditures. This dwindling of the bank balance is due not to extravagance or unauthorized expenditures but to the expansion and enlargement of the work without a corresponding increase in current support. Two big additions to the cost of operation have been the baby cottage and the infirmary.



COLONEL OSBORNE
Beloved of the Children



"Residents" of Osborne Cottage, Thompson Orphanage

The year 1925 with the prospect of two additional cottages and matrons for same still further accentuates the necessity of the additional offering for the benefit of the maintenance fund.

If our Church wants to have a bigger and better orphanage, there must be provision for larger or more frequent contributions in order that the maintenance fund may take care of the growth in other respects.

The Executive Committee held a special meeting on March 23rd to discuss the financial situation and has taken definite steps towards relieving the same. A committee consisting of Mr. F. W. Glover, Mr. Lewis Burwell, Mr. A. L. Boyle and Mr. R. H. Bouligny has been appointed to prepare and plan for the offering on May the third. Another issue of the little magazine, "Inasmuch," which proved so helpful in the building campaign, will shortly be published and copies mailed to each parish and mission and along with these special envelopes will be included for the Osborne Thanksgiving Day offering.

It is earnestly hoped that the children of the Sunday Schools of the diocese will wish to cooperate and participate in this offering on May the third.

The suggestion has also been made that there are doubtless some individuals and couples without children who would be willing to undertake the cost of caring for one child at $300.00 a year or the clothing of one child at $75.00 a year.

THOMPSON ORPHANAGE AND TRAINING INSTITUTION
CHARLOTTE, N. C.

Cash Contributions Received From the Diocese of North Carolina from February 25 to March 24, 1925.

Leaksville, Church of the Epiphany	$ 20.47
Charlotte, A Tithe	3.75
Winston-Salem, St. Paul's Church School	2.10
Lexington, Grace Sunday School	6.26
Charlotte, Mrs. F. B. Ferris	1.00
Burlington, Holy Comforter Men's Bible Class	5.52
Greensboro, St. Andrew's Sunday School	2.96
Smithfield, St. Paul's Sunday School	2.00
Burlington, Holy Comforter Sunday School	1.75
Leaksville, Epiphany Sunday School	5.00

Cash Contributions from Diocese Western North Carolina. Same Period.

Shelby, Church of the Redeemer	$ 21.12
Morganton, St. Mary's	9.11
Morganton, Grace Church	109.08
Morganton, Quaker Meadows	10.00
Oteen, U. S. Veterans' Hospital	12.00
Lenoir, St. James'	40.25
Fletcher, Calvary	52.11
Beaver Creek, St. Mary's	24.86
Asheville, St. Luke's	6.00
Glen Alpine, St. Paul's	5.00
Franklin, St. Agnes'	24.50
Gastonia, St. Mark's Sunday School	9.59

War—The International Outlaw

(Continued from page 11)

nature gave him his fists and teeth. Then he made use of clubs or sticks; next stone implements, at first crude and unpolished, later polished and fashioned into more efficient weapons. The use of metals became known, and bronze implements took the place of stone ones. Various devices were invented to make destruction more effective; the war chariot, javelins, spears, battleaxes, swords, the bow and arrow, etc. In 1066 a new weapon, the crossbow, was used for the first time. In the Welsh and Scotch wars the long-bow, another born of archery, was brought in. So powerful was this that it revolutionized warfare. The armoured knight could not withstand its force. In 100 years war gun-powder made its first appearance at the battle of Crecy and Poitiers. And so it has continued, until today we have more deadly weapons of destruction than were ever conceived of before. Unless something is done, there will be a next war in which to use them. "To depict that next conflict" says Will Irwin, "if, or when it comes, is a fascinating temptation to a vivid imagination, to him who yields to that temptation, only one thing is certain; he will fall short of the mark."

"The next war will be the twilight of the white civilization. The jackals and coyotes will be barking amid the ruins of the great cities of the earth when its clouds lift for God to look down upon it," is Frederick J. Libby's opinion.

It is all too true, but what is to be done? Who is to do whatever is done? Are we to 'sit idle while our nation drifts into the next war? And remember that just so long as we take the attitude that the next war is inevitable, it will be inevitable. Ruskin has this to say concerning war and woman's influence upon it: "Whenever the women of the world really make up their minds to put a period to war, they can do it." Granting this to be true, might not it work the other way also? Might not the women exert an influence for peace as well as for war?

What has been the attitude of women towards war through all the ages? When mankind was in the tribal state, and war was of a simpler sort whole tribes were taken prisoners, the men killed outright or tortured to death, and the women and children assimilated into the tribe. Then, they simply accepted this as the fortune of war and bore it as best they could. No such thing as the abolition of war was ever dreamed of. When civilization was raised to a little higher plane, the prisoners taken in war were forced into slavery, men, women, and children alike. This they endured, as having no alternative. In a later era we find kingdoms and empires contending, but the capturing of slaves had ceased. Often the wars waged were on foreign soil, and therefore didn't affect the women directly. The peasant women suffered most by having to labor to meet the levies imposed, while the ladies of the nobility sent forth their lords and knights encouraging them to be brave. War had become a thing of glory, a knightly pastime, wherein one might prove himself to be valorous. And it has been regarded as such, though to a less degree, even until now. Isn't it time that we throw off this guise under which it parades, and look upon it as the supreme enemy of the human race? We have come to the point now, where we must either give up war or give up civilization. Which shall it be? Is permanent peace among nations only a dream impossible of realization? No!

Victor Hugo has said, "Nothing on earth is so powerful as an idea whose hour has come," and the moment arrives when we, the women of this nation, can throw our influence into bringing to its full realization an idea "whose hour has come"; the idea of the out-lawry of war. But how can we accomplish this? — through the homes and schools of our nation and of all nations by instilling into the minds of our youth, that, as Mr. Levingston has said, "War is no longer an honorable profession, nor the path to glory and power, but the arch murderer of the youth of the race, the master assassin of motherhood and the home; that it is the paralysis of production and the suicide of commerce, the betrayal of brotherhood, the poison in the cup of good-will among the nations of earth, the forerunner of pestilence and famine, spreading ruin and desolation alike upon the victors and the vanquished, and crucifying Christ afresh on every battlefield; that it is a crime against the law of nations and the life of humanity. When this attitude has been instilled into the hearts of the youth of this world, then may we have world peace— then, and not until then.

" . . . And who hath better right
To blot from earth, the crime, the
curse, the blight,
To wash accursing stains from human
hands,"
Than woman?

The militarists are not disturbed when we denounce war and declare that it must be outlawed. There must be systematic propaganda against it, propaganda of an educational type. The ministers, the religious publications, the various clubs must be enlisted to use their influence against war. An agency that has proved effective in banishing the liquor traffic is the Sunday school. Prohibition is a fact today because a generation ago the Sunday schools started the fight against intemperance. The text-books of our schools and colleges must teach the evils of war and the blessings of peace. This is our hope of outlawing war. When we have fulfilled this mission of ours, then may we see the truth of the prophesy of Isaiah, "And nation shall not lift up sword against nation, neither shall they learn war anymore."

Work for the Summer is Coming

(Continued from page 8)

foreign mission field, and $600.00 for a scholarship to a student for the ministry at Sewanee.

The second, third and fourth parts of this charge must be carried out by every member personally. Reading the Bibles every day is essential to a person's spiritual growth and it must be done by every loyal member of the Fellowship, because study is one of the objects of the organization.

In asking us to give three boys for the ministry and three girls for the foreign mission field, the Bishop has given to every boy and to every girl in the Fellowship a call to life consecration which every one of us must heed. Each boy must ask himself: "Have I any talents which could be of use in the ministry of the Church?" and each girl must say to herself: "Have I teaching qualifications which would be of service in the foreign mission field?" if we are to do our parts in fulfilling our Bishop's charge we must all ask and answer one of these questions honestly and with prayer. In the meantime the Bishop will be awaiting our response.

At a meeting of the Executive Committee on January second and third, it was determined that every chapter of the Young People's Fellowship would go into some neighboring Parish and form a Fellowship there. In this way, we can double our roll of chapters and make a long stride toward the goal of a one hundred per cent enrollment of the parishes and missions of the diocese in our organization. It is urgent that each chapter immediately begin seeking a neighboring church to which we can extend our society, because the time is ripe. When the church is found, consult or correspond with the rector and the leaders among the young people. Then, at an appointed time all the members of the chapter should hold a meeting with the unorganized young people in their parish, having a program for them which will inform them of the organization and purposes of the Young People's Fellowship. After the meeting, the boys and girls of the nearby church will be able to elect officers and form their own organization with perhaps a little assistance.

The fund of $600.00 which we are going to give for the ministerial student at Sewanee has been named the "Bishop's Fund." The Bishop says that the money is badly needed and we are going to raise not only $600.00 but also as much more as possible. We should begin to make our contributions to this fund as soon as possible because it is needed and because now is the most advantageous time to raise it. Some ways by which we can make money for the Bishop's Fund are: make candy and sell it, have a rummage sale, give a play, and many other ways which will occur to the different Fellowships.

The Young People's Fellowship is still a new organization in the Church and we have yet to prove our mettle. Let's begin right now to demonstrate the value and importance of our organization to the Church, and during the coming year give abundant proof that we live up to our five purposes: Worship, Study, Service, Gifts and Fellowship.

DAVID W. YATES,
President.

WILLIAM ARRINGTON HAYES

At a special meeting of the Vestry of St. Matthew's Church, Hillsboro, N. C., held March 9, 1925, the following preamble and resolutions were unanimously adopted:

Whereas God, in His wise providence, has taken from us our friend and associate, William Arrington Hayes, who for a quarter century was an office-bearer in this Church, first as vestryman and then as warden; therefore be it

Resolved, That in the death of Mr. Hayes this Church and this community have lost one whose place cannot soon or easily be filled. He was a good man and true. In every relation he lived his life faithfully and well. His fidelity to duty, his ready interest in all that concerned his parish and the church at large, his cordial manners and kindly solicitude for others endeared him to all who knew him. He was a staunch friend, a wise counselor, a generous giver to all objects that appealed to his conscience and his heart. He held untarnished and has handed on unimpaired the high tradition of his office.

Resolved, That we hereby tender to his bereaved family, and especially his devoted daughter, our deep and sincere sympathy.

WM. DE LANCEY BENTON,
Rector.
J. CHESHIRE WEBB, Sec'y.

COMMON INDIFFERENCE

The common indifference among Christian people to Christ's parting command to "make disciples of all nations," to "preach the Gospel to the whole creation," is a proof at once of the little value we set upon our religious privileges, and of the restricted influence which the Spirit of God has upon our life and conduct. The man who is animated by the Spirit of God will be anxious to claim his share, in every available way—by prayer, by alms, by sympathy, by active labor—in the missionary, educational, reformatory, philanthropic work of the Body of Christ.—Bishop Hall.

THE BISHOP'S APPOINTMENTS 1925

April 12, Easter Day a. m.—Raleigh, St. Mary's.

April 12, Easter Day p. m.—Durham, St. Joseph's.

April 19, Sunday a. m.—Rocky Mount.

April 19, Sunday p. m.—Spring Hope.

April 26, Sunday a. m.—Enfield.

April 26, Sunday p. m.—Weldon.

There will be a celebration of the Holy Communion at every morning service. The offerings of the people will be received at every service for the work of the Diocese. The clergy are reminded that the rubric requires the names of candidates for confirmation to be handed to the Bishop before the service.

JOSEPH BLOUNT CHESHIRE,
Bishop of North Carolina.
Raleigh, N. C., January 27th, 1925.

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Burlington—Holy Comforter	2,598 00	738	1,860 00	
Charlotte—Chapel of Hope	150 00			25 00
Charlotte—Holy Comforter	3,468 00	990	2,478 00	80.00
Charlotte—St. Andrew's	150 00	42	108 00	25.00
Charlotte—St Martin's	3,348 00	948	2,400 00	400 00
Charlotte—St. Mary's	100 00		100 00	38 45
Charlotte—St. Peter's	7,728 00	1,980	5,748 00	1,413 00
China Grove—Ascension	180 00	48	132 00	45 00
Cleveland—Christ	505 00	145	360 00	60.00
Concord—All Saints'	1,116 00	318	768 00	212 50
Cooleemee—Good Shepherd	526 00	118	378 00	63 00
Cunningham Chapel	10 00		10 00	
Davie County—Ascension	170 00	50	120.00	41 75
Elkin—Galloway Memorial	25 00		25 00	
Germanton—St Philip's	90 00	24	66 00	13 50
Greensboro—Holy Trinity	4,084 00	1,168	2,916 00	486.00
Greensboro—St. Andrew's	1,921 00	547	1,374 00	282 71
Hamlet—All Saints'	108 00	168	240 00	
High Point—St. Mary's	1,478 00	478	1,000 00	85 00
Iredell County—St James'	192 00	92	100 00	
Laurinburg—St David's	180 00	60	120 00	
Leaksville—The Epiphany	540 00	156	384 00	119.13
Lexington—Grace	1,248 00	360	888 00	62.50
Madison—St John's	10 00		10 00	
Mayodan—Messiah	437 00	137	300 00	
Mecklenburg Co—St Mark's	453 00	153	300 00	50.00
Milton—Christ	58 00	16	42.00	
Monroe—St Paul's	680 00	280	400 00	50 00
Mt. Airy—Trinity	360 00	120	240 00	5.70
Reidsville—St Thomas'	731 00	281	450 00	100.00
Rockingham—Messiah	977 00	281	696 00	
Rockingham Co.—St Andrew's	10 00		10 00	3.00
Rowan Co.—St. Jude's	48 00		48 00	
Rowan Co—St. Matthew's	244 00	124	120 00	22.00
Salisbury—St. Luke's	3,134 00	890	2,244 00	211.15
Salisbury—St. Paul's	376 00	160	216 00	18.00
Salisbury—St Peter's	180 00	96	84 00	
Spencer—St Joseph's	25 00		25 00	
Spray—St. Luke's	730 00	250	480 00	122.19
Statesville—Trinity	358 00	208	150 00	
Stoneville—Emmanuel	21 00		24 00	
Union County—St Timothy's	48 00		48 00	
Wadesboro—Calvary	1,070 00	302	768.00	
Walnut Cove—Christ	330 00	90	240 00	
Winston—St. Paul's	4,330 00	1,234	3,096 00	721 66
Woodleaf—St. George's	50 00		50 00	
Yanceyville Chapel	10 00		10 00	
Totals	$45,682.00	13,138	$31,764.00	$ 4,756.24

RALEIGH CONVOCATION

	Total Appt.	*Priority*	*Budget*	*Paid*
Battleboro—St. John's	$ 333 00	93	$ 240 00	$ 55.50
Chapel Hill—Chapel of Cross	1,435 00	409	1,026 00	200 00
Duke—St. Stephen's	515 00	146	369 00	
Durham—St. Joseph's				
Durham—St. Andrew's				
Durham—St. Philip's	5,660 00	1,598	4,062 00	5.00
Edgecombe Co.—St. Matthew's		74	108 00	15.20
Enfield—Advent	500 00	140	360 00	
Franklinton—St. Joseph's				
Goshen—St. Paul's	10 00		10 00	
Halifax—St Mark's	$ 290 00	80	$ 210 00	$ 48 00
Henderson—Holy Innocents'	3,006 00	492	2,514 00	
Hillsboro—St. Matthew's	1,186 00	340	846 00	205 59
Jackson—Our Savior	185 00	56	129 00	
Kittrell—St. James'	204 00	72	132.00	
Lawrence—Grace	146 00	50	96 00	12.20
Littleton—St. Alban's	299 00	83	316 00	
Louisburg—St. Paul's	760 00	214	546 00	8.15
Middleburg—Heavenly Rest	105 00	45	60 00	
Northampton Co.—St. Luke's	202 00	70	132 00	
Orange Co.—St. Mary's	30 00		30 00	
Oxford—St. Stephen's	1,740 00	492	1,248 00	202 15
Pittsboro—St. Bartholomew's	342 00	96	246 00	58 00
Raleigh—Christ	6,230 00	1,730	4,500 00	655 01
Raleigh—Good Shepherd	5,722 00	1,630	4,092 00	400 00
Raleigh—St. Mary's	1,200 00		1,200 00	105.00
Raleigh—St. Savior's	583 00	283	300 00	50 00
Ridgeway—Good Shepherd	213 00	60	153 00	
Ringwood—St. Clement's	45 00	15	30 00	
Roanoke Rapids—All Saints'	2,169 00	655	1,614 00	
Rocky Mount—Good Shepherd	4,249 00	1,204	3,045 00	253.75
Roxboro—St. Mark's	72 00		72 00	
Sanford—St. Thomas'	218 00	68	150 00	25 00
Scotland Neck—Trinity	1,532 00	532	1,000 00	2.80
Selma—St. Gabriel's	10 00		10 00	2.00
Smithfield—St. Paul's	300 00	84	16 00	39.50
Southern Pines—Emmanuel	535.00	235	300 00	
Speed—St. Mary's	232 00	112	120 00	17.85
Spring Hope—St. Jude's	114 00	30	84 00	19.00
Stovall—St. Peter's	260 00	74	186.00	
Tarboro—Calvary	4,614 00	1,140	3,174 00	851.00
Townsville—Holy Trinity	415 00	115	300 00	
Wake Forest—St. John's	60 00		60 00	
Warrenton—Emmanuel	1,324.00	376	948 00	114.00
Weldon—Grace	996 00	282	714 00	
Wilson—St. Timothy's	2,996 00	854	2,142 00	200.00
Totals	$51,219.00	11,329	$37,072.00	$ 3,554.61

COLORED CONVOCATION

	Total Appt.	*Priority*	*Budget*	*Paid*
Charlotte—St. Michael's	$ 198 00	120	$ 617 00	$ 8.00
Durham—St. Titus'	87.00	56	255 00	
Greensboro—Redeemer	20 00	17	50 00	4.00
Henderson—Resurrection	20 00	13		
Littleton—St. Anna's	30 00	20	85 00	
Louisburg—St. Matthias'	84 00	57		
Monroe—Holy Trinity	20 00	12		
Oxford—St. Cyprian's	19 00	18	35.00	
Pittsboro—St. James'	18 00	16		3.00
Raleigh—St. Ambrose's	327 60	156	1,205 00	
Raleigh—St. Augustine's	1,200 00	($300 towards Priority)		200 00
Rocky Mount—Holy Hope	30 00	30	72 00	10.00
Salisbury—St Philip's	20 00	8	200 00	4.00
Satterwhite—St. Simeon's	20 00	54	40 00	
Statesville—Holy Cross	25 00	13	100 00	4.20
Tarboro—St. Luke's	108 00	87	220 00	
Warren County—St. Luke's	10 00	16	40 00	
Warrenton—All Saints'	66 00	37	235 00	
Wilson—St. Mark's	70 00	36	250 00	14 20
Winston-Salem—St. Stephen's	36 00	24	110 00	
Totals	$ 2,408.00	790	$ 3,514.06	$ 247.40

J. RENWICK WILKES, Treasurer,
Nation-Wide Campaign Fund.

Feb. 23, 1925

IS GRATEFUL FOR GANDHI

The Rev. J. H. Dickson, an American missionary in South India, writes that "Missions are under a deep debt of gratitude to Gandhi for the prominence he gave to the teachings of Jesus. As a result quotations from the Bible are common in political meetings of Hindus, Sikhs, and Mohammedans and a new reverence for the Christ has fallen as a spell on India. The lawyers' club of Madras is composed of university graduates and some of the finest minds in Madras. Recently they had a big dinner, followed by an entertainment at which a Hindu jester took part. He jested about the Hindu gods and their escapades and the audience laughed heartily. Then the jester began to make fun of the Christ. Instantly there was silence, then hisses, and finally the audience rose as one man and kicked the jester from the room. Yet there was not a single Christian in that audience. They had no respect for their own gods, but they had for Jesus. We have read a confidential letter from the best known traveling evangelist in India; he recounts scores of incidents to prove the changed attitude of India toward Jesus and the readiness with which the Christian message is heard where not long ago the bitterest opposition was sure."—The Witness.

Negroes control 78 banks with a total capitalization of over 100 million dollars.

The accumulated wealth of negroes increased from 20 millions of dollars in 1886 to 1,500 millions in 1920.

In 1922, 523 negroes received the B.A., degree, and 20 the degree of M.A., from American colleges and universities.

The guide was guiding a guy. As the guide guided the guy, the guide guyed the guy, until the guy would no longer be guided by a guide whom he had hired not to guy but to guide. So the guyed guy guyed the guide. No wonder everybody guyed the guyed guide, guiding a guyed guy.

No wonder the world's asleep, with so much bunk.—Columbia Record.

THE GIFT OF A TRUE CHURCHMAN

Vision:

That I may see the glory and dignity of all labor and the joy of clean play.

Strength:

That I may have pleasure in the success of others without envy.

Courage:

That I may face sorrow without bitterness or faltering of Faith.

Understanding:

That I may be tolerant alike with boisterous youth and mellowing age.

Character:

That I may, without quibble, accept and perform the part of a gentleman.

Fairness:

That I may have a comrade's place in the heart of my child.

Success:

In that I am thought worthy of friendship.—Reprinted from the Parish Leaflet.

The sermon should be taken not for the taste but for the effect.—John A. Holmes.

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THE CAROLINA CHURCHMAN

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of North Carolina*

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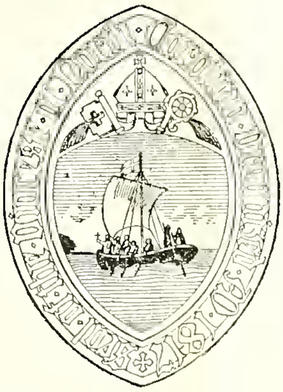

> The Sabbath was made by the things left out of it;
> The Lord's Day is made by the things put into it.
>
> —*John A. Holmes.*

ON TO CHAPEL HILL!

DIOCESAN CONVENTION MAY 12, 1925

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REPAIRING A SPECIALTY

THE CAROLINA CHURCHMAN

Organ of the Diocese of North Carolina and the Thompson Orphanage

Annual Convention of Woman's Auxiliary at Good Shepherd Church, Rocky Mount

The annual meeting of the Woman's Auxiliary to the National Council, Diocese of North Carolina, met at Rocky Mount on April 28, 29 and 30 at the Church of the Good Shepherd, 150 visiting delegates being present.

On Tuesday, at 5 o'clock, Bishop Penick opened the meeting with a "quiet hour." This beautiful and significant custom of letting the spirit of prayer and quiet communion with the Father open our conventions is growing year by year, and no one can more fittingly lead us in this than Bishop Penick. His illuminating and deeply spiritual interpretation of the Sermon on the Mount gave us as a convention the consciousness that our first business is always that the Kingdom of God shall be enlarged here on earth and that the Master was first and last a Teacher. We as His followers must obey the divine commands in those seven great beatitudes, which typify the seven great cardinal principles of Christian living and embrace all the lesser things a Christian ought to do to follow in His steps.

At 8 o'clock Bishop Cheshire, as our spiritual and official head, welcomed the Woman's Auxiliary in the name of the Diocese to Rocky Mount. There is no Bishop in the Church more really and devotedly loved and venerated than Bishop Cheshire; and in his address he spoke most touchingly of this beautiful relationship existing between us and emphasized the eternal truth that, through love of each other, we are enabled to more really love our Heavenly Father. The Rev. Mr. Craighill welcomed the Auxiliary in the name of the parish, and in a few well-chosen words assured us that Rocky Mount was 100 per cent. for the Woman's Auxiliary. This we cannot doubt after such gracious and generous hospitality as we enjoyed during the convention.

The Rev. Mr. H. D. Phillips, D.D., gave the address of the evening, which was "Peace." Mr. Phillips inspired every woman and man present with the realization that peace is the hope of the world. An ultimate and permanent peace must come, if we shall do our duty as Christians. It must come through the divine command, "Ye must love one another as I have loved you," the consciousness of a common Father and an intellectual and spiritual understanding of "I am my brother's keeper."

We are responsible for the whole human race, and "the world, my neighbor," must be not a *phrase*, but a *fact*. Miss Grace Lindley closed the evening program with an added plea for peace. The strongest argument against war is not, Miss Lindley said, because of its cruelty, its waste, or its barbarism, but *because it is contrary to the teaching of our Lord Jesus Christ*. We must reconsecrate ourselves as individuals and as followers of the Prince of Peace.

At 7:30 a. m. Wednesday the Holy Communion was celebrated and the united thank offering presented, $786.13 being the amount laid upon the altar. This will gladden the heart of our beloved N. P. O. custodian, Mrs. F. S. Spruill, who was prevented by illness from being present, as it exceeds the offering of last spring.

At the breakfast conference, "Our Supply Department" was explained by Mrs. Wade and Mrs. Devin. This important branch of the Church's work is in competent hands, and we were gratified to find a steady increase in its scope and efficiency. At 9:45 a business session was held and committees appointed, after which Mrs. Brice welcomed the Auxiliary to Rocky Mount and Miss Hinton responded. Our gifted and gracious new president, Mrs. W. W. Way, then made her address. Mrs. Way outlined the plans and hopes of the Auxiliary, giving special attention to its aims and principles and urging that every baptized woman in the Church become a member of the Woman's Auxiliary and a working member. In her beautiful, earnest and enthusiastic way she begged that every lonely and isolated woman in the Church should be reached this year and brought into intimate fellowship with this great vital force known as the Woman's Auxiliary. Mrs. Way asked that we pray, that we pray without ceasing, for prayer is that power which shall move the world. We feel that under such leadership we shall go forward to great and ever greater things.

Miss Hinton then gave her report, the outstanding facts being an increase in study classes and a deeper appreciation of the value of prayer groups. Mrs. Bickett's report on the Legislative Council of Women was something every one present will treasure always, for, though the measures introduced seemed lost, yet the seeds are already sprouting. No good thing can die, for goodness is eternal. Mrs. Bickett ended her address with an eloquent plea to the mothers of the State to

Continued on page 12)

THE CHAPEL OF THE CROSS, CHAPEL HILL

Before the Revolutionary War there stood where the new Carolina Inn now stands a small chapel of the Church of England called New Hope Chapel.

The eminence, or table land, on which it stood was called New Hope Chapel Hill, which later became Chapel Hill. Years passed, the old chapel rotted away, and the new University of the State was built on adjoining land.

For forty years religious services were held in the University halls, but in 1848 the Chapel of the Cross was built, being thus the first church in Chapel Hill. It was consecrated by Bishop Ives on October 19 of that year, and its builder and first rector, William Mercer Green, shortly afterward became Bishop of Mississippi.

For sixty years of earnest service the little church ministered to the highest needs of students and townspeople, impressing upon them the necessity for a religious life so strongly that many clergymen and many more consecrated laymen have left the imprint of the training received here on the State at large and in many parts of the world.

A partial list of those who have, since the Civil War, received part of their training at the University for life and service in the ministry is as follows: Hubbard Argo, Gaston Battle, Alfred Berkeley, J. P. Burke, J. N. Bynum, Thad Cheatham, Henry Covington, Francis Cox, Harvey Cox, W. E. Cox, Fred Drane, William J. Gordon, Ralph Harper, St. Clair Hester, R. W. Hogue, Harding Hughes, I. W. Hughes, J. E. Hulm, B. F. Huske, B. M. Lackey, W. A. Lillycrop, Reginald Mallett, A. D. Milstead, Rufus Morgan, W. R. Noe, Francis Osborne, A. R. Parshley, Theodore Patrick, Hoke Ramsaur, Wallace Rollins, John Seagle, Royal Shannonhouse, F. N. Skinner, Claudius Smith, C. F. Smith, Henry Smith, Homer W. Starr, Bishop Robert Strange, Sam Stroup, Lewis N. Taylor, B. M. Walton and J. B. Weaver.

In 1908 began the policy of closer co-operation between the dioceses of the State and the parish of the Chapel of the Cross, which has yielded already such fine results.

With the consecration of the new Chapel of the Cross, a twelve-year period of planning and building comes to an end, and the Church at the University goes forward with a magnificent equipment, far better than was ever dreamed of when the first idea of enlargement was born. In 1913 a new Rectory was built by the parish.

In 1914 Mr. Hobart Upjohn was engaged to draw up a plan for enlarging the old church and for erecting a parish house at the back. The idea was to build a part at that time and then, sometime in the future, to complete the whole. The small Battle Memorial parish house, part of a larger scheme, was then built, and also part of one transept of the church, which later was used as a choir room and rector's study. This work was done under the able leadership of the Rev. Dr. Homer W. Starr, assisted by Dr. Joseph Hyde Pratt, Mr. A. H. Patterson, Mr. P. H. Winston and others.

The parish house then built, which was the first in Chapel Hill, filled a long-felt need and was in constant use, but it soon became manifest, with the growth of the town and University, that a larger one, as well as a larger church, was necessary. Meanwhile, the old church was gone over and put in splendid condition, and eight windows of a new and improved design were installed. When the present rector came to the parish in January, 1921, Bishop Cheshire told him that he thought the time had come to work for the completion of the plan adopted seven years before. So, at the convention that year, the matter was brought up and, after considerable publicity, a campaign for funds was begun.

At the next convention Mr. William A. Erwin came to the front with the proposal to erect a new church, if others would contribute a parish house to be built along with it. Some time elapsed in working out plans for a new church and parish house, and the final plans adopted far exceeded in adequateness and beauty those first thought of. The architect was again Mr. Hobart Upjohn. The contract for the church was awarded to Mr. J. L. Crouse, of Greensboro, and work was begun at the end of October, 1923. The material chosen for the church was pink granite, from the quarries near Salisbury, trimmed with Indiana limestone. The cornerstone was laid on February 20, 1924, by the Bishop of the Diocese, and the sermon on that occasion was delivered by the Bishop-Coadjutor. The building progressed well, though necessarily somewhat slowly, because of the type of construction. The contractor finished the main part of his work by January, 1925. During February and March the grounds were put in order and a rock wall built along the front of the property. Walks were laid out and grass and shrubs were planted under the direction of Dr. W. C. Coker and Mrs. C. S. Mangum.

It was not possible to place the organ and furniture orders until late last fall, so there has been somewhat of a rush to get these items finished before the time set for the opening of the church. The lighting fixtures are from the Durham Public Service Company and were made by the Biddle-Gaumer Company, of Philadelphia, one of the best makers of lighting fixtures in this country. The organ is a three-manual Skinner and will be adequate for organ recitals by the best artists. The chancel furniture is made by the

(Continued on page 14)

EASTER AT ST. LUKE'S, SPRAY

For the first time since the mission was begun, St. Luke's, Spray, had the privilege of an 11 o'clock service on Easter morning. Formerly when both St. Luke's and the Church of the Epiphany, Leaksville, were under the same charge, it was customary to have the 11 o'clock Easter service in Leaksville. The junior choir, twenty-two strong, vested and sang with the senior choir at this service.

On Easter Monday the annual egg hunt and congregational picnic was greatly enjoyed, the activities following a program arranged by the Young People's Fellowship. In the afternoon the junior choir sang carols at the convict camp. On Easter night a very beautiful pageant, written by Mrs. Elizabeth Lay Green of Chapel Hill, was given by fifty members of the Sunday School in the auditorium of the Central Y. M. C. A.

Bishop Penick made his regular visitation to St. Luke's on the first Sunday after Easter. The little chapel was abloom with dogwood, spirea and iris, and the confirmation class, composed of eight members of the junior choir, was an inspiring picture as they went forward to receive "the laying on of hands."

CHURCH OF THE MESSIAH—ROCKINGHAM

35 Children Raise $144.13 in Unique Lenten Drive—All Got the "Fever."

Rockingham, April 25.—A decided departure was made in the Church of the Messiah Church School this spring in the matter of a Lenten offering. Instead of using mite boxes, the Church School was divided into two groups, or armies, with a pretty girl as captain of each group; these were Mary Ford and Mary Corpening. A thermometer was placed in the church, and the standing of the two forces was charted each Sunday. First the Blues, then the Reds would forge ahead. And the "fever," as represented by the thermometer, was at all times strong. The children had rummage sales, candy sales, and in many ways worked for their sides. Finally, on Easter, the contest ended, showing the Corpening side to have won by the narrow margin of 54 cents. The total amount thus raised was $144.13, and this was immediately sent to Rev. John L. Jackson.

Heretofore the Lenten offering of this Church School has averaged around $30. When it is remembered that there are but 35 children in the school, the fact that $144.13 was raised should strike one as remarkable. The "drive" has refreshed the children, for each one evinced a keen interest in it, and for the purposes of the money, nor did a one begrudge a penny. A Lenten offering averaging nearly $5 per pupil is a cause for pride with our children.

Church Activities

The Lenten services were well attended, the congregation seeming to have acquired an added impetus from the completion of the church building program. The Brotherhood and Y. P. F. members attended each Lenten service 100 per cent. strong.

On the night of March 22 Bishop Penick made his visitation here and confirmed a class of seven—three of whom were adults.

On the night of April 19 Superintendent Wheeler, of the Thompson Orphanage, was present and gave a most interesting talk upon the work of the orphanage. This was Mr. Wheeler's first visit here, and the congregation was much pleased with him.

On the afternoon of April 24 an offering of old gold, silver and jewelry was made by the ladies of the parish to help rebuild St. Margaret's, in Japan.

A corporate communion for the Auxiliary was held on the afternoon of April 24, with presentation of the Bishop Tuttle Memorial Fund offering.

On Easter the Rector, Rev. Howard Hartzell, consecrated the following, which in the past few weeks have been presented to the Church:

A silver communion service, presented by Miss Easdale Shaw, Mrs. John Shaw, Jr., and Mr. A. C. Shaw, in memory of the late John Duncan Shaw, Margaret Barry Shaw, John D. Shaw, Jr., and Angus Barry Shaw. This service was one of three made from silver presented by the Diocesan Woman's Auxiliary.

An altar book and book rest, presented by Mrs. Henry Fairley, in memory of her father, John Duncan Shaw.

Prayer book, presented by Mr. James Steele, Jr., in memory of his mother, Mrs. Lula Steele.

Candle branches, presented by Mrs. L. C. Sharpe, in memory of her father and mother, Samuel Lathan and Sallie Seago Maurice.

Processional cross, presented by Young People's Fellowship, in memory of Mr. Eugene Payne, Senior Warden and Church School Superintendent, who died in 1922.

I. S. L.

REV. MR. MARSHALL

New Rector for Mt. Airy, Germanton and Walnut Cove.

The Rev. Arthur H. Marshall, lately of Christ Church, Pomeroy, Ohio, has taken charge of the work at Mt. Airy, Germanton and Walnut Cove, with residence in Mt. Airy. Mr. Marshall is a man of experience and ability, and we extend to him and his splendid family a most cordial welcome to our Diocese.

W. H. H.

Mr. Marshall is an Irishman by birth, but his ministry began in Ohio in 1912. After serving in Ohio, he "saw service" in Kentucky and Texas, later returning to Ohio. He is 46 years old and is married.

REAL CIVIL SERVICE IN WINSTON-SALEM

The Men's Club of St. Paul's Episcopal Church, under the leadership of President Norman Cordon, rendered a real service to the community by bringing the world's fliers here this week (March 26, 1925).

Through the efforts of the club, in that connection, this outstanding attraction was made possible to the people of Winston-Salem.

And it proved to be a source of rare information and inspiration.

These men performed a wonderful feat that opened a new epoch in the history of aviation.

Their achievement in making the circuit of the globe by air surpassed anything ever known in that connection.

The bringing to the city of men who could tell from personal experience of that flight was, we repeat, a real community service, and the St. Paul's Church Club deserves the thanks of the public generally for its efforts in that direction.—*Twin City Sentinel.*

DR. EDGAR C. BURNZ

Becomes Assistant at St. Peter's, Charlotte.

The Rev. Mr. Burnz, who for some months has been the head of the Near East work in this State, has become assistant in the parish and has entered vigorously and successfully on his duties.

He has made many friends in the congregation, community and at the Chapel of Hope.

REV. B. M. WALTON TO GO TO HOUSTON, TEXAS

Townsville Rector Accepts Call to Lone Star State

Henderson, April 10.—Mrs. T. W. Bickett, of Raleigh, superintendent of public welfare in Wake County and well-known club woman, made an address here Thursday afternoon before the girls of the Henderson High School in the Presbyterian Church in the "Come Clean" campaign, while Dr. Hubert Poteat, of Wake Forest, spoke to the high school boys.

The two talks from opposing angles, the attitude and contact between boys and girls of today, and were both splendidly invigorating. They were given under the auspices of the local Y. M. C. A., the speakers coming here at the invitation of Secretary W. A. Welch.

Rev. Basil M. Walton, who has been rector of Holy Trinity Church in Townsville for some time, has accepted a call to the Church of the Holy Cross in Houston, Texas. Mr. and Mrs. Walton and two little girls, Annie Lamb and Louise Manly, will leave here on Monday en route for their new home. Mrs. Walton was before her marriage Miss Sallie Hyman Lamb, daughter of G. C. Lamb, of this city. They are both popular in Henderson, where they will be missed.—*Daily News.*

REV. JAMES "DAN" MILLER GOES TO LOUISBURG

Rev. Dan Miller, born a North Carolinian, served in North Carolina, yet at times having migrated to other less-favored States, returns now to his native heath and becomes rector of St. Paul's Church, Louisburg, succeeding Rev. "Father" Clark, recently resigned. Rev. Mr. Miller was rector of St. Andrew's Church, Greensboro, for six years. His many friends, both in Greensboro and the State, will learn with great pleasure of his return.

THE CHAPEL OF HOPE, CHARLOTTE

Rev. E. C. Burnz, Minister in Charge —Miss Elizabeth Colyer, Social Worker.

General activities at the Chapel of Hope have been greatly accelerated since the beginning of Lent, and many extra services are being conducted. All of them are quite well attended, the people as a whole are responding favorably to the calls made on them for their support. Notable among these are the Children's Service on Friday afternoons and the Tuesday evening service for adults, both led by Mr. Burnz.

The choir is making great progress and learning several new pieces of music. Many of the younger members particularly are showing improvement and are to be congratulated.

The Chapel Community Club has been recognized, having had its first meeting and supper for several months on February 28. Another was had on the same date in March, and we are looking forward to great results from this association.

A regular service of morning prayer is being held each Sunday. This is an innovation since Mr. Burnz took charge, and is being well attended. For the past few weeks instruction in the contents and use of the prayer book has been given during the sermon period, and it is planned to continue this teaching for some time to come. The service of evening prayer with sermon is being continued every week, at which the attendance has grown considerably in size and interest.

ANGELIC

"My wife is like an angel."

"Really?"

"Yes, she's always up in the air, always harping on something, and she never has anything to wear."—*Oregon Workman.*

Daughter—What makes Pa look so mad?

Mother—He got a cinder in his eye on the way to church and it kept him awake all through the sermon.—*The Witness.*

THERE IS A REASON!

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

"I would be friends to all the many friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift."—*(Selected.)*

SUMMER SCHOOL AT VALLE CRUCIS

Adequate Support Be Given the Clergy.

At the meeting of the Department of Religious Education, held at Greensboro on Wednesday afternoon, April 15, at Holy Trinity Parish House, the following items were brought up:

The department wishes to call attention of the people of the Diocese generally to the Western North Carolina Summer School to be held at Valle Crucis, July 4-16. Our Diocese has been invited to take part in it, and we wish to make this fact generally known and give our hearty commendation to the school. Last summer it was felt that the school was very profitable, indeed, to Church workers, very well managed and a happy occasion.

The chairman read a letter from the Commission on the Ministry concerning recruiting for the ministry. This letter from the commission asks for constructive suggestions looking toward the importance of the matter of securing and supporting a sufficient number of faithful ministers for Christ's Church. A general discussion of the subject was held, and at the end the following resolution adopted: "It is the sense of this department that, in order to improve conditions in regard to recruiting and supporting its clergy, special attention should be given to the method of placing ministers in their fields of work and the more important method of giving them financial and moral support when placed."

W. W. W.

Forty-five years ago the first Anglican missionary came to a certain district in South Africa. "Along with him, one native Christian brought faith and hope and scant possessions. Today, the sole survivor of that time, a grey-bearded veteran of 70 years, interprets the Bishop's sermon at the choral Eucharist to a congregation of 500 communicants."

Minnie—Be yo sneezin', honey?

Rastus—No, ah ain't sneezin' honey; ah'se sneezin' sneeze. What you think my nose is, a beehive?

Children's Page

Editor: Mrs. T. Hamlin Briggs, Henderson, N. C.

Now didn't we "look good" last month children? We are just so proud of our page we don't know what to do. Nothing is complete without children; you are necessary to the home, the Church, the town, the city and the nation and no "scenery" is complete without your lovely, radiant selves.

Now I am going to tell you a little secret, (and don't you tell). The Carolina Churchman found out it couldn't get along without you! Our Diocesan paper was fine, but *incomplete*. Sometimes we are so slow to find out what is the matter with us. But one day, (or it might have been one night) our wide-awake Editor had a "Vision"—he saw what was lacking in our Church paper and he advertised the fact. Now, "it pays to advertise" for if Mr. Editor had not broadcasted his discovery, the writer of this page would not have "caught his vision." Sounds like measles, doesn't it? We hope it will be just as contagious as measles and everybody will "catch it" and be inspired to help this Children's page.

Sunday

"Jesus bids us shine with a clear pure
light,
Like a little candle burning in the
night,
In this world of darkness we must
shine.
You in your small corner, and I in
mine."

Old Things

Lots of things improve with age. An old composition book, belonging to a "little girl" who went to school during the Civil War, has fallen into my hands. The subjects are old, the ideas are old and the style is old. Now and then I am going to give you one, and I feel that on reading them you will find that they are almost like *old friends*—the best of *all* "old things," you will realize as you grow older, *is* an old friend.

The first little composition I have selected for you is a tiny one on a well-known subject:

"About Trees"

The ash, beach and lime have very smooth trunks, and they shine like silver in the sun. The willow is of a warmish gray, and the poplar looks as if its leaves were lined with silver. The elm is of a deeper green, but the oak is the most beautiful and long-lived tree that adorns our woods.

S. J. S. 1860.

Now isn't that brief and to the point? And can't you just see all those lovely, shining silver trees in that one complete paragraph? That little girl might have agonized over this short sketch on trees. She probably was not proud of it, but it has lived as long as some of the trees she wrote about. An old composition on an old subject.

"Grant us to do with zeal our portion
whatsoever,
May we obey Thy law, to duty faithless
never,
And may we steadfast be, our help in
Thee alone;
When we our task fulfill, O grant it be
well done!
Choral—Johann Sebastian Bach.

If you love birds, I know the nicest *bird man*, who lives in your very own State. Together we are going to tell you a different bird story each month. In this issue we will begin with *old Mr. Crow.*

A True Bird Story

A crow flew lazily up the ocean shore. He was flying just hard enough to keep him from falling into the sea, for crows do not like the water. He had his hands in his pockets, just like any other loafer.

A motor boat rushed past; he took no notice of it. A Uneeda Cracker box fell from the boat into the water. Mr. Crow got busy. He pulled his hands out of his pockets in a hurry and swooped down on that box. He grabbed a cracker with his bill, that he saw in the open end. The cracker may have been water-soaked, for it broke and fell in pieces. The crow circled and tried it again, but the second cracker broke like the first. He didn't attempt to scoop up the fragments, as a sea-gull does refuse thrown in the water from fishing boats.

The crow circled a third time, let himself down on gentle wings, seized the box by its open end, and lifting it bodily from the water, with neck bent well forward and head to one side, flew with it dangling from his bill to the shore.

Mr. Crow dropped the box so nicely on a big flat topped rock that it did not even turn over when it struck, the job was so well done! Then the old fellow landed beside the box, and began eating the remaining crackers. After he had eaten one or two, you should have heard him "holler"! He was almost tickled to death, because he had out-witted that cracker-box. Besides, the crackers tasted mighty good. He would eat one, and then he would "holler": then he would eat one without saying anything. Suddenly what he had done would flash over him, and he would caw again and again, eating and shouting by turns, until the box was empty. After a final "Hurrah! boys!" he flew quietly away, circling and circling far up in the blue sky.

Children, doesn't this performance start a question in your minds? Did that crow take that cracker box in his bill by the open end and fly ashore with it, because he saw if he picked it up by the other end, the crackers in it would all fall out? Or did he just happen to pick it up by the open end, as that was the easiest end to get hold of, and the one to take it by, if he was going ashore with it? The open end pointed that way. In any event, he made up his mind to save those crackers by taking that box ashore, and he did it. And when he "hollered" with variations, did he do it to attract his mates, that they might share the feast with him? Or was it pure conceit and gratification that made him cut up as he did? No crows came to his feast, and they were all about. Perhaps he called to them to stay away.

May we not decide then, that Mr. Crow was satisfying his vanity by "hollering"; for he realized he had done a clever thing when he picked that cracker box up by the right end, and landed it safely on that flat rock. Then he was able to get at the crackers and satisfy his appetite. Of course birds think!

Laugh and the World Laughs With You

Right

"Now what is a buttress"? asked the teacher during the reading lesson.

"It's a she-goat, sir," replied the bright boy.—London Telegram.

So There!

"I wonder what your mother would say if she knew how backward you are in history"? remarked the teacher.

"Oh, she knows it," answered Mary, "but she says she never learned history and she's married, and my Aunt Kate says she never learned hist'ry and she's married, and you did learn hist'ry and you ain't married."—Country Gentleman.

"Kites are making some people look up for the first time in months."

Just So

"Bobbie you must not say that word."

"Daddie does."

"Yes, but daddy's daddy."

"Well, I'm I'm."—Punch-London.

Left-Handed Tribute

Gushing Aunt (to young hopeful of the family) Play something for us before we start home, dearie; we always feel more like going after we've heard you play.—Boston Transcript.

"Consider the busy flea, and how he jumps around. And doesn't he go to the dogs?"

"Hurray," cried the Kitten, "Hurray!"
As she merrily set the sails,
"I sail o'er the ocean today
To look at the Prince of Wales."

"But Kitten," I cried dismayed,
If you live through the stormy gales
Surely you'd be afraid
To look at the Prince of Wales."

Said the Kitten, "No such thing!
Why should he make me wince,
If a cat may look at a King,
A kitten may look at a Prince."

Young People's Fellowship

DIOCESE OF NORTH CAROLINA

Editor: Miss Lucy Henderson Kimball, Henderson, N. C.

Spring fever seems to have overtaken some of our reporters, as there are fewer activities related this month than have been in any other issue. This does not mean that the organizations are dropping behind in their achievements, but merely that they will be able to give more valuable and interesting reports next time by waiting to give it to us all at once. It is hoped that in the extra space thus left, some of the previous activities which limited space has heretofore prohibited, but which are none the less important, may be printed.

* * *

CHAPTER NOTES

Chapel of the Cross, Chapel Hill

Of course, the Y. P. F. is interested in our new church; so the rector, on his Sunday, explained the arrangement of the church furnishings—the organ, the altar, the pulpit, the choir stalls, etc. For one of our meetings our leader, Mrs. Henry, gave us a talk on the sacraments. Following the suggestion of one of our members, we devoted one evening to a missionary talk. The topic was David Livingston. We are keeping up the talks on our motto: "To know Christ and to make Him known."

In the way of social activities we have planned a social for April 18th.

E. M.

* * *

St. Paul's, Winston-Salem

During the past month the Young People's Fellowship of St. Paul's has accomplished a project which they have been looking forward to for some time. This was the conducting of afternoon services in the neighboring parishes which were without a minister. These services were so successful that we decided to conduct the service in our own church the Sunday night after Easter. The Junior Choir furnished the music and the Fellowship did all the rest.

The Y. P. F. is planning to take the Carolina Churchman as a group. Those whose family already takes it will not, of course, be required to subscribe, but on the whole the entire Fellowship is planning to take it.

After Easter there has been nothing definite planned; however, a Sunday School Teachers Training Class and a social are under discussion. Plans are also being discussed as to means by which to raise our share of the Bishop's Fund. Several ideas have been put forth, but the one meeting with the highest approval was that of presenting a play. In this production we hope to secure the aid of the High School Dramatic Club, The Winston Hi Players, and their director.

The month has proved to be successful. However, in the next report we hope we will be able to say that we have greatly increased our membership and our attendance percentage.

M. S.

* * *

St. Martin's, Charlotte

In spite of the fact that we have been very busy planning for a carnival the 24th of this month, we have done a great many other things.

We put on a church-attendance campaign, asking the members of the Sunday school, from the fifth grade up, to attend church at least once each Sunday for ten weeks. Pledges are signed by those who wish to do this, and a slip is handed in each Sunday they attend, so that we may see how many come. This plan has been very successful.

All the boys and girls who are communicants of the Church were asked to pledge themselves to go to Communion Maundy Thursday Night. A large number was there.

Our social-service committee gave an Easter egg hunt for thirty-three mill children Easter Monday.

Watch for news of our carnival next month.

H. F.

* * *

St. Paul's, Louisburg

The Fellowship here has been trying to obtain subscriptions to the Carolina Churchman. There were only three subscribers here, but now we have twenty-two, and we hope we can make a still greater increase.

On Easter Sunday our superintendent being away and our rector having not yet arrived, the Young People's Fellowship took charge of the Sunday school. There seemed to be an unusual attendance, and the Easter spirit seemed to be well instilled in every one. The older girls of the Fellowship led in the singing of Easter hymns, while the Sunday school joined in most heartily. The Lenten offering boxes were brought in.

Now that we have a rector, we hope our Y. P. F. will increase, both in interest and in membership.

A. J.

* * *

St. Luke's, Leaksville-Spray

The St. Luke's branch of the Young People's Fellowship met at the Y. M. C. A., April 2nd. After the devotional opening, several business topics were discussed, some of which were the decoration of the church for Easter, the egg hunt and picnic for the Sunday school, of which the Y. P. F. has charge, and also the subscriptions for the Carolina Churchman.

After this, the following program was rendered:

"Life of Alexander Mackey"—Annie Simpson.

"How We Can Increase Our Membership"—Downie Bateman.

"Five Reasons Why We Should Have a Y. P. F."—James Currie.

"How We Can Improve Our Organization"—Miss Bettie Jordan.

Benediction.

A. L. S.

* * *

Holy Comforter, Burlington

The Young People's Fellowship of Holy Comforter parish has started in with new activities for a better and more successful year than the past. We have recently organized a Junior Branch. We are planning some ways in which to help our county missionary, Rev. W. S. Shacklette, who is doing Episcopal missionary work in Alamance County. We want to work for the welfare of others, as well as ourselves. Holy Comforter extends best wishes to the other chapters.

C. L. H.

* * *

Holy Innocents, Henderson

The Junior Fellowship of Holy Innocents Church, Henderson, at a recent meeting, decided unanimously to be called the "Isaac Wayne Hughes Chapter," in honor of the rector.

During Lent we had special programs, which were very interesting and instructive. On several occasions some of the members made talks on various subjects.

The Church School Library, which is under the direction and management of the Fellowship, continues to grow. New books have been added, and the children of the Church school seem interested.

We are planning to have a joint meeting with the Edwin A. Penick Chapter at an early date.

Two of our members have composed two Fellowship songs, and we are very proud of them.

Officers are elected monthly. The following were elected for April: President, Miss Mittie Crudup; Vice-President, Isaac W. Hughes, Jr.; Secretary, Miss Harriet Church; Treasurer, Charles Church.

A. T.

"RAIN"

(Rev. Thos. F. Opie, D.D.)

"It isn't raining rain to me—
It's raining daffodils;
In every dimpled drop I see
Wild flowers on the hills."

Boys and girls often have a way of fretting and complaining about the weather, and this attitude is not confined to boys and girls, more's the pity. If rain interfere with golf or fishing—or with a party, or a ride—if it break up a ball game or tennis, or at all interfere with our pleasure, we have a way of getting all in a fret and a frown. But Nature has bigger things to account for than our little affairs and pastimes! It would be fortunate for us all, boys and girls, if we could get the point of view of Mr. Robert

Loveman, "It's raining daffodils." All the lovely things of Nature—trees, plants, flowers and animals are dependent upon rain! Don't ever frown when you wake up in the morning and find it raining, just because you may have to stay indoors, or change your plans for the day. Rain is making the "valleys stand so thick with corn that they laugh and sing." Rain is filling springs and wells. Rain is sending the little streams singing down in the hills and dancing over the rapids. Rain is "refreshing the land when it is weary." Rain is filling streams, rivers, lakes, seas. Rain is putting sap into the trees and moisture into the earth. Rain is coloring the sky with lovely clouds and carpeting the land with flowers.

"The clouds of gray engulf the day,
And overwhelm the town—
It isn't raining rain to me,
It's raining roses down."

And what would Old Earth be without roses! Ah me! No daffodils! No roses! No lilies! No pansies! No glad riot of "wild flowers on the hills!" Life would be dull indeed without these, wouldn't it, children? And no rainbow to tell us of God's loving care and His great beauty! It is the sun shining through the rain-drops that makes the beautiful bow in the heavens which we all stop to admire, no matter how busy we are.

So goodness, beauty, love may all shine out through our troubles and disappointments and sorrows—if only we can see God behind them "shining through." Indeed life would lose much of its charm and variety and interest, but for the "clouds," the storms, the disappointments that come to us, and the heavens would lose the rainbow hues but for winds and rains and lowering clouds.

It is a good thing for us, sometimes, that rains drive us inside and throw us on our own resources. We ought to take more time to read and to think. Parents ought to be more with their children to "talk things over" and to advise and to teach and to love. If the rain succeeds in making this possible, it is like raising sweet flowers in the home.

"It isn't raining rain to me,
But fields of clover bloom,
Where every buccaneering bee
May find a bed and room.
A health unto the happy!
A fig for him who frets!
It isn't raining rain to me—
It's raining violets."

CHURCHWOMAN WRITES HOME TO HER RECTOR

"At the card party there were such funny conversations about the Church. They can't have the Auxiliary meetings on either Thursdays or Fridays, because every Thursday they have luncheon together and cards, and on Friday they have a Book Club meeting, where they meet and discuss a book they have read during the week. As they are all housekeepers, they cannot attend Church meetings on Mondays and Saturdays. So all meetings at the Church must take place on either Tuesdays or Wednesdays. But the maids have their 'day out' on Tuesdays; therefore, they cannot leave home on Tuesday afternoon. And these people are the pillars of the Episcopal Church here!

"They don't have flowers on the altar during the summer, because there is nobody to arrange them. The fact is, however, that they all have the loveliest gardens, full of flowers, and they all have motor cars. The rector and the sexton do all the altar work during the summer. * * * There is much more wealth here than we have in our parish; they could do a great deal more than we do, there are so few churches here, and the homes are wonderful. * * *

"One of the women told me that most of the people were rich and would contribute to worthy causes if you went after them, but that none of them would belong to church societies. Whenever there are any flowers to take to the sick, the rector takes them, but they say that every one has so many flowers that they don't want any from the church. I said, 'You try them.' It is pitiful, is it not? So much waste, so many opportunities lost. These people could make up for the poor churches that are unable to give in either money or time."

To this may be added a certain community of beautiful country homes, some of them belonging to church people who have given with conspicuous generosity to the Roman Catholic Church there. They say its presence "saves their lives" because it enables them to keep their servants. The Episcopal Church has occasional services from a non-resident priest who borrows the Congregational meeting-house.

ST. MARY'S SCHOOL ANNOUNCEMENTS

Miss Bertha A. Morgan, who for four years has given devoted and efficient service to the school as lady principal, will not return next year. Miss Morgan plans to spend a year in graduate study in Yale University. Many friends will miss her and wish her every manner of success wherever she goes and whatever she does.

The title "Lady Principal" has been changed to the more modern term dean of students. The friends of the school are to be congratulated that so excellent a woman has been secured for this place to take up the duties in September in the person of Miss Catherine S. Albertson, of Elizabeth City, N. C. Her ancestors and immediate family have lived for generations in the eastern part of the State. Several years of her girlhood, however, were spent in Raleigh, where her father, the late Judge J. W. Albertson, made his home in the Capital City. Miss Albertson attended St. Mary's School for four years.

In educational work Miss Albertson's experience has been wide and varied, including for some years the principalship of the Elizabeth City High School, and in the last two years as field secretary of the State branch of the Parent-Teachers' Association. Her graduate studies have taken her to the universities of North Carolina, Virginia, Columbia and Harvard. Few women in educational work in North Carolina are so widely and favorably known as Miss Albertson.

Swimming pool! The Rector has just announced the decision of the trustees to provide a modern swimming pool this summer. This will be welcome, indeed, to students, old and new. The pool is to be equipped with shower baths and will be located in Clement Hall just next to the gymnasium.

OCTAVE OF PRAYER FOR CHRISTIAN UNITY

The Octave of Prayer for Christian Unity, which is observed annually under the auspices of the World Conference on Faith and Order, comes this year from May 24 to 31, the week preceding Whitsunday. A leaflet of prayers for use each day during the Octave, called "Suggestions for the Octave of Prayer," can be had free upon request to the Commission on Faith and Order, 12 South Water Street, Providence, R. I. This year the leaflet carries on its cover these words from Bishop Brent:

"He who wrote these pages is one who has attained—Robert Hallowell Gardiner. We who now are responsible for carrying forward the standard of unity which he so nobly bore will do well once more to use these prayers that came from his heart, that were pleaded by his lips, and compiled by his hand."

Parish branches of the Woman's Auxiliary all over the country are taking part in this world-wide observance. One branch writes: "Last year the Woman's Auxiliary of the Church of the Holy Comforter observed the Octave of Prayer with a wonderful service in the Episcopal Church with women from all denominations taking part. We wish to have a similar service this year and would like to have any literature you can supply." In many parishes plans are being made for special recognition at the regular services of this period, when Christians all over the world and of all names are joining in prayer for the fulfillment of Christ's own prayer, "that they all may be one."

Now we know Methuselah's secret. His glands were all right.—St. Louis Globe-Democrat.

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ON TO CHAPEL HILL!

To those of us who feel "the pity" for all who have not had the opportunity to have once resided in Chapel Hill it is particularly pleasing that so many members of the Diocesan Convention will have the privilege of visiting that fair spot at the most beautiful season of the year. To those of us who look upon our contemplated visit there in May as a "home going" it fills us with thrills. A great change has taken place there. This will be in evidence as much in the new church structure as in any other line. No longer is it a small State University. It has now reached the proportions of a national institution. But we are delighted to know that enough of the old guard are still there to retain the former atmosphere along with the new.

It is to be hoped that there will be a full delegation from every parish and mission. Those who go will not only be visiting a parish which they are helping to maintain that it may fulfill its best for the Church boys of the State, but they will be visiting their own university, there to see at first hand what it is trying to do. There they may ask questions. There they may see how much bigness there is to submerge so much of the petty criticisms that so often help to make sensational headlines to the petty kickers of the short-sighted and small-minded type.

LET THE CHILDREN GET THE HABIT

We would suggest to our readers that they read the Children's Page to the children. If they learn how to read the Church papers, it will become a part of the regular life in the home. This would help the editor of this page. She would try all the harder to get out a page that would meet a real need. We are very proud of her first two productions and feel sure that with your co-operation she will continue to make this page a live one that should be of great help in the home. Send her any objections, any suggestions, or any material you might think would help.

THE ROMAN-Y WAY IS NOT THE ROMAN WAY

As the priest turned for the Absolution in the early service on Easter morning he noticed on the very front pew some gypsies. He lost sight of them until after service, when, having shaken hands with the one hundred communicants and a happy Easter to all, a man came up and said, "I think those gypsies would like to speak to you. They went out by the side door." Soon they were in tense conversation with the rector. Their language was more of the sign than the spoken word.

"My mudder, she dead. Want Easter service in church. I pay. Two candles to burn. One candle to take home. Eggs in bag. Understand?"

The rector invited them into the church, telling them to wait until he called them up to where he was. He hurriedly cleared the credence bracket, placing the vessels and alms basin in their proper places. Then over to the rectory he went and procured two large candlesticks. Placing them upon the credence bracket with two large candles in them, and with an extra candle beside them, he called the Romany folk—three of them—up to the chancel. Reverently they knelt at the altar rail. A lighted match was handed to the woman, who was the spokesman of the group. The priest handed her each candle. She arose, kissed each candle, muttered, evidently praying, and then lighted each candle, handing them in turn to the priest, who placed them, one at a time, upon the credence bracket.

"Church water, please. You know?"

The priest remembered he had left the water in the cruet in the vestry room. Getting this and returning within the sanctuary he stood before the three worshippers. The spokesman of the group motioned to the girl beside her to arise. The girl held a paper sack in her hand. The woman held out her hands reverently. The priest poured water into them. Then with heads bowed, as the paper sack was opened, the "Church water" was sprinkled over the colored Easter eggs at the bottom of sack.

The three again knelt. Then the priest, who since his Cambridge days has been regular in his prayers for the departed, said these beautiful words taken from his favorite book of prayers, "Almighty and Everlasting God, who knowest the necessities of all Thy children: Have in Thy holy keeping those near and dear to us who have departed this life in Thy faith and fear, (especially the mother of the one who now desires to offer her prayers of memory and thanksgiving, and my own mother) grant that they may grow more and more into Thy perfect likeness: give them eternal rest, and may light perpetual shine upon them: through Jesus Christ our Lord. Amen."

Then came the benediction. The gypsies arose. The candles were left lighted. The extra candle was taken to burn at home.

"I pay money," the woman said.

"There is no money charged," replied the priest.

"But I pay," handing the priest a dollar.

She was told that she might put that in the offering, as others had done at the early service. The dollar was changed and fifty cents was placed in the alms basin.

Away they went happy. But somehow that priest will always have a different feeling toward the Romany folk. And as he walked that glorious morning to a parishioner's home for breakfast, he had visions of that Other World, across on the other shore, where two mothers, the one whose father, father-in-law, husband, uncle, brother, brother-in-law, son, nephew and cousins a plenty, had had the privilege of administering the Holy Sacrament at the altar on many an Easter morn,—and the other, whose ancestry and religion were linked up with a mysterious past, were together in spirit that Easter morn, as their two children worshipped together at God's altar. They must have known all about it, and have felt the universal bond which unites us all, because feelings of "Mother" come only second to God.

H.

SYMPATHY FOR REV. MR. MILNE

Our sympathy goes out to Rev. Mark H. Milne, whose beloved wife died after a very brief illness during Holy Week. A tribute to the late Mrs. Milne, written by Rev. Warren W. Way of St. Mary's School, will be found on page 11 of this issue.

ATTENTION, IF YOU WANT YOUR MONEY

Those who have secured subscriptions and failed to deduct the 20% due on each subscription, please write us what you estimate is due you, in order that we may check up your account with our own, and remit your commission. The Editor.

ALL FOR IT

Ascum: "I see there's some talk of having the people vote at the next State election upon the question of abolishing capital punishment. Would you vote to abolish it?"

Fogie: "No, sir; capital punishment was good enough for my ancestors, and it's good enough for me."—Washington Star.

IN ANNUAL REPORT ST. PETER'S HOSPITAL, CHARLOTTE, HAS AN EXCELLENT SHOWING.

Your Board of Trustees herewith presents its report showing financial condition of the hospital and the work done during the past year.

The hospital is now complete and in splendid physical condition. Our excellent Superintendent is conducting the hospital very satisfactorily, and with the present accommodations is prepared to care for the needs of patients in a manner equal to that of the hospitals of the largest cities.

We appreciate the spirit of cooperation shown by all the Episcopalians of the city, and invite our friends to visit the hospital.

We must not forget that in addition to the business side of running the hospital to the satisfaction of the pay patients and making it self-sustaining as far as possible, there is the main purpose of caring for those who are unable to pay. Without this our efforts would be wasted so far as the church is concerned, so we especially invite the members of the church to keep in touch with the activities of the hospital in such a way that each one may feel that he or she is helping to perform some real Christian charity.

M. M. MURPHY, President.

Profit

13,811 Pay Bed Days, at .929c..	$12,828.42
Less	
Cost of Charity Patients........	6,574.00
Profit for year........................	$ 6,254.42

Denominations

	P.	S.P.	F.
Associate Reform Presbyterians	48	11	2
Baptist	215	56	25
Catholic	8	2	1
Christian	4	1	
Congregational	4		
Episcopalian	100	10	12
Jewish	4		
Lutheran	59	10	4
Methodist	256	44	15
None	155	35	27
Presbyterian	316	41	8
Protestant	3	1	
Reform	5		
Total	1,177	211	94

Nurses Graduated, 1924

Miss Lucy Eudora Buchanan, Little Switzerland, N. C.; Miss Nora Lee Hawkins, Norwood, N. C.; Miss Emma Lee House, Thomasville, N. C.; Miss Rosabel McIntosh, Lowesville, N. C.; Miss Grace Norma Cruse, Charlotte, N. C.; Miss Mamie Ella Smith, Jackson Springs, N. C.

ST. MARTIN'S, CHARLOTTE, N. C.

St. Martin's Church, under the splendid guidance of the Rector, Rev. John L. Jackson, has made wonderful progress in the past ten years. The membership has grown from 65, communicants in 1910, to 306, at the present time, and the activities in every Department of church work, have been most remarkable. The Rector's idea of "every man, woman, and child, a special duty" is a fine one, and is working well.

Three years ago the "Woman's Guild" undertook to buy the New Pipe Organ for the Church, at a cost of $5,250. Many thought this an ambition beyond their reach but the last payment will be paid on the debt this fall.

One of the livest groups, is the Social Service committee, of the Parish Council, they have begun a great piece of social service work, and thinking perhaps, there may be some suggestions that will be helpful to others who are doing work along the same lines, will tell of a few things they are attempting to carry out.

Five groups of workers have been organized as follows: The Crittendon Home, Thompson Orphanage, County Home, Hospital, and Friendly visiting, in the homes of the sick and needy.

The plan is for each group to have a chairman, and each committee will attend to its special work once during each month. In this way they hope to keep everybody interested and accomplish much good.

Entertainments are given for the Crittendon Home girls and for the inmates at the County Home, thereby scattering hope and sunshine into dark corners.

The children of the "Baby Cottage" at the orphanage are taken for a ride twice a month and those in the infirmary are taken flowers and delicacies. Also, a maternity trunk is kept supplied at the Mercy Hospital for charity patients.

The motto of this band of workers who are "never weary in well-doing" is, "Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

COOLEEMEE HAS NEW CHURCH AND RECTORY

Great Need Now Is a Rector

The Episcopalians of Cooleemee are greatly rejoiced over their very beautiful and substantial new Church and rectory which have recently been completed at a cost of approximately eighteen thousand dollars. The Church, which was erected on the site of the old wooden structure, is built of dark red tapestry brick with granite trimmings, Gothic in type of architecture, and cruciform in shape, with a seating capacity of about two hundred. The rectory, which is located within fifty feet of the church, is an eight-room frame structure of bungalow design and equipped with all modern conveniences.

The original chapel, which was torn away to make room for the new church, was built by the late Francis Johnstone Murdoch, D.D., the founder of the mission, in the year 1900. It served well its day and generation, but a year or so ago the congregation conceived the idea of providing a more substantial place of worship, so with characteristic zeal and steadfastness of purpose, coupled with prayer and self sacrifice, all faces were turned toward the attainment of the cherished goal, the realization of which was greatly hastened by the generous assistance of that splendid and devoted churchman, Mr. William A. Erwin, who has manifested a keen interest in the affairs of the missions since its establishment.

Early last year a building committee composed of Mr. J. H. L. Rice, Dr. Baxter Byerly and Mr. Jerry Ijams was chosen by the congregation, under whose careful and intelligent supervision the work was pushed to completion. While not entirely free from debts, it is expected that all encumbrance will shortly be removed, when the service of consecration will be held.

Mr. J. H. L. Rice, who for many years has been the faithful and efficient lay reader and Sunday School superintendent, enjoys the distinction of having held the first service in the new church on the evening of Good Friday.

Easter morning there was a sunrise celebration of the Holy Communion, the Archdeacon being the celebrant. The spacious chancel was aglow with lights and profusely decorated with dogwood and other spring-time flowers so emblematic of the Resurrection, and practically every communicant of the mission was privileged to greet the Risen Lord at His Holy Table.

On the Sunday following, the Archdeacon conducted a preaching service, in the course of which he spoke most fittingly and feelingly of the life and labors of the Rev. Simeon J. M. Brown of sainted memory, who served as minister-in-charge of the mission from 1906 to the time of his death in 1920, building as he did so well and wisely on the foundation laid by Dr. Murdoch. He also paid a well-deserved tribute to Mr. John Henry L. Rice, lay reader and Sunday School superintendent, and to the organist and choir director, Miss Ola Brown, for their many years of faithful and consecrated service.

The Archdeacon expressed his appreciation of the generosity of Mr. Erwin and the loyalty and self-sacrificing effort on the part of the congregation which has made possible the development of the work to its present state of efficiency.

The church is at present without a regular pastor. However, the Bishop and Archdeacon are making every effort possible to secure one with as little delay as possible.—W. H. H.

Judge—For beating your wife I will fine you $1.10.

Defendant—Your Honor, I don't object to the dollar, but please tell me what the ten cents is for.

Judge—Amusement tax.

PASSION WEEK AT DURHAM

Passion Week was observed at St. Philip's Church in a most interesting manner with sweet solemnity. Two services a day, morning and afternoon, were conducted by the rector, Rev. S. S. Bost, with appropriate lecture and discourses on the significance and importance of the solemn hours of this great week in the church calendar. The outstanding feature of the week's devotion was the three-hour service Good Friday, beginning at 12 noon on that day and lasting until 3 o'clock, conducted by the rector, and five laymen also taking part. The crucifixion of the blessed Lord and Savior was the theme throughout the three hours. The service alternated with hymns, reading of Scriptural lessons, prayers, reading Psalms, minutes of silent meditations. The laymen taking part were as follows: C. E. Boesch, several readings on different phases of the crucifixion. Mr. Boesch with K. P. Lewis, W. B. La Far and Dr. J. M. Manning reading the seven sayings on the cross. J. A. Robinson reading the nineteenth chapter of St. John, the Gospel lesson for the day. A good-sized congregation attended throughout the three hours of prayer, praise and meditation.

J. A. ROBINSON.

EASTER IN ST. PHILIP'S PARISH

A more beautiful Easter never dawned upon Durham than the one of Sunday, nor a more inspiring service ever held in St. Philip's Episcopal Church, crowded to the doors. The altar and within the chancel rails was a scene of loveliness, decorated with lilies, Easter and calla, iris, spirea and dogwood, all so simple, so white and soothing and peaceful in effects. The music was full of Easter joys and allelulahs. The sermon, on the Resurrection, was one of Rev. S. S. Bost's best. The Knights Templar, some twenty-five or thirty in the body, attended this service.

The services at St. Joseph's Church, at West Durham, Easter evening, was no less interesting and inspiring. Another large congregation assembled to hear Bishop Joseph B. Cheshire, who preached the sermon and confirmed a class of twleve. This Episcopal Church was also most Easterly decorated with lilies and a shower of the beautiful dogwood blossoms. One feature of this service was a duet by Mrs. W. G. Wegener and Mrs. W. S. Spradley.

The Bishop's sermon, specially directed to the class confirmed, applied to all others as well. He spoke on confirmation, and particularly on Mary Magdalene going to the tomb early and finding the stone rolled away. There is much Scripture to establish the events of Easter. God reaches us through our affections, and that which we love makes a difference from that which we simply believe in. Believing simply is of no value if we don't love and make much of it. We must take a firm hold. No unbeliever ever saw our Lord after His Resurrection. Those who loved Him saw Him. He was revealed to Mary Magdalene and then others. The women stood by Him at the cross. All others forsook Him and fled.

Jesus is with us in spirit at all times. Confirmation was established in the Apostles as an ordinance of God's favor. All of us have sepulchres from which stones need to be rolled away. It is not only by belief, but by love, that the Lord is revealed to us, and by faithful service to Him we become beloved disciples.

The class confirmed by the Bishop on this occasion was composed of Mrs. Myrtle Annie Caddell, James Howard Caddell, Frederick John Pfautsch, Margaret Biggs, Jesse William Dezern, Robert Edward Roach, Mrs. Susan G. Roach, Mrs. Bettie Ann Harward, Hugh James Prince, James Cleveland Thompson, William Alonzo Capps and Mary Jane Strickland.

J. A. ROBINSON.

EDWARD P. PARKER

The following resolution was adopted by the vestry of St. Mary's Episcopal Church, High Point, N. C., at the last regular session of the vestry:

It is with a deep feeling of sorrow with which we bear the loss of our beloved and zealous fellow-vestryman, Edward P. Parker, whose work within the Church and community was brought to a sudden end by a sad accident.

Edward Parker, by his quiet and unassuming manner, was a man beloved by all who knew him. His constant attendance at church services impressed all with the devotion he held for his adopted church, and the example he set has and is affecting the lives of those with whom he came in contact.

During the crises of his illness he clung ever closer to his Christian faith.

Our sympathy goes out to those who were near and dear to him, and, although in the flesh he has departed, his spirit abides with us still, and we are comforted in the belief that he has moved on to meet his beloved wife, to that home where all meet to part no more.

Respectfully submitted,

M. C. CROWSON,
EDGAR HARTLEY,
Resolution Committee.

MRS. ALMA TUTTLE MILNE

The congregation of Saint Luke's, Salisbury and the community were greatly shocked to learn on Tuesday afternoon in Holy Week of the sudden death of Alma Tuttle Milne wife of the Rev. Mark H. Milne, Rector of the parish. Mrs. Milne had been taken to the Salisbury hospital on the preceding Friday for surgical treatment. The prospects for an early recovery seemed bright until Tuesday afternoon when the patient sank rapidly and passed away.

The funeral services were held in the church, Wednesday morning, at ten o'clock, the Rev. Warren W. Way, Rector of Saint Mary's School, Raleigh, officiating. A large congregation of friends and citizens was present many of whom went to the train at the close of the service.

The body was taken to Hornell, New York, the early home of both Mr. and Mrs. Milne, for interment on Thursday.

Alma Tuttle Milne was born at Hornell, N. Y., January 28, 1873, and was in her fifty-third year. She was the daughter of Martin Adsit and Malene Hart Tuttle. She was a graduate of Vassar, class of '96, with A.B. degree and Phi Beta Kappa honors. She was married February 16, 1905, and came to Salisbury in 1918, when her husband came to become rector of St. Luke's. Mrs. Milne was teacher of the Woman's Bible class of St. Luke's Sunday school, and was educational secretary of the Woman's Auxiliary. She was also a member of St. Luke's Guild. She was a member of the Travelers' club, one of the leading literary organizations of the city and had held office in the same.

Besides her husband, Mrs. Milne left one son, David, a student at Chapel Hill.

Mrs. Milne was a woman of rare qualities and attainments. Her unusual gifts of intellect had been trained by education and experience so that she stood out in a group as a leader of extraordinary mentality. A devoted wife, mother and friend, she leaves indeed a sense of desolation. Her heart was fixed on God. May she rest in peace and may light perpetual shine upon her.

"FLOWERS FACES"

When I unclose my window at early dawn I see
A host of little faces all looking up at me,
The funniest little faces, so quaint and sweet and small,
Old tales of elves and fairies and pixies they recall—
The baby pansy faces washed clean with crystal dew,
The puckered violet faces in dainty hood of blue,
The saucy simpering faces of crocuses in rows
Triumphantly uplifted where lately fell the snows,
The glorious golden faces of daffodils that nod
A gay good morrow over green borders of the sod,
The glowing tulip faces expressive of the bliss
When two lips richly crimson bestow an ardent kiss,
A throng of flower faces in weather foul or fair
Salute me every morning and thank me for my care.

—MINNA IRVING.

The less of it they have, the more people seem obsessed with the inclination to speak their mind.—Newcastle Courier.

The Woman's Auxiliary

Pres., Mrs. W. W. Way, Raleigh
Treas., Mrs. R. B. Davis, Rocky Mount

Annual Convention in Rocky Mount

(Continued from page 3)

save their boys and girls, reminding us that every boy and girl in the State, in the country and in the world is our boy and our girl.

Mrs. Gordon gave a fine report of the Girls' Friendly. Mrs. G. W. Alston explained the Prayer Partnerships and made us eager to share in this beautiful plan. "More things are wrought by prayer than this world dreams of," and yet, how feeble and faltering are our prayers. "Lord, teach us to pray" is the most potent and significant thought in the minds of our Auxiliary leaders today.

At 12 o'clock both days of the convention Miss Lindley held a prayer service. This custom of consecrating the noon hour, in which our Savior hung upon the cross, is the most solemn and appealing of all our Auxiliary customs; and Miss Lindley is so alive with the spirit from on high that we who come in contact with her glowing, burning consecration catch fire and wish that we, too, might hold aloft a torch made bright by that spirit which was in Christ Jesus which she so beautifully exemplifies.

The U. T. O. report was given by Mrs. F. S. Spruill's son. We are ahead of all previous offerings, and one realized as Mr. Spruill talked that his mother had made as great a success of her son as she has of her Auxiliary work.

Neither time nor space permit me to give even half of the inspiring program, but special mention must be made of Mrs. Delany's report. The greatest need in the colored convocation, Mrs. Delany said, is for leaders. Her people are anxious to pray, study and serve, but leaders must be found before any appreciable progress can be made. Mrs. Delany closed with a beautiful tribute to Mrs. Way, her ability, her consecration and her eagerness to serve.

No report could be complete without mentioning Mrs. Holmes' work as Social Service Secretary. She has made this new department an inspiring challenge to every person in the Diocese.

"I am my brother's keeper." Mrs. Bickett in her address said: "Friends, let us build a civilization which shall make jails, prisons, reformatories, etc., unnecessary. Let us realize that the child is father to the man, and let us reach out helping, loving hands to every child in this State, so that the civilization of tomorrow shall be a stronger, better civilization than ours, and the Kingdom of God shall be hastened and His will done on earth as it is done in Heaven."

Miss Easdale Shaw, our splendid retiring Educational Secretary, urged that we begin to think in terms of the world. The nineteenth century made the world a neighborhood; may the twentieth century make it a brotherhood.

Bishop Penick followed with a talk on Religious Education, which, he said, is a misnomer, since, if one is educated one must have a real appreciation of religion, which is simply our relation to God and man—or Life. One begins to be educated when one begins to think. There is nothing which "ails our youth," he said, unless it be their parents. If our sons are properly fortified at home with true religion they shall not lose it at any college or university. All truth is comprehensive. There is no fight between science and religion. Let us be true to the faith that is in us and our sons shall rise up and call us blessed—and we shall be blessed, for we shall have "one faith, one hope, one baptism, one Lord and Father of us all."

The Rev. Mr. Cooper spoke on China and her practical needs and opportunities. Bishop Tucker inspired us with a masterly description of the Church in Japan and the Japanese people. His splendid optimism shamed those of us who have wondered why the progress of the Kingdom has seemed slow, and we shall not again be guilty of the sin of doubt and distrust. "All things are possible to him that believeth."

This year, instead of each branch reporting separately, the district chairman reported by districts. This is a distinctly forward step. It has stimulated interest and has promoted a healthy ambition to equal or surpass some nearby branch. But possibly the greatest blessing has been the fellowship and the sense of oneness in our aims and plans.

The new diocesan officers elected were Mrs. R. D. Bullock, social service secretary; Mrs. R. B. Davis, treasurer, and Mrs. H. deC. Mazyck II, educational secretary.

The Rev. Mr. Alfred Lawrence spoke encouragingly of the student life at the university. It is a superficial point of view to say that college undermines or destroys a boy's religion. It does not. It teaches him to think, and though at first this thought may produce doubts, he soon finds that the seeming logic of even mathematics disappears if one goes deep enough, and that the leap of faith must be taken in even this so-called exact science, and so, why not in things spiritual?

The spirit of the man is not only the man, but the realest part of every man and woman. Perhaps the greatest treat of the convention was to listen to the enthusiastic report of the Young People's Fellowship by David Yates. One thrills to know that the young life of the Church is being organized and that with all of youth's splendid courage, vitality and faith, the trivial inanities of their daily lives are being transformed into a vision, made real as only youth can make dreams come true.

At the closing service Miss Lindley gave us a resume of her trip around the world in her graphic, picturesque way, and then gave some of her personal impressions. She dwelt upon the power and beauty of the Church in the Orient and the islands of the sea, and closed with two haunting convictions—that peace must come and that we must live Christ in deed and in truth if the world shall know the beauty and the glory of the Lord.

I cannot close without a personal tribute to the convention. We have come away inspired, revitalized, with the glory of the King's business. We carry away three triumphant truths: Peace must come in all the world, for we are followers of the Prince of Peace. Knowledge must increase in us, so that we shall know Thee, the only true God, and Jesus Christ whom Thou hast sent, and that so knowing the Father we shall know our brothers in every part of the world. And last, prayer. Oh, Lord, teach us to pray; teach us to see again the Star in the East; teach us to catch the vision those wise men had, so that we may come and lay our gifts at Thy feet—not gold, frankincense or myrrh, but a rededicated life and a new spirit of worship.

GRACE HUNTER MAZYCK.

IN MEMORIAM

The poets, using gifts divine, speak for humanity. More fittingly than tongue or pen of ours can do, they have described that great event "toward which creation tends." Life's fitful fever left her. "God's finger touched her, and she slept."

On the afternoon of April 7, 1925, Alma Tuttle Milne entered into that rest which remaineth for the people of God.

We, the members of the Woman's Auxiliary of St. Luke's Parish, Salisbury, North Carolina, desire to record in the minutes of our organization an expression of our deep regret and heartfelt grief at the loss of our dear friend who has given so freely of herself, her time and talents in advancing the Master's work in our midst. Freely, abundantly, the Master gave to her the rare gifts of a brilliant mind, of teaching and of an overflowing sympathy, and those who came within the radius of her influence have freely received through her.

Her going from us was characteristic of her life among us. With clear vision she foresaw the end of life's journey. Calm and unafraid, she prepared herself and others for it. No task was left unfinished. No warrior ever carried braver heart to battle than she bore as she faced her last and only foe.

The memory of her life and labors among us will not cease to be an inspiration to higher and more earnest endeavor.

We, her friends and coworkers, offer this, our invocation, in loving memory of her:

"The Lord preserve thy going out,
The Lord preserve thy coming in;
God send His angels round about
To keep thy soul from every sin;
And when thy going out is done
And when thy coming in is o'er,
When in death's darkness all alone
Thy feet can come and go no more,
The Lord preserve thy going out
From this dark world of grief and sin,
While angels, standing round about,
Sing 'God preserve thy coming in.' "

We ask that a copy of this memorial be sent to our beloved Rector, Mr. Milne, and his son, to Mrs. Milne's father and sisters, and to the Carolina Churchman.

MRS. F. J. MURDOCH.
MRS. B. C. SHARPE.
MRS. CLAUDE MORRIS.

ADDITION TO THE ORPHANAGE FUND

Dear Mr. Hughes:

As trustee of the Thompson Orphanage Endowment and Building Fund, I am glad to report three additions to this fund made since the first of the year, which may be of interest to the readers of the *Carolina Churchman*. They are as follows:

By the estate of C. A. Hunt, of Lexington, $200; by the estate of Mrs. Edward Wood, of Edenton, $500, and by some friends of the orphanage in Charlotte, who have always been very generous in their contributions to the work, the sum of $3,000, making a total of $3,700 received as a part of the permanent fund this year.

With best wishes and personal regards, I am

Faithfully yours,
FRANCIS O. CLARKSON.

ALL INDIA CHRISTIAN

"I go down to the municipal library as much as I can," writes an English missionary in India. "Many disaffected (Hindus, Mohammedans, Sikhs, etc.) congregate there to read the papers. A member of St. Andrew's is honorary librarian. He tells me that it is most difficult to keep the peace between the excited disputants. One day the talk was about hindrances to social union caused by the caste system, and it was acknowledged that all the caste rules were not as beneficial as they were in the old days. * * * It was suggested that caste could be removed with advantage to the country. 'Oh, no!' said a Hindu. 'Impossible! If we do away with caste, the whole country will become Christian!' "

—*The Mission Field.*

There must be many children with garden plots of their own who would like to imitate two little girls of Tongwe, in southeastern Africa, who begged the missionary for some flower seeds that they might grow flowers to decorate their church.

C. P. C. FRIENDS

An old man, aged 76, who is a devoted reader of *The Youth's Companion*, is only one of many illogical recipients on the list of the Church Periodical Club. Ostensibly he gets it for his four grandchildren, but he reads it all himself. One copy of *Good Housekeeping*, sent to a community where reading material is scarce, is used by sixteen families. And there is an Indian half-breed who has for some time, thanks to an unknown Periodical Club subscriber, received and enjoyed *The Country Gentleman.*

On recent visitations to ten places in the District of Hankow, Bishop Roots confirmed 94 people; in twelve stations Bishop Huntington, of the District of Anking, confirmed 125, more men than women.

REV. H. O. NASH VISITS BACK COUNTRY IN MEXICO

News from the Church's mission in Mexico is not very frequent. Recently a long letter came from the Rev. H. O. Nash, of St. George's Church, Pachuca, a silver mining town six or eight thousand feet high, northeast of Mexico City.

He tells of a two-day trip far into the back country to preach to some Otemee Indians at the request of the Methodist minister in Pachuca who went with him. They nearly burned themselves up, entertained at a lunch of tortillas, with no water to drink except some of a pale ink color, with all kinds of things floating about in it. An attempt at a siesta under a cactus tree was interrupted by certain fleas, a deputation of goats and dogs, and a crowd of children who stood around to stare at the strange foreigners. The Indians sent a supper of bread and cocoa, more than welcome, as it contained no chile. An old Indian had walked ten miles to the nearest store to get the chocolate for them.

In the evening there was an illustrated lecture on the life of Christ. The little room was packed. "How those old Indians enjoy their religion! How they sang! No fear of preaching too long!" The joy and light shining in their faces was a marked contrast to others. At 6 the next morning an old woman came with a little packet of cookies as a thank offering.

At Pachua Mr. Nash found there was absolutely nothing done for the children for recreation, so he has organized St. George's Scouts and Camp Fire Girls, with Americans, English, Canadians, Australians, Mexicans and others. Delightful children, they appear to be, from photographs enclosed. He persuaded the mining companies to put gymnasium equipment in the Methodist parish hall, which he is permitted to use. Four classes a week and baseball or a hike on Saturdays. He has advocated a course in baseball as obligatory in every seminary since the boys demanded that he umpire their first game and he knew nothing about the rules. "An umpire's position is no sinecure. Fortunately for me, there was a youngster behind me who would call out in his excitement no ball or strike, or whatever it was, and I soon saw that the best thing for me to do was just to repeat what he said, and everything went off without a hitch, but I was glad when the game was over, and straightway made tracks for some one to instruct me."

With a busy schedule, Mr. Nash is no less interested in individuals. Two are Russian Jews. One of them Mr. Nash met returning from Jewish New Year services in Mexico City. He had been "in the synagogue all day praying, but God did not hear; he only went because it was the custom." He was much surprised to learn that Mr. Nash had a God who could and did hear prayer. Later he asked for a New Testament. His partner, full of weird ideas, an "agnostic," has confessed his dissatisfaction with his lack of religion.

The third man is an Armenian saloon keeper, who has to drink too much, for the sake of the business, is acquiring a craving for drink, and hates himself and his work. He took the position when he lost all his money in one of the revolutions, and for three days he and his wife and child had nothing to eat. He had given up praying, but was turning to it again on Mr. Nash's assurance that God would never make it necessary for a person to do wrong in order to live.

These are unfinished stories. Some will want to add these men and all the work at Pachuca to their list of intercessions. "I do not think any one could be happier in his work," writes Mr. Nash, "than we are in ours. * * * Remember us, that we may be faithful."

SPRINGTIME

"Spring is coming," Sang the tiny robin,
"Spring is coming"! Echoed the bobbin.
The robin said, "I know by the song of my mate,"
The bobbin said, "I know by the dress goods on my plate."
Do we not also know that Spring is here?
For it is April of this glad New Year!
REBA JOHNSTON in Atlanta Journal.

HOW MUCH MORE?

Said the Robin to the Sparrow,
"I should really like to know
Why these hurrying human beings
Rush around and worry so."
Said the Sparrow to the Robin,
"I think that it must be,
That they have no Heavenly Father,
Such as cares for you and me."

—Duluth Churchman.

The Chapel of the Cross, Chapel Hill

(Continued from page 4)

Lualdi Company, of Cambridge, Mass. It is of exquisitely carved oak, and follows out the same design of decoration as is seen in stone over the main door. The pews are made by the DeLong Company, of Philadelphia. The pulpit, Bishop's chair, sedilia and Litany desk are from Irving & Casson, New York. The stained glass windows for the chancel and north windows are being made by Percy Bacon in London, England.

A number of memorials have already been given. The altar is presented by Mr. Rufus L. Patterson in memory of his father. The vases are given by St. Hilda's Guild. The Eucharistic candles are given by Mr. and Mrs. H. D. Carter. The altar cross is the gift of the children and grandchildren of Dr. and Mrs. Eben Alexander. The altar desk and altar book are the gift of Mrs. R. B. Lawson as a memorial to Bishop Green, the founder of the Chapel of the Cross. The Litany desk is being given as a memorial to Mr. Robert S. MacRae by members of his family. The cloister is given by Mr. William Meade Prince and others as a memorial to Dr. Meade, for ten years the beloved rector of the parish. Another most acceptable gift is the cement walk from the street to the front of the church, given by Mr. Jack Long, of Durham. As a special gift in honor of Bishop Cheshire, Mr. W. A. Erwin gives the Bishop's chair.

The whole building is a memorial to Dr. William Rainey Holt, Class of 1817, and is the gift of his grandson, Mr. William A. Erwin. It is especially appropriate that the new church should commemorate Dr. Holt. He was at college with William Mercer Green, who built the old church. In the Convention of the Diocese which elected the first Bishop, John Stark Ravenscroft, Mr. Green was one of the clergy and Dr. Holt was a lay delegate from Lexington. In his later years Dr. Holt was regularly a delegate to conventions. In the forties and fifties he was a prominent figure in the State. After a successful career as a physician he became a planter and did much to develop agriculture and stock-raising in the State. He was a worthy son of the Church and the University.

In giving this magnificent church to the Diocese for the work at the University, Mr. William A. Erwin has shown himself a man of vision, as well as of generosity. Nowhere does the outward beauty of a church mean so much as at the University. The college buildings are imposing and a credit to the State, but it is fitting and proper that this church, in beauty, in grandeur and in inspiration, should outstrip them all. The very building teaches that, among all tasks and duties, the worship and service of God come first.

To keep faith the parish must raise money to (1) pay for the additional land necessary for the new church plant; (2) for the erection of the greatly enlarged parish house; (3) for the heating plant, fittings and furniture of the parish house; (4) for the repairs to the old church, the strengthening of its tower, etc.; (5) for the building of walls, roads and steps, and (6) for the grading and planting of the grounds. All of this will total about $50,000, of which approximately $31,000 has been secured.

It is fitting to record the names of those who have shown their faith in this venture by their gifts. Of these, Mr. John H. Cutter, of Charlotte, stands first, with a princely gift of $14,000. Mr. Thomas H. Battle gave $2,000 and Dr. Richard H. Lewis $1,500.

Mrs. Lawrence Sprunt, Mr. Erwin Holt and Mr. R. E. Lasater gave $1,000 each.

Those giving $500 each were Gen. W. A. Smith, W. H. Williamson, Robert W. Bingham, A. M. Kistler and William Meade Prince.

$300—Mr. and Mrs. J. S. Holmes, Mrs. Collier Cobb.

$200—Mrs. George Stephens, George Stephens, William Cain, J. B. Bullitt, I. H. Manning, Archibald Henderson, A. H. Patterson, Bishop Cheshire, Joseph Hyde Pratt, J. H. Fassett.

$150—St. Paul's Church, Edenton; T. F. Hickerson, R. D. W. Connor. T. J. Wilson, W. Lunsford Long.

$125—Mrs. F. P. Venable, Rev. A. S. Lawrence.

$100 — Elizabeth Bain, Henrietta Smedes, Mrs. Sallie P. Coxe, Mabel Curtis, Mrs. Benehan Cameron, Gen. J. S. Carr, G. K. G. Henry, W. M. Dey, M. C. S. Noble, Alfred M. Scales, James A. Gray, A. H. London, Charles H. Herty, W. D. Pruden, B. F. Finney, H. V. Wilson, Burton Craige, Dr. W. P. Jacocks, R. J. Walker, Cameron MacRae, R. H. Lewis, Jr., J. C. Webb, Heriot Clarkson, Ernest Haywood, William J. Battle, Brent S. Drane, George Stephens, Jr.

$50 to $100—W. D. Toy, H. D. Carter, Mrs. C. W. Bain, W. D. MacMillan, Mrs. T. Saville, A. B. Andrews, Jr., Cameron Buxton, Samuel L. Forbes, O. D. Porter, Mrs. J. F. Royster, Charles E. Waddell, P. H. Winston.

Below $50—J. M. Morehead, T. Holt Haywood, P. N. Montague, J. P. Stedman, Eleanor Towles, Rev. A. B. Hunter, Rev. N. C. Hughes, Christ Church, Walnut Cove; Leslie Weil, Mrs. Bettie Gibson, T. F. Darden, D. L. Ward, J. G. Merriman, Eben Alexander, Mrs. Marion Alexander, Margaret Bullitt, Fred Morrison, R. L. Strowd, Mrs. R. S. MacRae, Alice Jones, Eleanor Howard Smith, Nina Cooper, Mrs. Dora Elliott, Mrs. Sophie MacNider, Mrs. B. C. Brown, Harriet Bowen, C. D. Snell, Mrs. R. B. Lawson, Alma Holland, Mrs. C. S. Mangum, Ruth Hairston, Fred Glover, Francis O. Clarkson, Mrs. T. P. Cheesborough, R. G. Lassiter, Edgar Hartley, Mrs. Louis Graves, Frank Coxe, James P. Bunn, F. S. Spruill, Jr., R. S. Galloway, Mrs. L. L. Little, M. N. Shaw, R. S. Rogerson, F. C. Abbott, Mabel Mallett, R. G. S. Davis, Y. P. F., Weldon; Mrs. F. B. Ferris, Elliott F. Duncan, M. M. Murphy, George L. Kling, Lester F. Butler, and several classes of the Sunday School of the Chapel of the Cross.

CONGRATULATIONS AND THANKS TO THE PARISHES AND MISSIONS THAT HAVE REACHED THEIR QUOTAS!

Opportunity to Make Money

Here is our special offer until the first of June:

1. All parishes and missions having reached their quota will be given 50 cents for each new subscription.

2. These may be secured by you anywhere outside the diocese. That means some person once residing in your parish could be written to; or some one there might want to subscribe for some one elsewhere.

3. Parishes and missions not having reached quotas may remit 80c for all subscriptions up to their quotas and 50 cents for all beyond that number.

4. Send us check or money order after deducting your commission.

Twenty-two parishes and missions have reached their quotas.

As the List Now Stands

	Quota	Present No. Subscribers
Advance		3
Albemarle	--	6
Ansonville	4	1
Battleboro	7	6
Burlington	35	30
Chapel Hill	24	18
Charlotte:		
Holy Comforter	47	9
St. Andrew's	4	--
St. Martin's	58	40
St. Peter's	135	105
St. Mary's	18	--
Chapel Hope	25	25
China Grove	6	1
Cleveland	14	5
Concord	11	13
Cooleemee	12	15
Cunningham	1	--
Ascension, Davie County	4	--
Duke	8	15
Durham	110	97
St. Matthew's, Rowan	9	--
Elkin	1	1
Enfield	10	13
Germanton	2	--
Goshen	2	--
Greensboro:		
Trinity	56	50
St. Andrew's	30	7
Halifax	5	4
Hamlet	9	--
Henderson	59	59
High Point	12	12
Hillsboro	15	15
St. James', Iredell	9	--
Jackson	3	5
Kittrell	3	3
Laurinburg	4	3
Lawrence	6	--
Leaksville	10	12
Lexington	12	7
Littleton	7	9
Louisburg	15	16
Madison	3	1
Mayodan	10	5
St. Mark's, Mecklenburg	13	1
Middleburg	4	--
Milton	2	1
Monroe	16	10
Mount Airy	10	6
St. Luke's, Northampton	5	--
Orange County S. M.	2	2
Oxford	30	30

(Continued on page 15)

As the List Now Stands
(Continued from page 14)

	Quota	Present No. Subscribers
Pittsboro	5	11
Raleigh:		
Christ Church	135	83
Good Shepherd	89	32
St. Mary's	3	1
St. Saviour's	27	13
Reidsville	18	11
Ringwood	1	1
Ridgeway	5	2
Roanoke Rapids	40	25
Rockingham	11	13
St. Andrew's, Rockingham	6	--
Rocky Mount	80	36
Roxboro	2	1
St. Matthew's, Rowan	10	--
St. Jude's, Rowan	1	--
Salisbury:		
St. Luke's	56	21
St. Paul's	16	
St. Peter's	6	
Sanford	4	8
Scotland Neck	32	27
Selma	2	--
Smithfield	6	3
Southern Pines	8	4
Speed	12	5
Spencer	3	--
Spray	16	15
Spring Hope	3	2
Statesville	14	17
Stovall	5	3
Stoneville	1	--
Tarboro	110	21
Townesville	8	6
St. Timothy, Union	3	--
Wadesboro	18	17
Wake Forest	4	--
Walnut Cove	9	4
Warrenton	23	25
Weldon	18	15
Wilson	48	14
Winston	62	45
Woodleaf	8	1
Yanceyville	1	1

NOTE.—Impossible for us to tell to what church people belong, where there are at least two churches in a town.

COLORED CONGREGATIONS

	Quota	*Present No. Subscribers
St. Michael's, Charlotte	12	--
Durham	5	--
Greensboro	2	--
Henderson	1	--
Littleton	2	--
Louisburg	6	--
Monroe	2	--
Oxford	2	--
Pittsboro	2	--
St. Ambrose, Raleigh	47	1
St. Augustine's, Raleigh	14	3
Rocky Mount	3	--
Salisbury	1	--
Satterwhite	5	--
Statesville	2	--
Tarboro	9	--
Warrenton	2	--
Wilson	4	--
Winston	3	--

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*The present subscriptions are included in the full list of each town, as above.

In country missions, subscribers please inform us of postoffice, and credit will be given to the number of present subscriptions at the postoffice.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom, has taken from us our beloved fellow Churchman, Mr. C. A. Hunt, Sr.; therefore be it resolved by the Vestry of Grace Church:

That we humbly submit to the will of our Heavenly Father, who doeth all things that are best for His children.

That Grace Church has lost a most loyal and faithful member, whose presence and encouragement will be missed by those who were accustomed to see him at the various services of the Church.

That the Vestry suffers a great loss in him as Senior Warden for many years.

That the Sunday School, which he served as superintendent through the trying early years of the local Church, has lost one of its most faithful members.

That we, his fellow members of the Vestry, love and honor his memory, and extend to his family our Christian sympathy in their bereavement.

That a copy of these resolutions be sent the family, a copy be preserved in the minutes of the Vestry of Grace Church, and copies be sent for publication to The Lexington Dispatch and to The Carolina Churchman.

Adopted by The Vestry March 8, 1925.

J. H. COWLES, Sec.,
Vestry of Grace Church,
Lexington, N. C.

Don't make the mistake that simple thoughts and simple words are only for simple people.—Alpine Press.

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ST. ANNE'S SCHOOL, Charlottesville, Va., $500.
ST. MARGARET'S SCHOOL, Tappahannock, Essex Co., Va., $450.
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THE SECRETARY
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QUOTA AND RECEIPTS FROM ALL PARISHES AND MISSIONS IN THE DIOCESE

Charlotte Convocation

	Total Appt.	*Priority*	*Budget*	*Paid*
Albemarle—Badin Mission	$ --------	--------	$--------	$ 5.00
Ansonville—All Souls'	191 00	56	138 00	--------
Burlington—Holy Comforter	2,598 00	738	1,860 00	--------
Charlotte—Chapel of Hope	150 00	--------	--------	37 50
Charlotte—Holy Comforter	3,468 00	990	2,478 00	230.00
Charlotte—St. Andrew's	150 00	42	108 00	37.50
Charlotte—St. Martin's	3,318 00	948	2,400 00	650 00
Charlotte—St. Mary's	100 00	--------	100 00	38 45
Charlotte—St. Peter's	7,728 00	1,980	5,718 00	2,069 50
China Grove—Ascension	180 00	48	132 00	59.00
Cleveland—Christ	505 00	115	360 00	110.00
Concord—All Saints'	1,116 00	318	768 00	212 50
Cooleemee—Good Shepherd	526 00	148	378 00	94.50
Cunningham Chapel	10 00	--------	10 00	--------
Davie County—Ascension	170 00	50	120.00	55 50
Elkin—Galloway Memorial	25 00	--------	25 00	7.00
Germanton—St. Philip's	90 00	24	66 00	20 25
Greensboro—Holy Trinity	4,084 00	1,168	2,916 00	729.00
Greensboro—St. Andrew's	1,921 00	547	1,374 00	404 86
Hamlet—All Saints'	408 00	168	240 00	--------
High Point—St. Mary's	1,478 00	478	1,000 00	166 54
Iredell County—St. James'	192.00	92	100 00	--------
Laurinburg—St. David's	180 00	60	120 00	--------
Leaksville—The Epiphany	540 00	156	384.00	119.13
Lexington—Grace	1,248 00	360	888 00	187.50
Madison—St. John's	10.00	--------	10 00	--------
Mayodan—Messiah	437.00	137	300 00	--------
Mecklenburg Co.—St. Mark's	453 00	153	300 00	75.00
Milton—Christ	58.00	16	42.00	--------
Monroe—St. Paul's	680 00	280	400.00	85 00
Mt. Airy—Trinity	360 00	120	240 00	5.70
Reidsville—St. Thomas'	731 00	281	450.00	127.50
Rockingham—Messiah	977.00	281	696.00	--------
Rockingham Co.—St. Andrew's	10 00	--------	10 00	3.00
Rowan Co.—St. Jude's	48 00	--------	48 00	--------
Rowan Co.—St. Matthew's	244 00	124	120 00	22 00
Salisbury—St. Luke's	3,134.00	890	2,244 00	221.15
Salisbury—St. Paul's	376 00	160	216.00	18.00
Salisbury—St. Peter's	180 00	96	84 00	21.00
Spencer—St. Joseph's	25 00	--------	25 00	--------
Spray—St. Luke's	730 00	250	480 00	127.84
Statesville—Trinity	358 00	208	150 00	--------
Stoneville—Emmanuel	24 00	--------	24 00	--------
Union County—St. Timothy's	48 00	--------	48 00	--------
Wadesboro—Calvary	1,070 00	302	768 00	--------
Walnut Cove—Christ	330 00	90	240 00	--------
Winston—St. Paul's	4,330 00	1,234	3,096 00	1,082.50
Woodleaf—St. George's	50 00	--------	50.00	--------
Yanceyville Chapel	10 00	--------	10 00	--------
Totals	$45,082.00	13,138	$31,764.00	$ 7,022.42

Raleigh Convocation

	Total Appt.	*Priority*	*Budget*	*Paid*
Battleboro—St. John's	$ 333 00	93	$ 240 00	83.25
Chapel Hill—Chapel of Cross	1,435 00	409	1,026 00	200 00
Duke—St. Stephen's	515 00	146	369 00	--------
Durham—St. Joseph's	--------	--------	--------	--------
Durham—St. Andrew's	--------	--------	--------	--------
Durham—St. Philip's	5,660 00	1,598	4,062.00	1,005.00
Edgecombe Co.—St. Matthew's	--------	74	108 00	30.00
Enfield—Advent	500 00	140	360.00	--------
Franklinton—St. Joseph's	--------	--------	--------	--------
Goshen—St. Paul's	10 00	--------	10.00	--------
Halifax—St. Mark's	$ 290 00	80	$ 210 00	$ 72 00
Henderson—Holy Innocents'	3,006 00	492	2,514.00	--------
Hillsboro—St. Matthew's	1,186 00	310	846 00	305 50
Jackson—Our Savior	185 00	56	129 00	--------
Kittrell—St. James'	201 00	72	132.00	--------
Lawrence—Grace	146 00	50	96 00	28.20
Littleton—St. Alban's	299 00	83	316 00	50.00
Louisburg—St. Paul's	760 00	211	546 00	8.15
Middleburg—Heavenly Rest	105 00	45	60 00	--------
Northampton Co.—St. Luke's	202 00	70	132 00	--------
Orange Co.—St. Mary's	30 00	--------	30 00	--------
Oxford—St. Stephen's	1,740 00	492	1,248 00	293 35
Pittsboro—St. Bartholomew's	312 00	96	216 00	86 50
Raleigh—Christ	6,230 00	1,730	4,500 00	1,108 91
Raleigh—Good Shepherd	5,722 00	1,630	4,092 00	559 00
Raleigh—St. Mary's	1,200 00	--------	1,200 00	305.00
Raleigh—St. Savior's	583 00	283	300 00	80 00
Ridgeway—Good Shepherd	213 00	60	153 00	--------
Ringwood—St. Clement's	45 00	15	30 00	--------
Roanoke Rapids—All Saints'	2,169 00	655	1,614 00	--------
Rocky Mount—Good Shepherd	4,249 00	1,204	3,045 00	597.50
Roxboro—St. Mark's	72 00	--------	72 00	--------
Sanford—St. Thomas'	218 00	68	150 00	37 50
Scotland Neck—Trinity	1,532 00	532	1,000 00	2.80
Selma—St. Gabriel's	10 00	--------	10 00	2.00
Smithfield—St. Paul's	300 00	84	16 00	39.50
Southern Pines—Emmanuel	535 00	235	300 00	--------
Speed—St. Mary's	232 00	112	120 00	37.85
Spring Hope—St. Jude's	111 00	30	84 00	28.50
Stovall—St. Peter's	260 00	74	186 00	--------
Tarboro—Calvary	4,614 00	1,440	3,174 00	861.00
Townsville—Holy Trinity	115 00	115	300 00	--------
Wake Forest—St. John's	60 00	--------	60 00	--------
Warrenton—Emmanuel	1,324 00	376	948 00	114.00
Weldon—Grace	996 00	282	714 00	--------
Wilson—St. Timothy's	2,996 00	854	2,142 00	300.00
Totals	$51,219.00	14,329	$37,072.00	$ 6,136.51

Colored Convocation

	Total Appt.	*Priority*	*Budget*	*Paid*
Charlotte—St. Michael's	$ 198 00	120	$ 617.00	$ 8.00
Durham—St. Titus'	87 00	56	255 00	--------
Greensboro—Redeemer	20 00	17	50 00	4.00
Henderson—Resurrection	20 00	13	--------	--------
Littleton—St. Anna's	30 00	20	85 00	--------
Louisburg—St. Matthias'	81 00	57	--------	--------
Monroe—Holy Trinity	20 00	12	--------	--------
Oxford—St. Cyprian's	19 00	18	35 00	--------
Pittsboro—St. James'	18 00	16	--------	4.50
Raleigh—St. Ambrose's	327 00	156	1,205 00	--------
Raleigh—St. Augustine's	1,200 00	($300 towards Priority)		300 00
Rocky Mount—Holy Hope	30 00	30	72 00	10.00
Salisbury—St. Philip's	20 00	8	200 00	6.00
Satterwhite—St. Simeon's	20 00	54	40 00	--------
Statesville—Holy Cross	25 00	13	100 00	6.30
Tarboro—St. Luke's	108 00	87	220 00	--------
Warren County—St. Luke's	10.00	16	40 00	--------
Warrenton—All Saints'	66 00	37	235 00	--------
Wilson—St. Mark's	70 00	36	250 00	14 20
Winston-Salem—St. Stephen's	36 00	24	110 00	--------
Totals	$ 2,498.00	790	$ 3,514.00	$ 353.00

J. RENWICK WILKES, Treasurer,
Nation-Wide Campaign Fund.

April 20, 1925

CHURCH GOING

"We believe that church-going as a family custom should be placed by parents as among the customs that are not debatable. Children ought to go to church with their fathers and mothers as a matter of course. It is likely that they will either go as a matter of course or that they will not go at all. If church-going is an elective—'Johnnie, would you like to go to church with us? Mother wants you so much' —Johnnie will not turn out to be a church-goer. Going to school is not made an elective in family life. Neither are a child's intelligence and moral sense appealed to on the question of getting up in the morning and going to bed at night. They must do these things. Their performance is not left in the hazy zone of persuasion.

"If parents are persuaded that church-going is a good family habit, it would be well to stop asking their children whether they want to go to church. Just take them! Don't discuss the matter! Don't leave any room for the suggestion that the custom is debatable! 'I don't want them to grow up to hate church-going!' Yes, we have heard that, too. What they really mean when they say they don't want their children to grow up to hate church-going is that it is not an important enough matter to have a scene about, or say firm words about, or to lay down any rules about.

"Besides, it is not necessary to lay down rules. Parents do not lay down rules about children going to school. Children are sent to school. They go. No child is led to suppose that children are ever permitted not to go to school. Going to school is like eating breakfast. It simply takes place. No one commands it or discusses it, or evokes parental authority to carry it into execution. It just happens. So church-going for children, along with their parents, ought just to happen—and happen normally.

"A child who has gone to church with his parents may turn out to hate churches and to despise religion. But if he does so, his parents may at least have the consoling memory of a family pew where on Sundays they, with their children, knelt in God's house to ask for forgiveness, understanding, and grace to live a godly and a Christian life." —St. Mark's Outlook.

Is Broadway getting religion or what? Cathedral influence, perhaps, of the Church Actors' Guild. The other night at the box office window of one of New York's giddiest musical shows a gay-looking young man buying tickets was heard to say, "But she wants them before Lent." And the painted lady selling tickets said, "Well, Lent doesn't begin until the 25th." And a theatrical young man in the depths of the box office called out, "Yes, that's right. The 25th is Ash Wednesday!"

A boy in a Baltimore parish last fall gave his rector a check for the use of the Church. It represented a tenth of his earnings during the summer months.

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Vol. XVI RALEIGH, N. C., DEC. 1925—JAN. 1926 No. 6

Published in the Interest of the Diocese of North Carolina

J Frank Wilkes
110 W Morehead St
Oct 1926

A Fine Example of Stewardship

A layman of the diocese wrote the editor the other day that he had taken out three insurance policies lately. One was in favor of the Domestic and Foreign Missionary Society, one in favor of the Diocese of Atlanta and one in favor of his own, parish.

This gentleman has served his parish in an official capacity and his experience has shown him that when we make no provision for the church, our death makes a loss not only on the list of communicants, but also on the treasurer's records of the parish, diocese and General Church. He has therefore made an effort to offset this loss in the best way possible.

Here is a fine example of stewardship, and we trust it will serve to remind many others in the diocese of their shortcomings in this matter and inspire them to make a like provision for the Church.—Exchange.

$40,000 MEMORIAL PARISH HOUSE FOR ST. SAVIOUR'S, RALEIGH

An offer of Ernest Haywood of Raleigh, to erect a stone building costing $40,000, to be used as a parish house and community center by St. Saviour's Episcopal Church was made January 11 at the annual meeting of the Christ Church congregation. St. Saviour's Church is a mission of Christ Church.

The proposed building will be known as the "Edgar Haywood Memorial Parish House," in honor of Edgar Haywood, brother of Ernest Haywood, who died August 28, 1924. The building will be erected on the lot now owned by St. Saviour's Church on Glenwood avenue.

Both Edgar and Ernest Haywood are sons of the late Dr. E Burke Haywood, and the family has been identified with Christ Church for many generations. This is the largest single gift ever made to Christ Church.

Rev. B. M. Lackey is rector of St. Saviour's Church.

Stirring pleas were made in behalf of the mission last night by Rev. B. M. Lackey, Archdeacon Morrison Bethea, L. E. Hinkle, Dr. V. M. Hicks, all of whom urged the congregation to go forward with the projected building.

While the discussion was in progress, the rector, Rev. M. A. Barber, read a letter from Ernest Haywood in which Mr. Haywood offered to erect the second unit in the construction of a group of buildings on the new site, and which are planned to take the place of those now in use.

A demonstration of enthusiasm followed this announcement. The building will serve as parish house and community center. The donor offers it as a memorial to his brother, Edgar Haywood, who died last year. Mr. Haywood was a member of the firm of Alfred Williams & Company

(Continued on page 16)

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THE CAROLINA CHURCHMAN

Organ of the Diocese of North Carolina and the Thompson Orphanage

TO THE CLERGY AND LAITY OF THE DIOCESE OF NORTH CAROLINA

Dear Brethren:

We have before us the blessing and the privilege of another year of work and of opportunity. At this moment I am not informed of our exact status as to the work of the year 1925. We are all, I presume, going over our records and our memories of the past year, endeavoring to ascertain first what we were able to accomplish, how and where we came short of our full duty, and what were the causes of our failure, or of our success. Doubtless we shall find discouraging elements in the summary of the past, and these, when realized, may help us to do better in the future, to make the year 1926 at least some improvement upon the year 1925. This must be the case if we are really in earnest, and can examine ourselves and our work with open eyes.

But in spite of our deficiencies, we did good work, I believe, in 1925, and I believe we shall do better in 1926. The great happiness we all have is in knowing that, if we be faithful, there can be no real failures. Every hour of real endeavor in the vineyard of our Blessed Master has its effects in advancing this work and enlarging His harvest; and has its reward; its reward laid up against that day, doubtless; but its present reward also in the consciousness that it is offered to Him, and that His eyes see us, and that He accepts our feeblest effort.

In this sure confidence of His presence, His love, and His approval, I bid you go forward confidently and assured.

Your affectionate friend and servant,
JOS. BLOUNT CHESHIRE, Bishop.

Ravenscroft, January 4, 1926.

THE NATIONAL COUNCIL

Protestant Episcopal Church, 281 Fourth Avenue, New York

December 22, 1925.

Rt. Rev. E. A. Penick, D.D.
310 Monroe Road
Charlotte, North Carolina

My dear Bishop Penick:

North Carolina is again in the forefront of the Church with its resolution guaranteeing the full amount of the 1926 Budget quota and I want to express to you our deep appreciation for this action.

With all good wishes for the Christmas Season, I am

Faithfully yours,
LEWIS B. FRANKLIN,
Treasurer.

ARCHDEACON HARDIN'S LETTER

Another joyous Christmas Season has come and gone, and our people have entered upon the New Year with an avowed determination of going on stronger for Christ than ever before.

During the past year, owing to our inability to secure suitable workers, several of our mission fields have been vacant; however, our splendid laymen and women threw themselves into the work in a whole-hearted way, and with the help of the Archdeacon, much real progress has been made.

It is very gratifying to be able to report that beginning with the New Year all of our vacant fields were supplied. The Rev. A. Lindsey Skerry, who for the past year or so has been identified with the American Legion Endowment Fund, having successfully put over a campaign throughout this section, has taken over the work in the Cooleemee group of missions—Cooleemee and Ascension Church, Davie County, and will occupy the handsome new rectory recently completed at Cooleemee. Mr. Skerry is a man of ability and experience, and with the cooperation of the splendid people over whom he has been appointed to serve, it is fair to assume that much

(Continued on page 4)

DECEMBER MEETING OF DIOCESAN EXECUTIVE COUNCIL

The Diocesan Executive Council met in Greensboro at Holy Trinity Parish House December 16, 1925. Every member present.

Important matters acted upon—Acceptance by the Diocese of the Budget assigned to this diocese, $20,700. Reduction in amount in Budget for Sewanee from $3,000 to $2,000 due to failure of parishes to subscribe full amount of Diocesan and General Church budget asked for, $80,000. Decision to pay to Convocations from the Forward Movement Fund on the basis of the actual need each month in parishes and missions assisted by the Convocation rather than the former way by which the Convocation received monthly a percentage of the receipts based on the relationship of the yearly convocation budget to the total Diocesan and General Church Budget.

Approval of the selection by the Department of Religious Education of Mrs. Frank N. Challen as Executive Secretary of Young People's

Work in the Diocese. Resignation of the Rev. I Harding Hughes as Editor of the Carolina Churchman accepted with regrets. Resignation to take effect when successor secured. The Rev. Thomas F. Opie, D.D. elected to succeed Mr. Hughes.

Bishop Penick authorized to apply from lapsed balances in the colored work $500 to the new building for St. Stephen's congregation, Winston-Salem, and $300 to St. Agnes Hospital, Raleigh.

Secretary directed to write letters of appreciation to the nine laymen who served so efficiently as District Chairmen in the Forward Movement Campaign. Council to meet January 8, 1926, to consider Diocesan finances.

Archdeacon Hardin's Letter

(Continued from page 3)

will be accomplished for the advancement of Christ's Kingdom in that very important field

Mr. Daniel Webster Allen who a short time ago completed a course at the DuBose Training School for Postulants, will serve the missions at Mayodan, Madison and Stoneville until September, when he will enter the Virginia Theological Seminary. He has taken up the work with a fine spirit, and thus far the response has been excellent.

The Archdeacon will have immediate oversight of the work at Christ Church, Cleveland, St Matthew's and St. George's, Rowan County, during the coming year, and is being assisted for a few months by Mr. Geo. W. Goodson, a student of the DuBose Training School.

St. George's Church, Woodleaf, is now undergoing some much needed repairs. When the work is fully completed, it will present a most attractive and churchly appearance. We are greatly in need of an altar for this church. If any reader of the Carolina Churchman can supply this need, it will be greatly appreciated.

The Rev. Harris B. Thomas, who for some years past has been ministering most effectively in St. James' Parish, Lenoir, N. C., has accepted a call to become rector of All Saint's Church, Concord, and will take up the work at once. In addition to his duties at Concord, Mr. Thomas will also have oversight of Ascension Church, China Grove.

I feel that I cannot close this letter without making some reference to the very notable work which is being done in the Mt. Airy group of Missions by the Rev. Arthur H. Marshall and his excellent wife During the past year Mr. Marshall has not permitted the grass to grow under his feet, and never has such wonderful progress been made in this really strategic field.

The baby mission at Albemarle is forging ahead. Our good Presbyterian friends have been most generous in allowing us to use their old church building since the establishment of the mission on Palm Sunday, 1924, but our people are extremely anxious for a Church of their own. Five thousand dollars will be required to supply this need, of which something like fifteen hundred dollars is now in hand. It is hoped that some of our good Churchfolk whom God has made stewards of large portions of His bounty, will come to our help in this hour of need.

W. H. H.

JANUARY MEETING OF THE DIOCESAN EXECUTIVE COUNCIL

The Diocesan Executive Council met in Greensboro, January 8, 1926, to consider diocesan finances.

Because of the fact that some of the parishes and missions have failed to pledge the amount asked of them the council was forced to reduce the Budget from $80,000 to $72,000, which is the approximate amount of anticipated revenue.

The revised budget for 1926 is as follows:

General Missions __________	$20,700
Thompson Orphanage _____	$20,000
Charlotte Convocation _____	9,500
Raleigh Convocation ______	9,500
Colored Convocation ______	4,500
Interest on Debt to Sewanee_	1,000
Religious Education _______	1,775
Dept. Relig. Education Exp._	600
Dept. Social Service ______	250
Dept. Publicity ___________	100
Forward Movement Exp. __	500
Church Work at Chapel Hill	2,225
General Expenses: Treas. etc.	1,350
	$72,000

In order that Diocesan missionaries shall receive their stipends from the Diocese on the first day of the month, the Forward Movement Treasurer was authorized to borrow as much money as may be necessary on the 25th day of each month and to send to each Convocational Treasurer 1-12 of the amount specified in the budget for each convocation.

The Department of Missions and Church Extension was requested to report at the next meeting on the Advance Work for the next Triennium. The Woman's Auxiliary was requested to give $1,000 a year for the next Triennium to Advance Work.

The Forward Movement Treasurer was requested to use all means to collect and forward to the National Council the balance due the Budget for 1925.

Try to say this rapidly:

Susan shineth shoes and socks,
Socks and shoes shines Susan.
She ceaseth shining shoes and socks,
For shoes and socks shock Susan.

MR. AND MRS. CUTTER, OF CHARLOTTE, LOSE THEIR SON

The sympathy of the whole diocese goes out to Mr. and Mrs. J. H. Cutter, who lost their young son a few days before Christmas. While out gathering mistletoe for the Christmas decorations he fell from a tree inflicting injuries that soon caused his death. He was about fifteen years of age. His family were all members of St. Peter's Church, Charlotte.

COULD IT HAVE BEEN POSSIBLE TEN YEARS AGO?

During last autumn a group of clergymen with kindred spirits along sociological and generally liberal lines of thought, formed a club to meet together for luncheon once a month, the idea being to think out loud about certain topics of local and national importance that should be discussed in the city ministerial meeting each month. After the third meeting it was decided to enlarge this group from the initial four to eight, or rather to seven, as the Methodist parson was to be removed by the Conference, his four-year tenure coming to an end. The Methodist parson said, "I will ask the new Methodist parson at the College Place Church to take my place" The Episcopal parson said, "I will ask the Christian minister to be one of us." The Universalist parson said, "I will ask the Roman Catholic priest." The Disciples of Christ parson said, "Well, mine will be the Jewish Rabbi." If those from the outside could "listen in" on this group of seven men of varied theologies and backgrounds as they chatted, asked questions one of another and told spicy stories worthy of well traveled men, and beheld the congeniality that exists in that group—well, they would see that after all men are human, and there are common bonds of companionship and interests and sympathies that far outweigh any theological differences. Whereas the meetings were at first in a quiet corner of a cafe, for luncheon, they are now in the homes of the various members, and take place at a dinner in the evening.

Recently the Episcopal clergyman member met a visiting Roman Catholic priest in the city. The subject of this new club—and, by the way, it has no name—(it is nice to have some things without names sometimes), was brought up. The Romanist brother said, "Yes, I have heard all about it. But, could that thing have taken place anywhere ten years ago?" Time: 1925. Place: Greensboro, N. C.

Judge: "Rastus, are you the defendant in this case?"

Rastus: "No Suh, Judge; I done just stole a couple water-melons."—Exchange.

ANNUAL MEETING OF THE CONVOCATION OF CHARLOTTE, ST. LUKE'S CHURCH, SPRAY, N. C. FEBRUARY 9 AND 10, 1926

PROGRAMME

Tuesday, February 9th

10:00 A.M.—Celebration of the Holy Communion.
10:30 A.M.—Organization of Convocation.
Report of Archdeacon.
Report of Treasurer.
Report of Missionaries
Business Session.
11:30 A.M.—Thompson Orphanage: Rev. Wm. H. Wheeler.
12:00 M. —Prayer for Missions.
12:10 P.M.—Recess for Dinner.
2:00 P.M.—St. Mary's School: Rev. Warren W. Way.
2:15 P.M.—Chapel Hill: Rev. Alfred S. Lawrence.
2:30 P.M.—Conference on Forward Movement Program. Leader: Rev. John L. Jackson.
3:30 P.M.—Conference on Religious Education. Leader: Rev. I. Harding Hughes.
4:15 P.M.—Conference on "Young Peoples Fellowship." Leader: Rev. Edgar C. Burnz.
5:00 P.M.—Recess.
7:30 P.M.—Evening Prayer with Sermon by the Rev. Clarence E. Buxton.

Wednesday, February 10th.

8:00 A.M.—Celebration of the Holy Communion.
9:30 A.M.—Morning Prayer.
10:00 A.M.—Conference on Lenton Activities.
Leaders:
Rev. Geo. Floyd Rogers.
Rev. Wilmot S. Holmes.
Rev. Arthur H. Marshall.
12:00 M. —Prayer for Missions.
12:10 P.M.—Recess for Dinner.
2:00 P.M.—Business Session.
2:30 P.M.—"Quiet Hour." Conducted by the Rev. Robert E. Gribbin.
3:30 P.M.—Adjournment.

NEW CHURCH AT SPRAY SOON TO BE COMPLETED

Work has been resumed on the building of the new St. Luke's Church, in Spray, after a period of inactivity covering about eight months, and it is the eager hope of the congregation that the church may be ready for use at the time of the meeting of the Convocation of Charlotte here, early in February. The work was begun as a "venture of faith" and the congregation is looking to God for His provision and blessing for its completion. The actual building operations began in June, 1924, when there was $500 in the treasury and in March, 1925, $10,600 had actually been paid, covering the expenditure to this time with the addition of about $500. Of this amount $3,261 was a gift of the Nation Wide Campaign in this diocese, and the remainder came in ways which make an interesting story in spiritual adventure. In October, 1925, the Church Building Fund Commission agreed to lend the $6,000 necessary to complete the building, but the congregation, in a solemn meeting, agreed that it was not only unwise to assume such a debt which might extend over ten years, but also that such a plan was not in accord with the spirit in which the venture was begun. So they committed themselves to a policy of renewed effort and prayer. The mills in Spray have been running on a three-day schedule, and for several weeks, on Thursdays and Fridays, a group of men of the congregation have devoted their efforts to work about the building. The Church Building Fund Commission has now agreed to replace the offer of a loan with the gift of the last payment of $1,000, provided it is called for by the middle of February, 1926. There is in the bank and in dependable pledges about $1,600. The members of St. Luke's Auxiliary have chosen ten o'clock each morning as a prayer period for the needs of the building, and perhaps there are many readers of The Carolina Churchman who would like to join this prayer circle at that time, for this effort in the extension of the Kingdom.

A report of the situation at St. Luke's would be very incomplete without a mention of the marked growth and deepening of the spiritual life of the congregation—God's preparation of a new people for a new building. This is evidenced somewhat by the fact that on last Sunday, November 22, the Church school which has been increasing steadily, numbered 147, and at the morning service the congregation could scarcely be seated even with extra chairs.

NEW PARISH HOUSE AT BURLINGTON SOON TO BE COMPLETED

The new stone parish house started several months ago is now under cover and will be occupied this spring. It stands in the immediate rear of the church and is connected with a cloister, all being made of Mount Airy granite.

Christmas with this parish was a beautiful and happy occasion, the Sunday-school celebration being especially attractive. The principal feature of this was a series of shadow-pictures showing various scenes connected with the Nativity—and the large and beautifully decorated tree. The rector was presented with a handsome gold watch and the Sunday-school superintendent, Mr. Hobart Steele and his bride were presented with a beautiful silver vase.

Just before Christmas eighty little boys and girls of the kindergarten, which is a community enterprise conducted by the parish, had their annual Christmas tree and celebration and a delightful time was spent in singing and recitation and gift-giving. Nearly a hundred toys and other presents were brought by the kindergartners and were taken to the Christian Orphanage to help gladden the hearts of the inmates of that institution at Christmas.

TWENTY-SIX TEAMS ENGAGE IN FORWARD MOVEMENT CAMPAIGN AT CHRIST CHURCH, RALEIGH

The Christmas services at Christ Church were beautiful and inspiring. The early Eucharist at 7:30 was attended by about one hundred or more, who arose from a comfortable, warm bed to come and meet the blessed Christ Child, on His natal Day, in His own Service.

At the eleven o'clock service the congregation was not as large as it sometimes is on Christmas Day, though the church was nearly full. The music, while not elaborate, was fine and inspiring, with a full choir and the altar was glorious with many lights and flowers. At this service many more made their Christmas Communion. The offering was for the Church Pension Fund, and amounted to more than $300.

The annual every-member canvass of the parish was a little later than usual this year, not coming until December 13th. There were twenty-six teams this time, thus reducing the number of names on the different lists. It was an inspiring sight to see about seventy-five men assemble in the Parish House at 2:30 p. m., take their lists and go forth with joy to do the Lord's work. The work was done in a short while.

The parish budget for 1926 was $13,000; the missionary budget as fixed by the diocese was $4,630, to which was added $800 special for St. Saviour's Mission, making a total on the missionary side of $5,430. While the full $13,000 for the parish was not subscribed, the estimated loose offerings will make up the difference. The missionary budget was subscribed; and contributions through the Woman's Auxiliary, the Church School's Lenten offering and the Thanksgiving offering will probably give us about $1,000 in excess of the quota. So the Christ Church spirit was maintained We are a missionary parish.

The parish has paid its quota for the budget in full for 1925, and as a priority $600 for the work at St. Saviour's Mission. This $600 was from contributions for missions; of course the parish pays, in addition,

(Continued on page 6)

PAGEANT OF THE NATIVITY AT ST. LUKE'S, SALISBURY

The special celebration of Christmas was a well-attended midnight service. The rector preached and the choir sang a beautiful setting of the Eucharist arranged by Ervin W. Read after Cherubini.

The annual presentation of the Pageant of the Nativity was given this year by the Primary Department. Mrs. W. H. Hambley and Mrs. C. S. Morris looked after the details. Mrs. Sigmon was at the piano. Later there was a tree, Mr. Bryce Beard as Santa Claus and gifts for the little ones. Miss Marie Graf delighted everybody with some appropriate stories and Mr. P. A. Wallenborn led in a round of merry making.

At St. John's Chapel, Vance Mill, our thriving Sunday-school had a happy Christmas Eve. About every child spoke a piece and there was a hearty singing of the carols. Santa Claus was there too with an abundance of good things for the children. Mr. Thomas ZumBrunnen now heads the Sunday-school, although Mr and Mrs. Henry Hobson still help with the work in which they have been interested for many months. Mrs. W. Cary Feamster and Miss Carrie Roberts are also splendid helpers.

We are to have a Normal Institute January 24-30, under the direction of Rev. Dr. Tucker and Miss Stout. All neighboring parishes and missions are urged to take part.

M. H. M.

REV. MR. SHACKLETTE LOSES HIS CAR

Rev. W. S. Shacklette, State Chaplain of prisons, had the misfortune to have his car stolen while away visiting prison camps in Western Carolina. It was the irony of fate that the Chaplain not only had his car stolen, but it was also used by boot-leggers to transport that thing which causes most men ultimately to become members of Mr. Shacklette's many congregations!

Twenty-Six Teams Engage in Forward Movement Campaign at Christ Church, Raleigh

(Continued from page 5)

quite a sum for the work at St. Saviour's.

The rector is preparing to throw all the parish organizations into one big organization as the Church Service League, divided up into departments. There is usually inspiration in numbers. Moreover, close social contact of many active workers in a parish promotes friendship and unity. The various organizations have expressed approval of the plan and are ready to launch the enterprise. The results will be watched with interest by all.

The New Bishop Tuttle Memorial at St. Augustine's School, Raleigh, for the Training of Church Workers

ST. AUGUSTINE'S NEW BUILDING

There is a new building on the campus of St. Augustine's School that attracts attention on the outside and almost bursts from the pride of those inside. The Woman's Auxiliary undertook to make the new building for the Bishop Tuttle Training School for Church Workers an example of what a building should be, and those who have seen it all agree that the Auxiliary succeeded. The entrance on the east front leads directly to the perfectly proportioned living room, with its fireplace and books, easy chairs and piano, and then on the right to the oratory and the two class rooms. The House Mother's room, the kitchen and pantries, the dining room and office are on the other side, and upstairs are single rooms for seven girls and double rooms for four, with a third floor to be finished for eight more. All are furnished with a bed, bureau, table, book-shelves, lamp, and two chairs for each occupant.

There are prayers in our bright chapel at 8:15 and class work begins at 8:30. The first period is here, the next, each day, is a college class at St. Augustine's in Sociology or Religious Education; then here again for the Life of Christ and related subjects in church and prayer-book

There are two students, and we have living with us, a Miss Edwards, a graduate of Hampton, who has worked under Dr. Jefferys in the Philadelphia City Mission for seven years, and is now employed in Mrs. Bickett's office of County Welfare, and is in charge of our Social Service training. Miss Tillotson is with us, and we only hope that these months in the South may give her even a part of the help that she is giving us.

The State and County Boards of Public Welfare opens to us every possibility of studying social problems and are ready to cooperate in fullest measure. St. Agnes Hospital offers us classes in Health and Home Nursing—the atmosphere of St. Augustine's School keeps us sure that we are training Church workers. That is our equipment—the truest support will be to send us students who can be trained to be the leaders among the Negro people, for whom both Church and State feel the necessity.

B. R.

REV. MYRON COCHRAN COMPOSES CHORAL SETTING OF HOLY COMMUNION SERVICE

A choral setting of the Communion Service, based on a number of the Negro spirituals, has been composed by the Rev. A. Myron Cochran, the Director of Music at St. Augustine's School, Raleigh, and dedicated to Bishop Cheshire, who originally suggested the idea.

STILL TOO MANY LYNCHINGS

Dear Sir:

I send you the following concerning lynchings for the past year as compiled by Tuskegee Institute in the Department of Records and Research. I find there were 16 persons lynched in 1925. This number, ranking with the number 16, for 1924 as the smallest number of persons lynched in any year since records of lynchings have been kept, is 17 less than the number 33 for 1923, and 41 less than the number 57 for 1922. Two of the victims were insane. Three others had been formally released by the courts. 10 of the persons lynched were taken from the hands of the law, 2 from jails and 8 from officers of the law outside of jails. Two of these lynched were

(Continued on page 14)

Young People's Fellowship

DIOCESE OF NORTH CAROLINA

Editor: D. Pierson Ricks, Hanes, N. C.

1926

It is the beginning of the year one thousand nine hundred and twenty-six. Another year has been skaken off into history—another year has begun to grind out the material that will be history. It is another moment in eternity.

You are given a gift—time. Of it you will spin your thread which shall be woven into a new work—**One Thousand Nine Hundred and Twenty-six.** That thread is your contribution to eternity.

Fellowship—your spindle.

D. PIERSON RICKS,
Editor Y. P. F.

PROGRAMS

That can be used by any chapter of the Fellowship for the five Sundays in January.

January 3, 1926

(1) Hymn.

(2) Scripture Lesson—St. John 15: 12-15, Ye are my friends.

(3) Prayers.

(4) Subject: **The New Year and Its Influence.**

Paper:

(a) The Value and Effect of New Year Resolutions.

Discussion:

(a) Are New Year Resolutions Worth While?

(b) What is the Influence of New Year Resolutions Upon the Individual?

(c) What is the Reaction of Unkept Resolutions?

(5) Hymn.

(6) Benediction.

January 10, 1926

(1) Hymn 349, "Oh, Jesus, I Have Promised."

(2) Scripture Lesson: St. Matthew 7: 24-27, "The House Upon a Rock."

(3) Prayers (for our Parish).

(4) Roll Call: Answer by name of Vestryman or Leader in Parish Activities.

(5) Subject: **Our Parish.**

Discussion:

(a) What Has Been the History of Our Parish and Its Leaders?

(b) What is Our Parish Doing for the Community, Diocese, Nation, World?

(c) How Much is Our Annual Budget? How Many Communicants Have We? How Many Members in the Church School?

(d) Name the Organizations of Our Parish and Their Functions.

(e) How Can We Help Carry Out Our Parish Program This Year?

(6) Hymn.

(7) Benediction.

January 17, 1926

(1) Hymn 367, "Father in Heaven, Who Lovest All."

(2) Scripture Lesson: St. James 2: 1-9, Respect of Persons.

(3) Prayers.

(4) Subject: **The Individual in the Parish.**

Discussion:

(a) What Different Kinds of Help Does Our Parish Give to an Individual?

(b) What is the Duty and Responsibility of an Individual in a Parish? Personal, Financial?

(5) Hymn.

(6) Benediction.

January 24, 1926

(1) Hymn 268, "Jesus Calls Us."

(2) Scripture Lesson: St. John 1: 22-27, Doers of the Word.

(3) Prayers (for guidance).

(4) Subject: **Discussion of Parish Needs.**

Discussion:

(a) What Needed Things Can We Contribute to Our Parish Life and Work?

(b) How Can We Secure Faithful Attendance at the Services?

(c) How Can We Best Interest Others in the Church?

(d) Should Not Every One Devote Some Time to Definite Activity on Behalf of the Church?

(e) What Specific Need Can We Supply?

(5) Hymn.

(6) Benediction.

January 31, 1926

(1) Hymn 50, "Saviour, Again to Thy Dear Name."

(2) Scripture Lesson: St. Mark 13: 33-37, Watch and Pray.

(3) Prayers.

(4) Subject: **Observance of Sunday.**

Discussion:

(a) What Are the Right and Wrong Things to Do on Sunday?

(b) Is it Wrong to Go Riding on Sunday? Reasons.

(c) How About the Working Man Who Has to Work Every Day in the Week Except Sunday?

(d) Do You Think that the "Blue Law" Leans Toward Fanaticism?

(e) What Did Christ Say About the Sabbath?

(5) Hymn.

(6) Benediction.

Almost every chapter of the Fellowship on becoming organized found itself, as it were, in the midst of a stormy sea. The first and foremost difficulty always seemed to be, "What shall we do at our meetings now that we are organized?

The above are offered as suggestions.

Fellowship, we have two pages in the Churchman, and we can fill them if you **contribute.** The rest of the diocese wants to know what you are doing. Tell them.

Contribute.

D. PIERSON RICKS,
Editor Y. P. F.

MINUTES OF THE SECOND ANNUAL CONVENTION OF THE YOUNG PEOPLE'S FELLOWSHIP

The Opening Banquet

A banquet, featured by speeches, stunts, yells and songs and by the enthusiastic enjoyment of about two hundred young people, opened the second annual convention of the Young People's Fellowship of the Diocese of North Carolina, Friday night, October 30, 1925 at Charlotte. Bishop Penick asked the blessing and Rev. G. F. Rogers of St. Peter's, Charlotte, made the address of welcome. The visiting clergy and Fellowship advisers were introduced and given cheers, led by Eleanor Ward and Charles Milstead, the Charlotte High School cheer leaders.

The Stunt Contest

Salisbury and Winston-Salem each gave a stunt after the dinner. Salisbury's was a love story in silhouette, the figures being thrown on a sheet by the aid of a strong light. Winston-Salem presented a stirring moving picture of love and excitement, the scene of which was a Pullman car. By vote of the audience the prize, a Bible, was awarded to the Winston-Salem delegation.

Special Talks

George Henry of Chapel Hill and William Yates of Charlotte talked about Camp Finney. The former gave a day's program; the latter told of its development of the physical, mental, moral, and social sides of a boy's life. Miss Dorothy Battle of Rocky Mount and Miss Margaret Brewer of Charlotte told of the St. Mary's Conference

Round Table Discussion

At 9:30 the clergy and advisers retired to a round table discussion of young people's work led by Mrs. Frank N. Challen of Greenville, S. C., secretary of the young people's work of the Diocese of Upper South Carolina.

Model Program Presented

St. Luke's Chapter, Salisbury, presented a model program which had previously been judged best of a number of programs submitted to Mrs. Challen. A well conducted business session was held and the devotional part of the program carried out. The program was a beautiful dramatization of the story of Ruth in three parts All the characters were appropriately costumed and presented a very impressive play.

Committees were appointed by David Yates, the President, and the banquet closed.

Second Day Devoted to Business

The second day of the Convention was begun with the annual business session at 9:30 at St. Peter's Parish House. The Y. P. F. hymn "Stand Up for Jesus" was sung and the invocation made by Rev. C. E. Buxton of St Andrew's, Greensboro.

President's Address

In his address the President gave as the real reason for the Y. P. F. the banding together to learn how best to serve God in unity. He spoke of the Y. P. F.'s achievements by individual members, by Fellowships and by the diocesan organization as a whole. "We are the Bishop's helpers," he said, and stressed the necessity of personal loyalty and service. The Fellowship must be active in worship, service, gifts, study, fellowship. In closing he appealed for unity of service and devotion for "In union there is strength."

Roll Call

The secretary called the roll and 198 delegates were reported. Outside of Charlotte the two Fellowships sending the largest number of representatives were St. Saviour's, Raleigh, 17, and St. Paul's Winston-Salem, 17. The minutes of the business session of the last convention were read and approved.

Treasurer's Report

The Treasurer reported that $447.10 had been received for the Bishop's Fund, $100 of which was sent by Rev. S. S. Bost from the Francis Murdock Memorial Fund of which he is chairman. The report was accepted and the secretary instructed to write a letter of thanks to Mr Bost.

Report on Fellowship in Diocese

The annual report on the state of the Y. P. F. in the diocese, written by Charles Sturgis of Henderson, was read by the President in Mr. Sturgis' absence. Taking as an outline the five-fold purpose of the Y. P. F., he told of the work done under each head. Under worship, Fellowships have held prayer meetings and Sunday-schools and have organized Junior choirs. Service has been rendered by repairing mission churches, rendering help to the needy and helping to establish libraries The gifts include the salary of a Bible woman in China, support of poor families and gifts to the Orphanage. Study has been made of the lives of the saints and of Church history. Intermingling with other branches of the Fellowship and with other denominational young people's organizations has brought about Fellowship. The Bishop's charge has been carried out in part—$447.10 has been raised for the Sewannee scholarship, six chapters have been organized, and two boys have announced their intention of giving their lives to Christ's work.

Fellowship Pins—Committee's Report

The pin committee reported the choice of a Y. P. F. pin. Orders should be sent to Miss Blanche Bonner, 11 Maiden Lane, West Raleigh. The price is 60 cents each.

Handbook of Fellowship

The Handbooks are to be printed as soon as possible and each chapter was urged to send $2.50 to the treasurer as its share of the expense of publication

Constitutional Amendments

The committee on amendments to the constitution reported four proposed amendments all of which were passed after some discussion. By the first, amendments do not have to be introduced at the previous meeting and a majority vote prevails. The second stated the purpose of the Y. P. F. more clearly—for worship, service, study, gifts, fellowship. The third amendment enlarged the executive committee to include, beside the officers, one representative from each Fellowship. The last provided for each parochial delegation's having one vote in all voting.

Resolutions Drawn Up

The committee on resolutions then reported. The resolutions, which were all accepted as read, were: first, to thank the people of Charlotte for their courteous hospitality and to express our appreciation to the press for its part; second, to have a report of the Convention given by a member of each delegation in every Church and chapter of the Fellowship; third, to express regret that we were unable to raise the full amount of the Bishop's Fund, and to ask that the time limit be extended so that we may raise it in the future.

Fellowship Page Remains in Churchman

It was decided that the Y. P. F. news be continued to be published in the Carolina Churchman.

Exciting Discussion on Changing Name of Y. P. F.

A motion was made and seconded that the name "Y. P. F." be changed. This motion was defeated and another made and carried that the same name be kept the ensuing year and the question be reopened at the next Convention.

Officers Elected; Yates President

The report of the nominating committee was then given and the election of officers was held. The list of officers elected for 1925-26 follows:

President—David Yates, Charlotte.
First Vice-Pres.—Frank Pulley, Tarboro.
Second Vice-Pres.—Vann Lineback, Winston-Salem.
Secretary—Margaret Bell, Salisbury.
Treasurer—Lucy Kimball, Henderson.
Editor of the Y. P. F. Page in the Carolina Churchman—Peirson Ricks, Winston-Salem.

Immediately after the election the service of installation was held.

Bishop's Address

Bishop Penick then made his annual address and charge. He read the Twentieth Century New Testament Version of the twelfth chapter of the Epistle to the Romans beginning with the sixth verse. The Y. P. F. must build upon the fundamental Christian virtues of faith, hope, and love, by being godly, which pertains to our relations with God; sober, pertaining to ourselves; and righteous in our dealings with others. He refuted the condemnations of restlessness, individualism, and irreverence which have been made concerning the young people of today. He urged that everyone read the Bible daily and pray for the Y. P. F. He charged the Y. P. F. to expand by overflowing, but cautioned that it be wise as well as enthusiastic in its expansion; to renew the contributions to the Bishop's Fund; and to "know Christ yourself and make Him known to others by offering your life to Him."

The meeting adjourned after the Bishop's address.

Sightseeing Ride Through City

Beginning at St. Martin's at 2:15 the delegates to the Convention were carried to ride, visiting places of interest in Charlotte. Especially interesting were the Ford plant and the Speedway, open to their inspection through the courtesy of the managers, and the Thompson Orphanage.

Picnic

Returning to St. Peter's Parish House a picnic supper was served by the members of St. Mary's Fellowship, Thompson Orphanage For about an hour the young people gathered around the piano and had a noisy good time singing old favorites.

Preparation Service

The service of preparation for the Holy Communion was held at 8 o'clock at St. Peter's. It was conducted by Rev. R. B. Owens of Holy Comforter, Charlotte, who spoke on "Companionship with Christ." He urged the young people to know Christ, not merely to know about Him.

(Continued on page 14)

The Carolina Churchman

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Rev. F. H. T. Horsfield ——— Contributing Editor

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DIOCESE OF NORTH CAROLINA
Rt. Rev. Joseph Blount Cheshire, D.D., Bishop —————— Raleigh
Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor —————— Charlotte
Rt. Rev. Henry Beard Delaney, D.D., Suffragan Bishop —————— Raleigh
Rev. Morrison Bethea, Secretary —————— Raleigh
Mr. Henry M. London, Treasurer of the Diocese —————— Raleigh
Mr. J. R. Wilkes, Treasurer of the Nation-Wide Campaign Funds, Box 988, Charlotte

Entered as second-matter class at the postoffice at Raleigh, N. C.

WHY IT WAS

Because of having to settle upon the future plans for the Carolina Churchman, the editor had to await the meeting of the Diocesan Council on the 17th of December to find what the Publicity Committee desired him to do. As every rector is "full up" with work preparatory to Christmas, the editor found it impossible to edit a December issue. This is why this issue is for the two months of December and January.

SWAN SONG

For obvious reasons Ye Editor has seen fit to resign from this paper, to take effect as soon as a new editor has been secured. Rev. Thos. F. Opie, D.D., of Burlington, was the unanimous choice of all the members of the Publicity Committee, save that gentleman himself. He has had the training and experience; he has the gift of writing, and he has shown such alertness for all Church news, both diocesan and national, all to make him the logical man for editing this paper. Suppose we presume that he will feel the call and the urge sufficiently strong to become editor, let us ask a special favour of you readers: Back him up Send him news of your parish of whatever Church work you may be doing. Send in your subscriptions on time, when a statement comes to you. It is practically impossible for us to be without this news organ of our diocese. It will not be the editor's job alone, but every subscriber's, every subscriber-to-be, to see that the paper serves the diocese as it should. At present we have about 10,000 communicants—perhaps more. Of this number only about 1,200 subscribe to the paper. Friends of the paper are responsible for the paper going to a number of people. So when all is said and done, hardly more than ten per cent of our communicant list is on the subscription list. You can be the means of increasing this number, and hence making the paper mean more to more people. Because of the small number of our circulation it is difficult to get more advertisements. If we increased our circulation to over 2,000, there would be an assurance of income that would in time do away with the $600 which now goes from the two treasuries, viz., the E. & C. Fund. $300, and the Forward Movement Fund $300, it being a part of the work of the Publicity Department, hence receiving revenue from the treasurer.

Finally, to those who have so graciously helped the editor, to those who have understood how difficult it is for a busy rector to devote the necessary time to a paper to make it really successful, and to those who have been kind enough to "say nice things" about the work which Ye Editor has tried to do, Ye Editor offers his heartfelt thanks, and takes this opportunity to say how much he values friendships formed through correspondence relative to the paper. To those who have criticised and complained—well, perhaps they had a right to do so; but may they have a happy New Year, and forgetting those things which are behind, may they, along with Ye Editor, press forward toward the high calling of God in Christ Jesus.

A happy New Year to every one.

A REMARKABLE TESTIMONY

Rev. Dr. Newton, after twenty-five years of a very successful ministry, noted as being one of the most eloquent speakers, has come into the Church. In taking charge of his first parish, he writes a letter of acceptance, and tells his estimate of the Church. It is a remarkable tribute. He says:

"Since I learned to know the Episcopal Church in the blazing days of war, something deep in me has responded to its sweet and tempered ways. Its atmosphere of reverence, its ordered and stately worship, its tradition of historic continuity linking today with ages agone, its use of those symbols which enshrine the faith of the past and the hope of the future, its wide and wise tolerance, its old and lovely liturgy—like a stairway, worn by many feet, whereon men climb to God—and still more, the organized mysticism of its service and sacraments: all these things of beauty and grace move me profoundly.

"But more vital still, if possible, is the central strategic position which the Episcopal Church holds in the confused religious situation of our time. It is the roomiest Church in Christendom, in that it accepts the basic facts of Christian faith as symbols of transcendant truths, which each may interpret as his insight and experience explore their depth and wonder. Midway between an arid liberalism and an acrid literalism, it keeps its wise course, conserving the eternal values of faith while seeking to read the word of God revealed in the tumult of our time. If its spirit and attitude were better understood it would be at once the haven and the home of many vexed minds torn between loyalty to the old faith and the new truths.

"After all there is only one Church of Christ. It may wear many names, but its faith is one, and finally, or soon or late, it will be one in fellowship, drawn together by creative desire, if not driven together by the sheer necessity of facing the forces of destruction in our day which, if they have their way, will end in materialism and futility. Each man should labor where he can do his best work in behalf of our common Christian enterprise; and I look forward to happy and fruitful service in a great and gracious fellowship."

BISHOPS' SONS ON WAR PATH

At Kent School in Connecticut, a Church school of two hundred boys, a Committee on Missions was recently appointed by Father Sill, the head of the school. The committee consisted of Colmore, chairman, Perry, Rhinelander and Roots, whose fathers are bishops, Farnum, whose great grandfather was Bishop Whipple, and Jackson Kemper, whose great grandfather was Bishop Kemper. This committee selected three fellows, Roots, Colmore and Farnum, to present the cause to the student body.

This they did most effectively on a Sunday evening, after the regular service. Roots described the work at Hankow, Colmore told about the work of the National Council and described the budget and program Farnum made the appeal for the boys to sign their pledges, insisting that the amount pledged should be an amount of money over which they had absolute control. They were not to sign up money they expected to get from their parents.

When the pledges were checked up it was found that the amount was $719. It will probably be more than this when some of the boys make their pledges who were absent from chapel. This is in addition to the $250 which the boys have given toward the deficit. This amount of $700 or more is pledged to be paid on or before Easter Day and will be sent to the diocesan treasurer on account of the Connecticut apportionment.

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Bishop's Sons on War Path

(Continued from page 9)

The same committee of three was shortly to speak at South Kent School, and possibly later at other Connecticut schools.

DOUBLE DUTY DOLLARS

Short cuts and easy money. Some one who will do two men's work; a dollar which will do the work of two. It's the cry of the day, and men lose sleep trying to work it out. Cheer up! It has all been solved. Let the Church Building Fund show you how to make your dollar do double duty for the Church. You are as much interested in the Church as is the Building Fund The latter has two kinds of clients—those who need loans, and those who need gifts. The dollars that go to the borrower earn the help that makes possible the gifts. Both clients finish their building through your single investment. It is a beautiful scheme, full of joy for both clients in the accomplishment of their desire, and the man with the dollar gets a double reaction. Try it out. The Church today needs a quarter of a million of those dollars for buildings. Let your dollars make for happiness by doing double duty.

Twenty-one borrowers have this year received over $90,000 in loans which, with returns from other loans, have made possible thirty-one gifts of over $23,000. What will be done for forty others waiting for loans now unavailable?

ST. PAUL'S, WINSTON-SALEM, ORGANIZES A CHURCH SERVICE LEAGUE

The women of St Paul's Church, Winston-Salem, after considering the matter for some time have organized the Church Service League which will take the place of all the women's organizations formerly existing in the parish.

Mrs. Thomas E. Shore will be the President of the League for the first year. The women of St. Paul's Church were helped very much in their initial plans for the League by Mrs. Ralph Van Landingham who was the first president of the League in St. Peter's Church, Charlotte.

The choir of St. Paul's Church consisting of sixty members repeated this year the beautiful cantata, "Bethlehem," by J. H. Muander which was given twice during the Christmas season of 1924.

Special lighting arrangements were introduced again this year which added to the effectiveness of the presentation The choir has been invited to a number of places in and out of the state to give musical programs.

Real Peace:—Wisdom's ways are ways of pleasantness, and all her paths are peace.—Proverbs 3:17.

ST. ANDREWS, GREENSBORO, HAS ENJOYED A VERY SUCCESSFUL YEAR

Saint Andrews Church at Greensboro closed one of the most successful years in its history Thursday evening, December 31, with a delightful Christmas program featured by the beautiful pageant Bethlehem, presented by the children of the Sunday-school; by special Christmas music and a Christmas tree from which a generous Santa Claus distributed appropriate gifts. Interest in the entertainment was evidenced by the unusually large audience, the parish room being comfortably filled by parents and friends of the participants. Other interesting features were the presentation of personal gifts by Mr. J. R. Donnell and Mrs. Thorp. Mr. Donnell gave five dollar gold pieces to sixteen members of the Sunday-school for perfect attendance throughout the year, and Mrs. Thorp presented two members of her senior class of young women with combination prayer books and hymnals for special excellence in their work. Mr. Donnell renewed his prize offer for 1926 and hoped that he might have the pleasure of giving away a much larger sum next year. In the midst of the gift giving the popular and well-beloved rector, Rev. C. E. Buxton was given a pleasant surprise when presented with fifty dollars in gold as a Christmas remembrance from members of the congregation. In this connection it is due the rector and the teachers to state that the Sunday-school has doubled in attendance during the past year.

Christmas day services were well attended, there being early communion at 7:30 and the regular choral service at 11 o'clock, with offering for missions.

The young people of the church took part in the community Christmas program, a feature of which was the singing of carols throughout the city on Christmas eve.

Another evidence of the life of the church was the unusually large confirmation class presented to Bishop Penick on occasion of his recent visit to Saint Andrew's, when there were sixteen candidates for the laying on of hands.

The Woman's Auxiliary and Guild, under the leadership of Mrs. J. R Donnell and Mrs. Clarence Anderson, have both done good work during the year just closed and begin 1926 with clean slates and a more ambitious program for future labors.

CHRISTMAS IN CALVARY PARISH, TARBORO, AND ASSOCIATED MISSIONS

The Christmas Season in Calvary Parish, and its associated Missions, was a very happy and blessed one this year. At the Midnight Eucharist 125 people communicated, 75 at the Children's Eucharist Christmas morning, and 75 at the celebration following Morning Prayer, making in all 275 who made their Christmas Communion.

At the Manger Service an address was made by the Rev. Wyatt Brown, of Baltimore, who also preached in Calvary Church morning and evening on the Sunday after Christmas, and also at the Christmas Festival at St. Anne's Church.

Nine Christmas trees, festivals, and pageants were given during the week at the various country and factory mission stations, with large and happy throngs of children and grown people attending.

The brick wall around Calvary Churchyard given by Mr. David Pender of Norfolk, is nearing completion. This structure will cost over $7,000, and will add to the beauty of this sacred and historic spot The cloister contemplated in the plans for the great Parish House just completed, which will connect the Parish House with the Church, will be built at once through the generosity of Mrs. J. D. Gilliam, now of London, England, who gives it in memory of her mother, Mrs. Frederick Philips. When this is completed, the whole plan of Church, wall, Parish House and Cloister, will make Calvary Churchyard a very beautiful and wonderful place.

Splendid work is being done in this field during their winter vacation, by Mr. Winstead Leggett and Mr. Ernest Winborne, two students from this Parish at the DuBose Training School, and Mr. Frank Pulley, also of this Parish, intends entering training at the same institution next spring.

The Young People's Service League of the Parish contemplates making a specialty of Religious Dramatics this year, in the auditorium of the Parish House, which is equipped with all the necessary paraphanalia for the purpose.

The Chapel of the Parish House has just been beautifully furnished with altar, reredos, pews, and lights, by the family of Mr. William S Clark, in his memory. The lighting fixtures for the rest of the building have been donated by the Constantine family, father and sons. A handsome brass Altar Desk and Service Book has been placed on the Altar of the Chapel by relatives of Mrs. George Rogers, in her memory.

LITTLE GIRL BORN IN GOOLD HOME

Rev. and Mrs. Edgar H. Goold, of St. Augustine's School, Raleigh, were the happy recipients this season of the loveliest Christmas present they have ever received, when there came to their home little Miss Margaret Louise Goold. This paper extends to them hearty congratulations.

The Woman's Auxiliary

President
Mrs. Warren W. Way
Saint Mary's School
Raleigh
Vice-President
Mrs. W. A. Devin
Oxford
Treasurer
Mrs. R. B. Davis
Rocky Mount
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Rocky Mount
Christian Social Service Secretary
Mrs. R. D. Bulluck
Rocky Mount
Supply Secretary
Mrs. W. A. Devin
Oxford

THE PRESIDENT'S NEW YEAR MESSAGE

Dear Members of the Auxiliary:

We begin our work for 1926 with thankfulness for the devotion of many of our members during the past years.

Let us pray for God's blessing on our work in the New Year, with the resolve to try more earnestly than ever before to spread His Kingdom.

The branch presidents have received the report blanks to be filled in. Please see that they are sent to Miss Hinton at least before the last week in January, and send in the complete list of officers. In some small branches, where the duties are combined, please indicate that on the report. If we can have the complete list printed in our annual report the work is expedited.

I ask for these reports by the last week in January, as my report to Miss Lindley is made from these reports, and it should be sent her by January 30th

The pledge lists will be sent you next week. Our Diocesan Executive Council meets January 8, and only then can we learn what they ask of us.

In New Orleans we pledged "The payment in full of all General Church Quotas (Budget Quota and Advanced Work)." This is a new pledge. Heretofore our responsibility towards our General Church Quota has been as members of parishes. Now we have that responsibility also as members of the Auxiliary. We resolved in our last annual meeting to keep ourselves informed from month to month as to the payment of our parish (or mission) quotas, and, if the parish (or mission, is behind, to use our influence towards raising the money.

Our next annual meeting will be held on April 27th, 28th, and 29th, in the parish of St. Phillip's, Durham.

I am happy to write that the full sum for Miss Lillie Hill's salary has been received by our treasurer. Our Auxiliary has felt it a great privilege to have this part in the work of one of our finest missionaries.

Before the next annual meeting it is my great hope that a branch of the Auxiliary will be working in every parish and mission of our diocese This can be done if we all work toward that end.

I know by happy experience that I can count on your hearty sympathy and cooperation in our work. For this I am very grateful.

With loving wishes for many blessings on you in this New Year,

Most sincerely,
MRS. W. W. WAY, President.

"ADVANCED WORK"

At the meeting of the Executive Council of the diocese, held in Greensboro January 8th, a resolution was passed asking the Woman's Auxiliary of our diocese to raise one thousand dollars a year towards the $10,000 for "Advanced Work" which the National Council asks of our diocese each year of the Triennium.

Our Executive Council will select from the "Advanced Work" in the program adopted in New Orleans, some definite object for the united effort of this diocese.

Our responsibility for the "Advanced Work" asked of our diocese comes before our "Corporate Gift."

Towards the "Bishop Tuttle Memorial" we raised more than $1,000 a year during the last Triennium.

Let us hope and pray that we can give $1,000 a year towards the "Advanced Work" selected by this diocese, and also something towards the five objects of the Woman's Auxiliary's "Corporate Gift."

MRS. W. W. WAY.

According to resolutions passed in New Orleans, and by our Diocesan Executive Council, "The Nation-wide Campaign is now called "The Forward Movement."

Mr. Wilkes therefore receives our undesignated half of the Auxiliary money (from our diocesan treasurer) as Treasurer of "The Forward Movement."

IN MEMORIAM

Allyne Hargrove Taylor

On November 19th at her home in Townesville, N. C., Mrs. Edward Osborne Taylor passed from this life into the land of peace and rest and quiet, where God has prepared a home for all those who love His appearing.

Mrs. Taylor lived her Christianity. Her life in the home was a song full of the harmonious melody of one who has been sweetened by the trials and sorrows of life. In her community she was known and loved by all. Both white and colored knew and loved her for her kind words and noble deeds. Both sorrow at her passing. In her church she was devoted and loyal. Always as prompt and regular at its services as was her preacher. Others may have gone for different causes, but her motive for attending church was always to worship and learn of Him who died that all might live. Her church always found in her an attentive ear and a responsive heart. Her happiness was never so complete as when she was serving her family, her church and her friends. This she did as quietly and as perfectly as is possible for a soul dwelling in the flesh to do.

"Weep not over this soul's passing,
But stop and thank the Giver of
all gifts,
For that He shared with us awhile
This sunny-hearted daughter, wife.
mother, and this sister of all
mankind."

In her work diligent, in trials and sorrows patient, and in death peaceful. Surely a soul has passed that is worthy to be numbered with those, who having finished their course on earth, have passed now for awhile from our sight into that state—

"Where chill nor change can ever
rise,
Deep in the depths of Paradise,
They rest world-weary heart and
eyes,
Jubilate!"

BASIL M. WALTON.

CHRISTMAS PAGEANT AND FEAST OF LIGHTS AT HOLY TRINITY, GREENSBORO

Before Christmas Holy Trinity, Greensboro, gave their annual Christmas Pageant to a large audience. Under the skillful training of Miss Maud Anderson, assisted by Mrs. Cora Cox Lucas, and Mrs. C. M. Banner, the dramatization of the Christmas story was most successfully presented. As Mother Church led her children over to the window to show them the Star of Bethlehem, a large star was to be seen. (This was placed on the bough of a near-by tree so as to be visible to all the audience in line of vision.)

On Epiphany the Feast of Lights service was held. This year there was added the Three Wise Men bearing their gifts. In practically every detail the form of service used by St. Augustine's School, Raleigh, was carried out.

PRAYER-PILGRIMAGE, DISTRICT OF EDGECOMBE, DIOCESE OF NORTH CAROLINA

The District of Edgecombe greets you with love and the message of the Prayer-Pilgrimage.

Whether the idea of this Prayer-Pilgrimage originated during the district meeting in Wilson when the Venerable Morrison Bethea addressed the meeting on "Personal Responsibility"; when the Rev. Bertram Brown stressed the need for greater development of the Emotional religion: when the beloved Diocesan President, imbued with the Spiritual enthusiasm of the Triennial, brought her report; when the zealous District Chairman conceived of "Personal Evangelism" as the key note of this semiannual meeting, or whether it was in response to the Woman's Auxiliary resolutions adopted at the Triennial: That we as individuals consecrate and commit ourselves to the overcoming of lukewarmness, by deeper Spiritual understanding and greater consecration through prayer—whatever the origin—the seed sown fell into good ground, sprang up in the heart and mind of a noble, true, consecrated Christian woman, and this Prayer-Pilgrimage resulted.

A review is given in the hope that other Districts may project a like season of Prayer.

Plans were promptly worked out for the Prayer-Pilgrimage, Each parish branch in the District of Edgecombe was noted. The active interest and prayers of each were secured. A preliminary meeting was held simultaneously by all branches in this District. Each Woman's Auxiliary member was asked to offer daily, at a specified hour during the duration of the Prayer-Pilgrimage, special prayers, for the knowledge of how to pray, for the courage to utter public prayer, for the strength to always stand up for Jesus and for isolated Church women.

The Pilgrimage began by a committee from The Church of Our Saviour Branch, Jackson, going to Grace Church, Weldon. The women from The Church of Our Saviour led a stirring service. This was continued from one branch to another, without a break until every Branch in the District of Edgecombe had a visitation.

The Pilgrims were undaunted by cold, rainy and blustery weather. From November 17th to November 28th each committee carried the message on the appointed day—each found a group of women eager for the message. Each service was conducted in the respective parish church. Each meeting was characterized by a refreshing of spirit. There were natural expressions of religious fervor. Women who, perhaps, had never dreamed of leading a service in Church, did so with joy. In one instance, a sweet, modest rural woman inspiringly said, "Our branch got your call to come and lead a service; I was glad to respond." This woman's earnestness of purpose and willingness to serve as expressed in her simple, faltering words was an excellent sermon.

Some who were gifted in speaking, gave clearly the purpose of the Pilgrimage. After one especially enthusiastic meeting an active worker exclaimed, "I am so thankful I can scarcely wait to get home to drop an offering into my Blue Box."

The newly organized Branch of The Church of the Advent, Enfield, was particularly earnest and helpful.

St. Mark's Branch, Halifax, faithfully opened the church for Prayer every afternoon during the Pilgrimage. In addition, this Branch journeyed to the County Home to have prayers with a tubercular patient.

The Prayer-Pilgrimage of the District of Edgecombe has now become a sacred memory. It was a season of Spiritual exhilaration. There was a feeling at each service, "It is good to be here."

God's care for us is as real, His love as great as in the Galilean days when He walked with His apostles. He remains The Light of the World. We came close to the source of light during the Prayer-Pilgrimage; we received light on the way.

The hope is that the enthusiasm kindled may burn on with undimmed brightness and undiminished intensity, and that each member of the Woman's Auxiliary, not only in the District of Edgecombe, but throughout the Diocese of North Carolina, may this year breathe from the heart the prayer:

"O use me, Lord, use even me
Just as Thou wilt, and when, and where."

VIRGINIA L GREEN,
(Mrs. Geo. C. Green)
Secretary Prayer-Partnership,
District of Edgecombe.
Weldon, N. C.

GUILFORD DISTRICT MEETING AT BURLINGTON

The parish of the Holy Comforter did itself proud when it entertained the Guilford District of the Women's Auxiliary on November 17th. The meeting began with the Holy Communion Service, followed by a greeting from Miss Corinna Gant. She stated that although her parish had produced no Hoke Ramsaurs, it has tried with bequests left to it to undertake some very worthwhile work, viz., the very efficient Kindergarten in the parish, and some rural and community work. Miss Gant was followed by Mrs. W. J Gordon, of Spray, who responded for the visiting delegates. In her happy and inspiring manner she stated that some of the finest things that were accomplished had their beginnings in the District meetings. The President, Mrs. W. W. Way, then held her audience in wrapt attention, telling of the General Convention. The Audubon Park Service, the Procession of Bishops, the friendliness of the city, the Holy Communion Services, the United Thank Offering Service, the Service of Intercession, when Bishop Lloyd spoke, the closing service when Bishop Darst preached, the "Message" sent out by the National Head of the Auxiliary, and the main objects of help for the coming year, all came in for their part in her interesting address. In the afternoon, besides the business meeting, there were addresses made by some of the clergy there, principally by Archdeacon Hardin and Dr. Opie.

The ladies served a delightful luncheon to all the delegates in the old parish house. Then a visit was made to the Kindergarten in session in a school building close by The new Parish House under construction is an indication of the thriving spirit of this wide awake parish under Dr. Opie's charge.

It was voted to hold the next meeting at St. Andrew's Mission near Leaksville, where Miss Lillie Hill is in charge and doing a work that is plainly bearing fruit.

The final total of the Birthday Thank Offering is $22.426.

The final total for the United Thank Offering is $912,841.

SEWANEE NEWS LETTER

Sewanee, Tenn., December 5, 1925. The School of Theology opened on September 17th with exercises in All Saints Chapel. There are twenty-five men registered; seven Seniors, eight Intermediates, six Juniors, one Postgraduate, and three Special Students. The spirit shown at St. Luke's this year is excellent, the cooperation and friendliness so characteristic of Sewanee being more in evidence than in former years. Every man has and shows a feeling of responsibility for the welfare of the school.

Several changes have been necessary in the faculty due to the leave of absence granted to Dean Wells to teach in the Theological School of Boone University at Wuchang, China. Dr. W. H. DuBose is Acting Dean. Dr. Wilmer has charge of all courses in Homiletics as well as Intermediate and Senior Theology. Mr. Osborne, Chaplain of the University is teaching Junior Theology. Messrs. Myers and Kirkland are teaching their usual courses The Rev. David E. Holt, of Woodville, Miss., a recent graduate of the school, is Acting Professor of Ecclesiastical History during the absence of Dr. Wells. The entire department misses Dean Wells and is looking forward to his return next year.

At the last monthly Conference of the school, Dr. Wilmer talked on the subject of the General Convention, stressing mainly the work of Prayer Book Revision; at the same time explaining the Memorial presented to the Convention by the DuBose Club of Sewanee.

During the term it has been our pleasure to have as speakers a good many men of prominence in Church affairs, among whom were the following: Bishop Colmore of Porto

(Continued on page 14)

Thompson Orphanage
And Training Institution
Rev. W. H. Wheeler, Editor

THOMPSON ORPHANAGE AND TRAINING INSTITUTION, CHARLOTTE, N. C.

December at the Orphanage

Christmas Day, 1925, found the entire Orphanage family on wheels, fifty per cent mounted on roller skates, the balance of them on wagons, scooters or velocipedes. The fine new concrete drive and walks greatly enhanced the enjoyment of these skates and other rolling stock which Santa Claus brought to the Orphanage in his pack. The children have never been more generously remembered by their friends everywhere. Each cottage had a beautiful tree with electric lights and Christmas decorations, and each child received a number of presents. The little chapel was beautifully decorated and the altar and lectern adorned by white hangings made by Miss Nall. The silver chalice and paten presented by the Church of the Holy Comforter, Charlotte, were used in the Christmas celebration. The singing by the children's choir of the old familiar Christmas hymns was never heartier or more joyous. In the afternoon a roller skating party was participated in by all the owners of skates, new and old, under the direction of the recreational supervisor. Some expert skaters are rapidly developing.

On Wednesday evening, December 23rd, the children of the primary department presented a Christmas play under the direction of Miss Elsie Nall. Miss Nall also supervised the making of the costumes, which were works of art. The singing of the tiny tots was quite remarkable. The characters in the play represented Christmas tree ornaments, and came down from the tree to remind the children of the prominent part they play from year to year in dispensing Christmas cheer. A large and enthusiastic audience heartily applauded the juvenile performers. Miss Nall received many and hearty congratulations on the success of the play which was thoroughly enjoyed by every one.

On Christmas Eve, through the kindness of the manager of the Imperial Theater, the children enjoyed very much seeing Douglas Fairbanks in the film, "Don Q."

Far more thrilling, however, than seeing even such a famous movie actor as Douglas Fairbanks on the screen, was the seeing in person of the noted screen star, Miss Irene Rich, who in company with Mrs. Sam Warner, formerly of the Ziegfield Follies, visited the Orphanage on December 18th, bringing toys and candy and autographing many cards and memory books for the older girls. A great feeling of friendship sprang up between Miss Rich and the children, Miss Rich remarking to one of the party, "Those children just got hold of my heart."

Recently twenty-two of the Orphanage children have made the diocesan Roll of Honor by a perfect recitation of the Church Catechism. They are hoping that Archdeacon Hardin may find it possible to visit the Chapel of St. Mary the Virgin and present them with certificates in person.

The result of the every-member canvass was most gratifying. On a quota of $100 the canvass netted a total of $135.08.

The grateful appreciation of all of the Orphanage family is hereby extended to all the generous-hearted friends in the three dioceses who made possible such a happy Christmas, and who have given us such comfortable and happy homes in which to live.

THOMPSON ORPHANAGE AND TRAINING INSTITUTION, CHARLOTTE, N.C.

Cash Contributions Received from the Diocese of North Carolina from November 23 to December 25.

Elkin, Galloway Memorial	$ 10.00
Elkin, Friends	14.35
Raleigh, A. B. Andrews	25.00
Charlotte, Thos. Griffith	10.00
Oxford, C. S. Easton	10.00
Yanceyville, Mrs. B. S. Graves	5.00
Wilson, St. Timothy's Junior Auxiliary	4.00
Jackson, Mrs. H. B. Hardy	5.00
Raleigh, Mr. and Mrs. Fred Mahler	50.00
Charlotte Public Schools	37.47
Charlotte, St. Mary's	6.21
Cooleemee, Mrs. S. J. M. Brown	1.00
Cooleemee, Miss Ola Brown	1.00
Raleigh, Dr. and Mrs. Wm. Moore	5.00
Winston-Salem, St. Paul's W. A.	19.00
Raleigh, Judge Heriot Clarkson	5.00
Henderson, Miss Alice Brodie	5.00
Salisbury, Mrs. Frances K. Frerckes	50.00
Charlotte, J. G. Shannonhouse	7.00
Laurinburg, T. T. Carrington	2.50
Ridgeway, Church of Good Shepherd	7.20
Weldon, Grace W. A.	14.75
Burlington, Holy Comforter Men's Bible Class	2.35
Burlington, Holy Comforter	179.08
Northampton Co., St. Luke's	10.00
Monroe, St. Paul's	24.05
Monroe, St. Paul's S. S.	8.36
Salisbury, St. Luke's	126.16
Wilson, St. Timothy's	160.72
Caledonia, Prison Camp	10.02
Dover, Miss Maggie Bridgeman	10.00
Louisburg, W. H. Ruffin	2.50
Lexington, Grace S. S.	6.30
Charlotte, Mrs. F. B. Ferris	2.00
Middleburg, Heavenly Rest	5.00
Winston-Salem, Miss Alice Wilson	23.00
Weldon, Grace W. A.	5.50
Smithfield, St. Paul's S. S.	9.00
Smithfield, St. Paul's	26.00
Cooleemee, Good Shepherd	27.20
Warrenton, Emmanuel	56.30
Jackson, Ch. of our Saviour S. S.	10.00
Burlington, Holy Comforter S. S.	1.50
Raleigh, Mrs. Bennett Smedes	2.75
Charlotte, Leonard C. Cooke	2.00
Greensboro, St. Andrew's S. S.	5.38
Raleigh, Christ Ch. S. S.	8.26
Charlotte, St. Martin's	250.20
Winston-Salem, St. Paul's	820.45
Hillsboro, St. Matthew's	83.13
Oxford, St. Stephen's	43.54
Raleigh, Christ Church	555.52
Raleigh, St. Mary's	50.96
Raleigh, St. Saviour's	36.00
Speed, St. Mary's	18.00
Edgecombe Co., St. Matthew's	3.02
Warrenton, Emmanuel W. A.	12.50
Ridgeway, Good Shepherd W. A.	10.60
Charlotte, St. Peter's C. S. L.	3.35
Tarboro, Calvary W. A.	4.10
Lawrence, Grace	12.50
Rocky Mount, Good Shepherd W. A.	$ 192.70
Nation Wide Campaign, J. R. Wilkes, Treasurer	1,022.35
Rocky Mount, Good Shepherd	246.71
Cleveland, Christ Church	19.60
Charlotte, Mr. and Mrs. P. B. Heywood	25.00
Henderson, Holy Innocents'	250.00
Milton, Christ Church	5.25
Lexington, Grace Church	75.00
Charlotte, A Tithe	3.75
China Grove, Ascension	25.00
Halifax, St. Mark's	44.00
Charlotte, St. Peter's	463.27
Charlotte, Chapel of Hope	1.25
Raleigh, Thos. W. Ruffin	25.00
Pittsboro, St. Bartholomew's	16.00
Charlotte, Post "C," Travelers Protective Association	15.00
Charlotte, St. Andrew's	5.45
Charlotte, C. A. Williams	3.00
Raleigh, Miss Lizzie H. Lee	5.00
Hamlet, All Saints'	23.00
Charlotte, Chapter 39, R. A. M.	10.00
Charlotte, Mr. and Mrs. L. C. Burwell and Children	5.00
Stoneville, Miss Annie L. Smith	1.00
Charlotte Rotary Club	52.29
Orange County, St. Mary's	4.00
Charlotte, W. C. Wilkinson	100.00

RESOLUTIONS ADOPTED NOVEMBER 13, 1925, ACCEPTING, AND EXPRESSING APPRECIATION FOR THE MEMORIAL COMMUNION SERVICE RECEIVED FROM MRS. PLATT D. WALKER, RALEIGH, N. C.

Be it Resolved, That the Vestry of St. Peter's Episcopal Parish accept from Mrs. Walker the silver Communion Service, presented as a memorial to the late Judge Platt D. Walker; and be it

Further Resolved, That expressions of appreciation be sent to Mrs. Walker in the form of a resolution, and that a copy of these resolutions be sent to the Carolina Churchman for publication, and be spread upon the minutes of the Vestry.

THE VESTRY OF ST. PETERS
EPISCOPAL PARISH,
Per Jas. T. McAden, Secretary.
(Signed) J. L. STATEN,
Senior Warden.
(Signed) F. O. CLARKSON,
Junior Warden.

MEMORIAL RESOLUTIONS

Mrs. A. A. Basye

We, the members of St. Timothy's Church Service League, desire to express our sorrow and loss in the death of Allie B. Basye. Our League found in her a friend and helper at all times, in our work. We extend to her loved ones our tenderest sympathy and commend them to Him Who alone can comfort. We ask that a copy of this be sent to husband, Dr. A. A. Basye, and mother, and a copy be given to the Daily Times and Carolina Churchman, and be entered upon the records of Church Service League.

MRS. C. L. TARKENTON,
MRS. BESSIE THOMPSON,
MRS C. E. MOORE,
Committee.

Mr. DeW. H. McKinley

It is with deep regret that we have heard of the death of our recent teacher and loved friend, Mr. DeW.

H. McKinley at Columbus, Ohio, on November 6, 1925.

Although a member of Christ Church congregation, Mr. McKinley accepted the invitation of this class last winter to conduct its lessons. He resigned in September before leaving for a visit to his old home.

Although in somewhat failing health, he was always faithful to his trust. Throughout the hot and trying summer he never failed to meet the class and was never late His endeavor was not so much to find new meanings, but to bring out and impress upon his hearers the old meaning, ever new because showing the love of God as set forth in and through "the Saviour."

It was this saving love of God which he exemplified in his life. "A gentleman of the old school!" Yes and more, a Christian gentleman. A meek and loving follower of the Master whom he served by "showing forth His praise not only with his lips, but in his life."

The members of the Richard Battle Bible Class of the Church of the Good Shepherd wish to acknowledge their debt of gratitude to him for his loving and faithful ministration and his noble example, and to offer to his bereaved family their deep and genuine sympathy.

J. S. HOLMES,
H. M. LONDON,
J. G. WILLIAMSON,
Committee.
Raleigh, N C., Nov. 15, 1925.

Still Too Many Lynchings

(Continued from page 6)

burned at the stake and one was put to death and body burned.

There were 39 instances in which officers of the law prevented lynchings. 7 of these were in Northern states and 32 in Southern states. In 26 of the cases the prisoners were removed or the guards augmented or other precautions taken. In 13 other instances, armed force was used to repel the would-be lynchers. In 3 instances during the year persons charged with being connected with lynching mobs were indicted. Of the 41 persons thus before the courts, 21 were sentenced; 5 suspended sentences, dependent on good behavior, of from 4 to 12 months on the road; 1 for 30 days in jail; and 15 of from 6 months on the road to 8 years in the penitentiary.

Of the sixteen persons lynched all were negroes. 6 or less than one-half of those put to death were charged with rape or attempted rape. The offenses charged were: murder, 6; rape, 4; attempted rape, 2; killing officer of the law, 2; attacking child, 1; insulting woman, 1.

The states in which lynchings occurred and the number in each state are as follows: Alabama, 1; Arkansas, 1; Florida, 2; Georgia, 2; Louisiana, 1; Mississippi, 6; Missouri, 1; Utah, 1; Virginia, 1.

Yours very truly,
R. R. MOTON, Principal
Tuskegee Normal and
Industrial Institute.

Minutes Second Annual Convention Y. P. F.

(Continued from page 8)

Sunday—Communion in St. Peter's

A corporate communion of the Fellowship was held at 7:30 Sunday morning at St. Peter's. Bishop Penick administered the sacrament and was assisted by Rev. G. F. Rogers and Rev. E. C. Burnz. About 125 communed. An offering was taken to be presented to the Bishop for his work in religious education.

Woman's Auxiliary Serves Breakfast

Breakfast in the Parish House was served at 8:30 by the members of the Woman's Auxiliary. An executive committee meeting was held immediately afterward.

Closing Service of Convention

Service at 11 o'clock was attended by the members of the Y. P. F. and brought the Convention to a close Rev. A. H. Marshall of Mount Airy preached the convention sermon taking for his text St. Luke 2:44, the story of Mary's search for Jesus when, as a child of twelve, He had accompanied her and Joseph to Jerusalem. He told ways in which Jesus is lost, and where and how He is to be found.

A CHURCHMEN'S PILGRIMAGE TO THE HOLY LAND, 1926

Under the Spiritual Direction of The Right Reverend Ernest V. Shayler, D.D., Bishop of Nebraska.

Spirit and Purpose

In 1924 Bishop Shayler was invited to accompany a pilgrimage of Anglican clergymen and laymen to Palestine. This experience convinced him of the high spiritual value of such an enterprise, especially as it accrues to one who visits the holy places not as a sightseer but as a Christian; to one who tries to enter sympathetically into the life of Our Lord as he traces the blessed footsteps among the hills of Galilee and to Gethsemane and Calvary. His conviction was changed to enthusiasm when he received a personal invitation from His Beatitude, the Patriarch of Jerusalem and from the Metropolitan Bishop of Nazareth to lead personally a pilgrimage of American church men and church women to the Holy Land. In fulfillment of their desire and with full conviction of the spiritual values involved, Bishop Shayler now invites all those to join him in this pilgrimage who are sympathetic to its purposes and desirous of its spiritual benefits. A still further aim is the furtherance of fraternal relations between the American Episcopal Church and the Holy Eastern Orthodox Churches.

How To Join

Send $60 to the address given below. This holds a place in the party, reserves a berth at once on all steamers and gives the wider choice of accommodations that goes with priority.

It pays, therefore, to make early deposit.

Final payment is due March 13, 1926.

SEND FOR DETAILED BOOKLET giving complete description of the route and the particulars about steamship and other accommodations.

Endorsed by leading churchmen and laymen in the United States and Canada.

For further information address:
REV. R. D. HATCH
340 W. 55th St., N. Y. City
Send deposits to:
MR. ALBERT E. BAILEY
447 Park Square Building, Boston, Massachusetts

Sewanee News Letter

(Continued from page 12)

Rico, Bishop Morris of the Canal Zone, Bishop Mize of Salina, Bishop Maxon of Tennessee, Archdeacon Drane of Alaska, Rev. R. Bland Mitchell of the National Council, Rev. Edmund Lee of Anking, Rev. J. J. D Hall, Rev. K. Hayakawa of St. Agnes School, Kyoto, and Rev. Lawrence Faucett of Shanghai. The Rev. J. J. D. Hall, while here, held a preaching mission at Otey Memorial Church of Sewanee.

The Otey Memorial Church of Sewanee, and the outlying missions have been placed in charge of Dr. DuBose by Bishop Maxon. This work, comprising Otey Memorial Church, and missions at Winchester, Roark's Cove, Coalmont, Cowan, Jump Off, Thumping Dick, and St. Pauls (col.), is organized with a Senior in charge, assisted by an Intermediate and a Junior, and under the supervision of Dr. DuBose; with the exception of Winchester where Mr. Holt is Priest in charge. Several new Missions are being organized.

A Conference of the Theological Schools of the South was held in Nashville on October 29th, in an attempt to bring these schools into closer and more friendly relations. Sewanee was signally honored by the appointment of Dr. DuBose to both the Committee on Organization and the Program Committee.

On the evening of November 19th the Students of the Theological School entertained the Postulants of the College at a dinner party. Forty-seven men were present. The Rev. Laurence Fawcett, formerly Professor of English in the college, now a missionary to China, was the principal speaker.

VALLE CRUCIS IN THE BEGINNING

Those who were present, filling and over-filling the long piazza of Auchmuty Hall, witnessed a most unusual service, and were partakers of an occasion to be never repeated. But this account is not to presume to "report" the wonderful service, rather to speak of the feature which makes it unique.

There were present, and all taking part but one, three men who, upon the Valle Crucis stage, have borne pre-eminent parts. These four were Bishop Cheshire, William L. Holler, Timothy Townsend and Harrison Mitchell. At this service, the laying of the corner stone of the new chapel, Bishop Cheshire made a memorable address, and two received the "alms and devotions of the people." The third of the three sat close up, in front, so as to hear what was said, for his eighty-four years had taken the edge off his hearing. During his address Bishop Cheshire referred to "Bill Holler," as the one who stood out and welcomed him, when he first came as Bishop. There he sat, venerable in appearance, his long beard giving him the aspect of the patriarch he was, and his fixed gaze at the speaker showing his intense interest in all that was being said. The Bishop said that the first members confirmed were those who received that ancient rite at Mr. Holler's home.

Struck with this rare feature and especially the survival of one who evidently was the last to bring to bear any traditions of the beginning of this classic mission, the writer sought an interview with this venerable brother. It took place at brother Timothy Townsend's, and by his thoughtful arrangement, at his own house, and present were these distinguished three and Mr. Dobbin.

William Thomas Holler was born at Rich Mountain, July 12th, 1841. Asked if he could recall Bishop Ives by his own memory, he was very clear in his recollection of him. The Bishop came among the people of this valley early in the forties, friend Holler thought in '43. He was then two years old.

As a boy he remembered him distinctly, as a very handsome man, "looking like a king," but acting like a kindly brother. He recalled his manner of speaking, and declared that, while his "language was fine," it was plain, and easy to understand. His coming into the valley was always looked forward to as a great event.

Mr. Holler remembers the storehouse, which was built of brick; he also remembers good Mr. Skiles, "a tall thin man," as well as his house, where "he kept medicines and stuff." Bishop Ives' room, built of logs, is now the tea-room, tho added to in later days. The old chapel was where Auchmuty hall now stands, and there was a "brick walk from the Bishop's house to the chapel." Mr. Holler's recollection, confirmed by Mr. Dobbin, is that some of the foundation stones of the original chapel were used in the hall, as it now stands. When this latter foundation was laid, Mr. Dobbin was there, at the school, giving his services to its "new beginning."

The scene of this interview is one not to be forgotten. Sitting in brother Timothy Townsend's porch, his venerable wife present, he as well as brother Harrison Mitchell, born in '49, and able to recall much of the early days of the mission; and Mr. Dobbin, who became so much to the elders of the mission; the patriarch of the whole compass of the work, keen of mind and of memory, rejoicing in his fellowship with all that has been, and abating not a jot of his love for Old Mother Church—our brother, "Bill Holler"—it is a fixed impression upon the memory of your reporter, who can but feel that, at least in outline, your readers should share with him this unusual scene.

E. N. J.

BOWNE-WALL WEDDING

In St. Mary's Church, High Point, on January 5 at 6 o'clock, Miss Elizabeth Bowne, the daughter of Rev. and Mrs. H. Norwood Bowne, was married to Mr. Newton Madison Wall. The ceremony was performed by Bishop Cheshire and Bishop Penick. A bridal supper was given at the Country Club immediately following the ceremony. After a honeymoon, Mr. and Mrs. Wall will reside in the Hunter Apartments in High Point. Mr. Wall is a native of Arkansas, but has been living in High Point for some time.

TABLET AT ST. AGNES HOSPITAL, RALEIGH, TO DR. GLENTON

On Epiphany afternoon there was unveiled in the Glenton Memorial Annex at St. Agnes Hospital, Raleigh, a tablet in memory of Dr. Mary Vernon Glenton, who served the Church faithfully for forty years, and died at the post of duty as Superintendent of St. Agnes Hospital.

Dr. Glenton served as a missionary in Alaska and China, as well as in this country. She was a pioneer and a veteran; always kind, courageous, cheerful and helpful, well known throughout the Church at large.

The Annex, which contains about thirty beds, has done much to relieve the crowded conditions at the Hospital. I trust that some mention of this will be made in the Carolina Churchman.

The tablet reads as follows:

THE GLENTON MEMORIAL
ANNEX
In gratitude for the consecrated
life of
MARY VERNON GLENTON, M.D.
For forty years a devoted missionary
of the Church abroad and at home
—who died at her post of duty—
as Superintendent of St. Agnes
Hospital, May 12, 1925.

VIRGINIA EPISCOPAL SCHOOL
LYNCHBURG, VIRGINIA
For boys of character, position, and ability, whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university, or entrance upon the duties of life. 106 acres of land. New and handsome buildings in the foothills of the Blue Ridge Mountains.
REV. W. G. PENDLETON, D.D
Principal

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VALLE CRUCIS, N. C.
Founded 1842
A boarding school for girls and a day school for boys and girls, under the auspices of the Episcopal Church. This is not a corrective institution but a character building educational institution. Earnest work is encouraged, and a home-like atmosphere maintained under healthful surroundings and a beautiful location. Small classes and resident teachers give the greatest amount of individual attention. College preparatory. Fall term opens October First.
Further information upon request.
Rev. JAMES P. BURKE
Rector
ISABEL GRAVES, Secretary

Forward Movement Campaign Fund, Diocese of North Carolina

QUOTA AND RECEIPTS FROM ALL PARISHES AND MISSIONS IN THE DIOCESE

Charlotte Convocation

	Total Appt.	*Priority*	*Budget*	*Paid*
Albemarle—Badin Mission	$	$	$	$ 20 00
Ansonville—All Souls'	191 00	56	138 00	138 00
Burlington—Holy Comforter	2,598 00	738	1,860 00	1,036 01
Charlotte—Chapel of Hope	150 00			163 28
Charlotte—Holy Comforter	3,468 00	990	2,478 00	1,984 63
Charlotte—St. Andrews'	150 00	42	108 00	111 68
Charlotte—St. Martin's	3,348 00	948	2,400 00	2,465 00
Charlotte—St Mary's	100 00		100 00	133 16
Charlotte—St Peter's	7,728 00	1,980	5,748 00	7,728 00
China Grove—Ascension	180 00	48	132 00	201 68
Cleveland—Christ	505 00	145	360 00	360 00
Concord—All Saints'	1,116 00	318	768 00	755 10
Cooleemee—Good Shepherd	526 00	148	378 00	378.12
Cunningham Chapel	10 00		10 00	
Davie County—Ascension	170 00	50	120.00	168 00
Elkin—Galloway Memorial	25 00		25 00	25 00
Germanton—St. Philip's	90 00	24	66.00	79 50
Greensboro—Holy Trinity	4,084 00	1,168	2,916 00	2,996 50
Greensboro—St. Andrew's	1,921 00	547	1,374 00	1,254 68
Hamlet—All Saints'	408 00	168	210 00	10 72
High Point—St Mary's	1,478 00	478	1,000 00	561.87
Iredell Co.—St James'	192 00	92	100 00	19 03
Laurinburg—St. David's	180 00	60	120 00	
Leaksville—The Epiphany	540 00	156	381 00	394 00
Lexington—Grace	1,248 00	360	888 00	758 00
Madison—St John's	10 00		10 00	
Mayodan—Messiah	437 00	137	300 00	26 01
Mecklenburg Co—St. Mark's	453 00	153	300 00	300 00
Milton—Christ	58 00	16	42 00	58 00
Monroe—St Paul's	680 00	280	400 00	400 00
Mt. Airy—Trinity	360 00	120	240.00	57 75
Reidsville—St. Thomas'	731 00	281	450 00	450 00
Rockingham—Messiah	977 00	281	696 00	160 63
Rockingham Co. St. Andrew's	10 00		10.00	28 78
Rowan Co.—St. Jude's	48 00		48 00	
Rowan Co.—St. Matthew's	244.00	124	120 00	102 00
Salisbury—St Luke's	3,134 00	890	2,244 00	1,545 97
Salisbury—St Paul's	376 00	160	216 00	226.00
Salisbury—St. Peter's	180 00	96	84 00	98 04
Spencer—St Joseph's	25 00		25 00	9 00
Spray—St Luke's	730 00	250	480 00	344 72
Statesville—Trinity	358 00	208	150 00	25 38
Stoneville Emmanuel	24 00		24 00	
Union Co St. Timothy's	48 00		48 00	
Wadesboro—Calvary	1,070 00	302	768 00	798 00
Walnut Cove—Christ	330 00	90	240.00	
Winston—St Paul's	4,330 00	1,234	3,096 00	4,630 00
Woodleaf—St. George's	50 00		50 00	50 00
Yadkinville				10.00
Yanceyville Chapel	10 00		10 00	
Totals	$45,082 00	$ 13,138	$31,764 00	$31,062 24

Raleigh Convocation

	Total Appt.	*Priority*	*Budget*	*Paid*
Battleboro—St. John's	$ 333 00	$ 93	$ 240 00	$ 249 53
Chapel Hill—Chapel of Cross	1,435 00	409	1,026 00	1,095 56
Duke—St. Stephen's	515 00	146	369 00	369 00
Durham—St. Joseph's				
Durham—St. Andrew's				
Durham—St. Philip's	5,660 00	1,598	4,062 00	2,376 32
Edgecombe Co.—St. Matthew's		74	108.00	123 80
Enfield—Advent	500 00	140	360 00	307 50
Franklinton—St Joseph's				4 00
Goshen—St Paul's	10 00		10 00	
Halifax—St. Mark's	290 00	80	210 00	295 65
Henderson—Holy Innocents'	3,006 00	492	2,514 00	2,461 91
Hillsboro—St Matthew's	1,186 00	310	816 00	1,306.50
Jackson—Our Savior	185 00	56	129 00	42 58
Kittrell—St. James'	204 00	72	132 00	
Lawrence—Grace	146 00	50	96 00	111 44
Littleton—St. Alban's	299 00	83	316 00	299 00
Louisburg—St Paul's	760 00	214	546 00	141 31
Middleburg—Heavenly Rest	105 00	45	60 00	
Northampton Co.—St. Luke's	202 00	70	132 00	39 30
Orange Co.—St. Mary's	30 00		30 00	30 00
Oxford—St. Stephen's	1,740 00	492	1,248 00	1,296.01
Pinehurst				
Pittsboro—St. Bartholomew's	312 00	96	246 00	342 00
Raleigh—Christ	6,230 00	1,730	4,500 00	4,183 03
Raleigh—Good Shepherd	5,722 00	1,630	4,092 00	2,885 82
Raleigh—St. Mary's	1,200 00		1,200 00	1,084.70
Raleigh—St Savior's	583 00	283	300 00	275 00
Ridgeway—Good Shepherd	213 00	60	153 00	80 00
Ringwood—St Clement's	45 00	15	30 00	30 00
Roanoke Rapids—All Saints'	2,169 00	655	1,614 00	166.11
Rocky Mount—Good Shepherd	4,249 00	1,204	3,045 00	2,119 84
Roxboro—St. Mark's	72 00		72 00	49.89
Sanford—St Thomas'	218 00	68	150 00	141 91
Scotland Neck—Trinity	1,532 00	532	1,000 00	424 11
Selma—St. Gabriel's	10 00		10 00	11 00
Smithfield—St. Paul's	300 00	84	16 00	49.75
Southern Pines—Emmanuel	535 00	235	300 00	
Speed—St Mary's	232 00	112	120 00	130 30
Spring Hope—St Jude's	114 00	30	84 00	66.50
Stovall—St Peter's	260 00	74	186 00	
Tarboro—Calvary	4,614 00	1,440	3,174 00	1,850 00
Townsville—Holy Trinity	415 00	115	300 00	4.50
Wake Forest—St John's	60 00		60 00	
Warrenton—Emmanuel	1,324 00	376	948 00	835 79
Weldon—Grace	996 00	282	714 00	426 00
Wilson—St. Timothy's	2,996 00	854	2,142 00	650 00
Totals	$51,219 00	14,329	$37,072 00	$26,355 66

Colored Convocation

	Total Appt.	*Priority*	*Budget*	*Paid*
Charlotte—St. Michael's	$ 198 00		$ 198 00	$ 30.67
Durham—St. Titus'	87 00		87 00	
Greensboro—Redeemer	20 00		20 00	19.85
Henderson—Resurrection	20 00		20 00	
Littleton—St. Anna's	30 00		30 00	25 00
Louisburg—St. Matthew's	84 00		84 00	50 00
Monroe—Holy Trinity	20 00		20 00	
Oxford—St. Cyprian's	19 00		19 00	20 00
Pittsboro—St. James'	18 00		18.00	18.00
Raleigh—St. Ambrose's	327 00		327 00	105.00
Raleigh—St. Augustine's	1,200 00	300	900 00	1,010 12
Ridgeway—St. Luke's				2 11
Rocky Mount—Holy Hope	30 00		30 00	30 00
Salisbury—St. Philip's	20 00		20 00	33.70
Satterwhite—St. Simeon's	20 00		20 00	13 00
Statesville—Holy Cross	25 00		25 00	18 75
Tarboro—St. Luke's	108 00		108 00	27.38
Warren Co.—St. Luke's	10 00		10 00	
Warrenton—All Saints'	66 00		66 00	11 00
Wilson—St Mark's	70 00		70 00	66 00
Winston—St Stephen's	36 00		36 00	27 00
Totals	$ 2,408 00	300	$ 2,108 00	$ 1,507 58

J. RENWICK WILKES, Treasurer,
Charlotte, N C., Jan. 8, 1926 Forward Movement Campaign Fund.

$10,000 Memorial Parish House for St. Saviour's, Raleigh

(Continued from page 2)

at the time of his death. He enjoyed unusual popularity and his death was widely lamented.

The purchase of the handsome lot on which the new building will be located was made possible a few years ago by the legacy of $10,000 left by Col. Ashby L. Baker. The parish house will contain all suitable equipment for church work and community service. It will also fill a long-felt want in that section of the city as a community center.

The Haywood family has been identified with Christ Church for several generations and both the father and grandfather of Ernest Haywood served as vestrymen of the parish. His grandfather, John Haywood, was first senior warden of the parish after its organization in 1821.

Other business transacted at the meeting included reports from the parish and missionary treasurers, and from the officers of the various parish organizations. These showed the parish in flourishing condition. The election of the vestry followed. Before proceeding with the ballots the rules were suspended and Dr. Richard H. Lewis, the senior warden of the parish, was re-elected by rising vote

Before adjournment resolutions of appreciation for the Haywood gift were adopted by a rising vote.

REV. A. LINDSAY SKERRY GOES TO COOLEEMEE

Rev. A. L. Skerry, formerly with the American Legion Endowment Fund, an ex-service man, from Canada, and in the ministry a number of years, has taken charge of the work at Cooleemee and some surrounding stations. Mr. Skerry first gained distinction in the war; and as he was so interested in the welfare of the widows and orphans of the ex-service men, he was chosen a Field Representative for the American Legion Endowment Fund to provide education and a future for the widows and orphans of the ex-service men. He was instrumental in carrying through with brilliant success a part of the $5,000,000 Endowment Fund raised last year for this worthy cause. He is a splendid addition to our diocese.

HARMACHIS SAYS

Don't believe all the good things you hear about yourself.

Some people know it all. Other people tell it all.

A fool is either you or somebody else, according to who is thinking. —Oregon Workman.

The pictures of famous Germans will appear on the new German postage stamps. The ex-Kaiser's picture will not be used.

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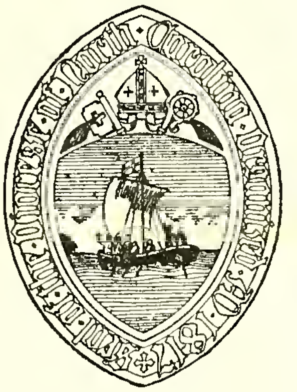
THE CAROLINA CHURCHMAN

Vol. XVI RALEIGH, N. C., JUNE-JULY, 1926 N

J Frank Wilkes
140 W Morehead St
Oct 1926

Published in the Interest of the Diocese
of North Carolina



With public sentiment nothing can fail. Without it, nothing can succeed. Consequently he who moulds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible to be executed. —Abraham Lincoln.

CHURCH WOMEN HELD REGULAR MEET THURSDAY

Rowan District Episcopal Woman's Auxiliary Held Interesting Meeting

The semi-annual meeting of the Rowan district of the Woman's Auxiliary of the Episcopal Church was held Thursday in St. Peter's Chapel, corner Bank and Shaver streets, all of the nine branches being well represented. At 11 o'clock the Holy communion was celebrated by Archdeacon Percy C. Webber, assisted by the rector, Rev. John C. Seagle and the Rev. Mark H. Milne. After the noonday prayer for missions, a highly spiritual address was delivered by Archdeacon Webber, who pointed out that the power and constant joy of missionary work was in the vision of the ascended Christ, going forth in the person of His followers, conquering all forces of evil, and bringing in the day when God shall be all in all. Constant enthusiasm is in unwavering confidence in Jesus Christ and His program.

Following a brief business session, a delicious luncheon was served in the Parish house, which was attractively decorated with roses and other spring-time flowers. During the progress of the meal, several musical numbers were rendered by Mrs. Carlton, and Mr. Fred Young, to the delight of all present.

The report as rendered by the various branches showed substantial progress along all lines.

The district established a permanent scholarship at Valle Crucis School for a deserving girl.

The addresses of Miss Emma J. Hall, of Charlotte, along inspirational lines, and Mrs. Bullock, of Rocky Mount, on Christian Social Service Work, were notable features of the meeting.

Mrs. J. F. Guilford, of Statesville, was elected district chairman for the ensuing three years to succeed Mrs. C. F. Massey of this city.

NEW RECTOR OF ST. JOHN'S, ROANOKE

The Rev. Alfred Rives Berkeley, rector of St. Paul's Church, New Orleans, has accepted the call of the vestry of St. John's Church, Roanoke, to become rector of that church. He will take up his work in Roanoke on July first.

Mr. Berkeley is a Tennessean by birth, having been born in Jackson some forty-five years ago. He is a son of Edmund Berkeley and Julia (Ramsay) Berkeley. He received his B.A. degree from the University of North Carolina in 1900, and his M.A. from that university in 1901. He is a graduate of the Theological Seminary in Virginia of the class of 1904 and received his degree of Bachelor in Divinity from that institution. He was ordained to the diaconate in 1904 and to the priesthood in 1905 by Bishop Cheshire.

Mr. Berkeley's first charge was in Mayodan, N. C., where he remained until 1911, when he became vicar of the Chapel of the Holy Communion in Philadelphia, resigning this work to become rector of St. Paul's Church, New Orleans, in 1916.

Mr. Berkeley was a deputy to the General Convention from the Diocese of North Carolina in 1910. He was also a member of the standing committee of the Diocese of Louisiana, and we believe represented that diocese at General Convention.—Southwestern Episcopalian.

Prayer—Our Heavenly Father, we bless Thy holy Name that Jesus, our Elder Brother, is surety for us.

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THE CAROLINA CHURCHMAN

Organ of the Diocese of North Carolina and the Thompson Orphanage

EXECUTIVE COUNCIL MEETING

The Executive Council of the diocese met in Greensboro, May 27th, Bishop Penick presiding. The members of the Council were all present, with the exception of Bishop Cheshire, as follows: The Rt. Rev. Edwin C. Penick, D.D., The Rt. Rev. Henry Beard Delaney, D.D., The Rev. John L. Jackson, The Rev. Robert B. Owens, The Rev. Henry G. Lane, Mr. John H. Cutter, Mr. Kemp P. Lewis, Dr. Wade R. Brown, Mrs. Warren W. Way, Miss Emma J. Hall, and Mrs. Frank S. Spruill. The Rev. Clarence E. Buxton was elected secretary and treasurer of the Council.

A short recess was taken that the various departments might reorganize, their personnel being:

Finance, Mr. John H. Cutter, chairman, and Mr. Kemp P. Lewis.

Field, Rev. John L. Jackson, chairman; Mr. Lewis C. Burwell, executive secretary and treasurer; Miss Emma J. Hall, Mr. John H. Cutter, and Bishop Delaney, ex officio.

Religious Education, Dr. Wade R. Brown, chairman and treasurer; Rev. John L. Jackson, Rev. Clarence E. Buxton, and Mrs. Frank Challen, secretary.

Social Service, Mrs. Frank S. Spruill, chairman; Mrs. R. D. Bullock, secretary; Dr. Wade R. Brown, Rev. W. H. Wheeler, Rev. A. C. D. Noe, and Mrs. T. W. Bickett.

Missions and Church Extension, Rev. Henry G. Lane, Rev. Robert E. Gribben, Mr. Kemp P. Lewis, Mr. Thomas W. H. Webb, Mr. J. H. Coles, Mr. B. H. Perry, Mrs. Warren W. Way, and Bishop Delaney, ex officio.

Publicity, Rev. Robert B. Owens, chairman; Rev. Thomas F. Opie, secretary; Rev. I. Harding Hughes, Mrs. James A. Robinson, and Miss Emma J. Hall.

Letters relative to the Sewanee Summer School, requests towards securing automobiles for the work of Rev. Messrs. Cody and Marshall, and concerning lots and paving assessments in Salisbury were referred to proper committees.

Mr. Cutter's motion that definite requests for the reduction of apportionments as referred to the Council by the Convention be left with the field department with power to act, was carried. Rev. Mr. Owens, reporting for the publicity department, said progress was being made in securing an editor for the "Carolina Churchman." For the field department, Mr. Burwell reported progress in the organization of districts, and that six out of nine chairmen had accepted.

(Continued on page 16)

WHICH IS YOURS?

There are two kinds of Church schools. For convenience let us call them Type A and Type B. The Type A school arranges its curriculum for the coming school year in the spring; assigning every class to a teacher, telling each teacher what book to use; and encouraging him to study that book, with its reference-books for parallel reading, during the summer. This kind of school will open smoothly and quietly in the autumn, without friction and without panic. The first session of the school year will be very much like any other, every teacher coming to his class with a well-prepared lesson, and every pupil knowing in advance the grade, class, teacher, and topic to which he has been assigned.

The Type B school, on the contrary, has left most of its preliminary work to be done hurriedly in September. What particular subject a teacher will teach is left to chance, as are also the assignments of classes and teachers to each other. The first Sunday or two are necessarily given over to the process of "straightening out," and nobody expects any real work to be done until the third or fourth meeting of the school.

It is encouraging to note that each year sees a few more schools added to the Type A group, and therefore subtracted from the Type B group. To which type does your school belong?

JOHN W. SUTER, JR.

RECTOR FOR 20 YEARS RESIGNS AT OXFORD

Rev. F. H. T. Horsfield, who has been the rector of St. Stephen's parish for twenty years, tendered his resignation to the vestry of the church during the past week. This action on the part of Dr. Horsfield, who is greatly beloved in Oxford not only in his own church, but by the citizenship of Oxford, was made necessary by the ill health of the rector. Dr. Horsfield has contributed many valuable and helpful services. In the past year he has been assisted in the church work by his son, Geoffrey Horsfield, who is studying for the ministry. On July 2, when his resignation takes effect, Dr. Horsfield will have rounded out 50 years of active service in the ministry. On July 2 he will celebrate his 74th birthday. It is earnestly hoped that Dr. Horsfield will continue to reside in Oxford, where the people who love him may continue to receive inspiration from his Godly life.—Daily News.

Prayer—O Lord, we glory in Thy teaching, Blessed are the pure in heart for they shall see God.

CONFERENCE ON EVANGELISM MEETS AT ST. MARY'S SCHOOL, RALEIGH

(Article taken from the Southern Churchman)

A Revival In The Church

"Whereas we, a group of clergymen assembled in an inter-diocesan conference on Evangelism in the city of Raleigh, N. C., on June 9, 1926, have heard the statement of Bishop Darst, Chairman of the National Commission on Evangelism, respecting the proposed Bishops' Crusade in 1927:

"And whereas we have heard from numerous conference leaders on Evangelism the crying need of an awakening in the Church: therefore, be it

"Resolved, That this Conference heartily and enthusiastically approves the idea of a nation-wide spiritual crusade in the interest of such an awakening—and we pledge ourselves personally to do all we can to cooperate in this movement and generally to further the cause of Evangelism throughout the Protestant Episcopal Church."

This resolution of a group of about thirty ministers from the three dioceses of North Carolina, with several others from South Carolina, probably represents the mind of hundreds of clergymen throughout the whole Church on the matter of a revival of Evangelism. "We are facing the greatest opportunity in the Church's history," said Bishop Darst, in telling of his recent seven thousand-mile tour in the interest of preliminary plans for the coming crusade. "My faith was never stronger and my courage was never higher—after this trip through the country—now is the time for an awakening." He referred to the fact that last year it required the efforts of over a hundred and thirty bishops, some five thousand other clergymen and over a million communicants to bring into the Church twenty-five thousand men, women and children and said: "If 50,000 or 100,000 laymen will go out in 1927 we will have not 25,000 men, women and children—but 100,000 men coming gloriously into the Kingdom of God." He stated that the plan calls for a crusade of bishops, presbyters and laymen from all parts of the country, who will visit two or three hundred centers and will hold mass meetings, preaching and evangelistic missions and conferences, with a view to arousing others to carry the message of Christ into thousands of other parishes and cities and towns throughout the United States.

The Commission on Evangelism, of which Bishop Darst is chairman, and the establishment of which on the first day of January was the first official act of Bishop Murray as Presiding Bishop of the Church, is composed of four bishops, four presbyters and four laymen, representing all the eight provinces. Its sub-committees are: Committee on the Schools of the Prophets, with Bishop Irving Peake Johnson as chairman; Committee on Lay Evangelism and Committee on Preparation for the Bishops' Crusade, which will probably take place in Epiphany 1927.

Dr. Charles L. Goodell, Secretary of the Commission on Evangelism for the Federal Council of Churches, whose inspiring addresses at the North Carolina Conference were special features of this meeting, declared, "Nothing has so cheered us as has the setting up of your commission on evangelism." "It is an hour that is grave and serious in and for the Church. It took two hundred and sixty-one ministers three hundred and sixty-five days to add one member to the Church's rolls in a certain denomination last year! Every layman is under as much obligation to win men as is the minister." Dr. Goodell cited two recent articles in prominent magazines, "Can Democracy Trust the Church" and "Can Christianity Trust the Church"—and continued, "Democracy cannot trust the Church unless the Church is democratic—nor can Christianity trust the Church unless the Church have the spirit of Jesus Christ."

Speaking of the necessity of every man being a crusader for Christ and not leaving the task of converting the world to Christ to the ministry alone, Dr. Goodell expressed it as his opinion that America's greatest ministers died of broken hearts (including Talmage and Brooks)—"their burdens were too heavy to bear alone. Laymen and pastors must stand together. We are going to win the world not by argument, but by the sweet winsomeness of our lives. I have no idea that God has made a mistake in thinking that the world can be redeemed—but Jesus will not undertake to do by force what He cannot do by love! Win somebody your own size. If you are a lawyer, win a lawyer; if a banker, win a banker; if a teacher, win a teacher; if a mother, win a mother. If each of the three hundred at Pentecost had won one a year and each of them had won one a year, etc.—just one in a whole year!—the whole world would have been won."

It is evident to the most casual statistician that the world is never going to be won for Christ by the priesthood alone—not by any group of ministers. The race multiplies too fast for that! Sin and the devil are too active for that! What will win the world is the active Christian evangelism of every man and woman who has named the Name of Christ!—every man an evangelist! It was brought out that some sixty per cent of the people of America are not even nominal Christians—not to say anything of the hundreds of millions of souls in China and India and Africa! "The Episcopal Church," said Dr. Loaring Clark, in addressing the conference, "is better at 'curing' the fish than at 'catching' them! If some good Baptist or Presbyterian or Methodist will catch and convert them—and then turn them over to us—we will take care of them and bring them up and nurture them in Christ—we are more apt at curing than at catching them." In differentiating repentance and conversion, Dr. Clark said, "Repentance means change of mind—while conversion means change of direction."

The Rev. Tracy Walsh, who addressed the conference on "The Teaching Mission," declared that it should be the aim of such a mission "to show that loyalty to Christ supersedes loyalty to any institution, creed or philosophy or system." The Rev. Bertram Brown spoke on "Rural Evangelism" and also gave a demonstration as to how to conduct a Children's Mission.

"Methods and Mechanics of the Evangelistic Mission" was the subject of an instructive practical discourse by the Rev. Clarence Pardo, Chairman of the Commission on Evangelism for the Diocese of East Carolina, who was one of the principal promoters of the conference. Mr. Pardo made a distinction between the evangelistic mission and all other kinds of missions, and declared that this type of mission is for the sole purpose of bringing men to Christ and getting them converted—instruction, inspiration, preaching being entirely subordinated to this one purpose, that men may be won to the Saviour.

Dr. Goodell said: "You cannot experience a creed—but you can experience a life! Christianity is life. We have plenty of machinery, but not enough power. Our money has increased faster than has our conscience. We are long on theology and ecclesiasticism, but short on love—passion is love on fire."

Bishop Edwin A. Penick presided over the sessions and also made an earnest plea that the ministry hold Christ up to the people—and endeavor more and more to follow His most holy life. The conference set in motion influences that will count greatly for personal evangelism in the Church.

T. F. O.

A PRAYER FOR THOSE ON HOLIDAY

Heavenly Father, the source of all refreshment, be with all who are enjoying rest and holiday at this time. May the enjoyment draw us closer to Thee and deepen our sympathy with those who are denied these thy gifts by the injustice of the social order. Help us to see Thee in the beauty and majesty of nature, and grant us on our return renewed strength in body and mind to carry on our work; through Jesus Christ our Lord. Amen.—From the London Diocesan Magazine.

ST. AUGUSTINE'S CONFERENCE

The annual St. Augustine's Conference of Church Workers which is made possible by the generous help of the American Church Institute for Negroes was held from June 1 to 5 with an enrollment of about 75 clergy and church workers.

The courses included the following: The Church's Program of Missions, conducted by the Rev. Louis G. Wood, of the Field Department, National Council; The Church and the Younger Generation, conducted by Rev. George M. Plaskett, East Orange, N. J.; The Young People's Service League, conducted by Mrs. Frank N. Challen, Executive Secretary of Religious Education, Diocese of North Carolina; Normal Discussion Class, led by Miss Emily C. Tillotson, Educational Secretary, Woman's Auxiliary, and a course on The Adolescent Child given by Mr. Everett Johnson of our Junior College faculty.

In connection with the conference there was a special young people's gathering held at the Bishop Tuttle Memorial Training School under the direction of Miss Bertha Richards and Miss Grace Parker, Field Secretary of the National Woman's Auxiliary.

The officers of the Conference were: Rt. Rev. Henry Beard Delany, D.D., Director; Miss Bertha Richards, Treasurer; Everett Johnson, Assistant Director and Registrar; Clarence E. Woods, Secretary; Ven. Erasmus L. Baskerville, Chaplain; Rev. A. Myron Cochran, Director of Music and organist.

These annual conferences have been most helpful in bringing together for instruction and inspiration representative Negro Churchmen and women from all parts of the country.

BUT YOU DON'T

You can worship God in the woods and in the fields—but you don't.
You can worship God on the lakes and rivers—but you don't.
You can worship God on the roads in the auto—but you don't.
You can worship God in a different church each Sunday morning—but you don't.
You can worship God in your lodge, and neglect your church—but you don't.
You can worship God by sending your children to Sunday School—but you don't.
You can worship God by going to church and taking the children with you—but will you?

—The Lookout.

Chaplain Swan, in New York City, was concerned about a transport going out recently with eight hundred men, for a long voyage, and practically nothing to read. Just in time to catch the boat a box from a Church Periodical Club donor arrived with eight hundred books and magazines.

AN IMPORTANT MUSICAL COMPOSITION

The Rev. A. Myron Cochran, rector of St. Ambrose Church, our colored congregation in the city of Raleigh, has published a musical setting of the Office of the Holy Communion, in which he has made use of the best parts of some of the "Negro Spirituals." The composer has dedicated his work to Bishop Cheshire, by whom the suggestion for such a service was first made. The Bishop has given the following note of appreciation to Mr. Cochran, hoping that it may serve to gain some favorable attention to this very commendable work of one of our clergymen, who is not only an accomplished musician, but a faithful priest and pastor, of whom the diocese may justly be proud. The Bishop writes as follows:

I have for the past twenty years been deeply impressed with certain emotional and pathetic elements in the Negro Folk Music, commonly spoken of as "Negro Spirituals." They are the spontaneous production of Negro sentiments expressed in very original vocal forms, and they embody in an extraordinary degree the spiritual and emotional experience of the Negro. They are wholly religious in their origin and in their aspiration. Hardly any music has been a more sincere and unaffected expression of the emotional and religious experience of the great body of the people among whom it has originated, than these "Negro Spirituals." The lack of education, and of artificial culture and refinement, has kept this melodious expression of their feelings free from affectation and artifice.

Such thoughts, suggested to my mind as I have listened to the wonderfully melodious and harmonious effects, when great congregations of men and women join in these songs which have come out of their hearts, have made me feel that we should do a great injury to the Negro if our efforts for his education and development should allow him to lose, or cause him to undervalue what he has won for himself without our help. I have therefore endeavored especially in my connection with St. Augustine's School, to encourage among our colored people the cultivation of this form of singing, so peculiarly their own.

And then it occurred to me that the Ancient Litany of the Church might be brought nearer to the hearts of our colored people, and might become the more adequate and real expression of their devotion, if it could be interpreted to them in the strains of their own native music. It has therefore for some years been my very earnest desire that we might have a musical setting of the Office of the Holy Communion, in which should be used some of the solemn and appealing melodies of these "Negro Spirituals." I believe that my desire has been gratified. The Rev. A. Myron Cochran, it seems to me, has admirably carried out this suggestion; and I think his composition has very distinct value, both for the originality of the conception, and for the admirable manner in which he has expressed the ancient devotion of the Christian Church, in the musical language of his people. It seems to me an unique and important contribution to sacred music of the Church and of the country. I hope Mr. Cochran may be encouraged by many evidences of the appreciation of his good work from our Church people.

JOS. BLOUNT CHESHIRE.

Ravenscroft, June 17, 1926.

A KIND OFFER TO ALL OF US

1731 W. Girard Avenue,
Philadelphia, Pa., June 19, 1926.

Brethren of the Clergy:

The Clergy and Laity of the Diocese of Pennsylvania desire to extend courtesies to the Clergy and Laity elsewhere who are expecting to visit the Sesqui-Centennial Celebration. The plan is to place in homes recommended by clergymen, visitors recommended by clergymen. The slogan is, "Visit Philadelphia through your Church." If you have any friends or parishioners whom you would like to have placed comfortably in the homes of our people at from $1 to $5 per day for lodging, please have them write to me at once, giving your name as reference and stating when they expect to come, how many will be in the party, how long they intend to stay and how much they wish to pay per day. No profiteering will be allowed. This service is entirely free to both guests and hosts. If advice is desired upon arriving in Philadelphia, please telephone Mr. John G. Horton, Poplar 6262-J, day or night, or consult Travelers' Aid worker in railroad station.

Sincerely yours,
C. HERBERT REESE,
Rector, St. Matthew's,
Chairman, Diocesan Housing

BISHOP-COADJUTOR TUCKER

Members of the Protestant Episcopal Church and Churchmen generally in Virginia will be glad that the Rt. Rev. H. St. George Tucker, D.D., has been elected to and has accepted, the office of Bishop-Coadjutor of the Episcopal Diocese of Virginia, of which the Rt. Rev. William Cabell Brown is bishop. Because changes have taken place in recent years, as well as in years not so recent, the explanation is ventured that this means Bishop Tucker will be Bishop Coadjutor of the Diocese in which Richmond is situated. Bishop Tucker's father, the Rt. Rev. Beverley D. Tucker, D.D., is Bishop of Southern Virginia, and the Bishop-Coadjutor of that diocese is the Rt. Rev. Arthur C. Thomson, while the Rt. Rev. Robert J. Jett is bishop of Southwestern Virginia.

"Once a bishop, always a bishop," is a sort of axiom of the Episcopal Church, so that while Bishop H. St. George Tucker was not in charge of, or in part charge of, a diocese at the time he was elected Bishop-Coadjutor of Virginia, nor was a suffragan, he was still a bishop, though at the time engaged in teaching in the Theological Seminary at Alexandria. He had rendered distinguished service to his Church and to Christianity in general as Bishop of Kyoto, in Japan, and only unavoidable conditions made it necessary for him to ask to be relieved from his Episcopal duties in Japan.

S'n George Tucker, as he was known at the University of Virginia, is a brilliant scholar and a profoundly learned man, as well as a Churchman blazing with the ardor of his faith. So brilliant is he that there was a legend at the University of Virginia that "Nobody ever caught S'n George Tucker studying." Yet he made his bachelor's and his master's degrees without difficulty. It was known then that he was destined to enter the ranks of the clergy; but he was one of the most popular men of his day. At Virginia Beach, where he and the other members of his family have saved almost innumerable lives, there is also a legend that S'n George Tucker used to take a book and an umbrella and go out into the ocean in the summer and read all day. Both those legends are exaggerations, but they suggest the admiration in which both the mind and the man are held. As a Churchman, a priest, and a bishop, the Rt. Rev. H. St. George Tucker is one of the towering figures of the Episcopal Church in the United States.

A man's man and a man of God, Bishop Tucker is welcomed to the active Episcopate of the diocese of Virginia.—Times-Dispatch.

SERMONETTES

By W. W. W.

The radio waves carry messages from Maine to California; the radio waves of faith convey messages of prayer from earth to heaven. Start your broadcasting station now.

The milk of human kindness sometimes churns to buttermilk.

Why is it that when a woman has a choice bit of gossip to put into circulation she generally prefaces her remarks with "Far be it from me to say aught of any one?"

It is a curious fact that the man who never goes to church and rarely gives toward its support wants the longest sermon preached over him when he is dead.

If a preacher laughs and jokes, he is too frivolous; if he scowls and appears not to appreciate a joke, he is too sanctimonious. So there you are. Pity the poor preacher and pay up.

Young People's Fellowship

DIOCESE OF NORTH CAROLINA

Editor: Mrs. Frank N. Challen, Director of Young People's Work
114 S. Mendenhall Street, Greensboro, N. C.

DIVIDES ITS ACTIVITIES AMONG FIVE COMMITTEES

The Young Peoples' Service League of the Church of the Good Shepherd, Raleigh, divides its activities among five committees, the entire membership of the League being required to participate actively in the work of one or more of those committees, which include program, membership, financial, social and service. Beside the chairman of the committee, there is a faculty sponsor for each of them. The chairman of the financial committee is treasurer of the League, and the other chairmen are elected by the separate and individual committees.

In the matter of raising funds the Good Shepherd League has confined itself largely to concerts and rummage sales. A concert recently given under our management by one of the civic clubs netted a very neat little sum, while anywhere from five to fifteen dollars is usually cleared on the rummage sales.

Service work is directed toward assistance to the needy. Last winter there was found by some of our members a family badly in need of food, fuel and clothing. The League took an especial interest in this one case for charitable donations, and supplied food and clothing to that family for several months.

The matter of adopting a boy or a girl has been discussed for some time by the League, and it has been decided to undertake it. The League plans to raise contributions sufficient for the support of the child it decides to adopt.

One of the most significant developments in the League work at Good Shepherd is the night Church service on every fourth Sunday devoted entirely to the young people. The Rev. Henry G. Lane, rector of Good Shepherd, has agreed to preach especially for the young people at these services, the first of which has just been held. There was a pleasing increase in the church attendance at that time, and the aim of the League is to get a one hundred per cent attendance of its membership for all these services.

The active cooperation and sympathetic interest of the rector has contributed in large measure to the success thus far of the Good Shepherd League.

WILFRED BONEY,
Chairman Membership Committee,
Raleigh, N. C.

Teacher: "Use the word 'feature' in a sentence."

Johnny: "My, what big feature brother has!"

WHERE'S THE EDITOR?

Mr. Indian Gives an Unpleasant Answer

An Oklahoma editor tells of an old Indian who came into his office to pay for his paper. The editor took the money; then the Indian wanted a receipt. Mr. Indian, in fact, insisted. After making it out, the editor wanted to know why he was so persistent about wanting a receipt. The Indian said: "Me die some time. Go to big gate and St. Peter ask if I been good Indian, I say yes. He say, 'Did you pay editor for paper?' I say yes. 'Where is receipt?' I no have it. I have to run all over hell to find you and get the receipt."

YOUTH IS ALL RIGHT IN SPITE OF PARENTS

"What," asks one of our editors, "is the trouble with the young folks?"

Glad you asked us.

We know the truth down to the gnat's heel.

Two things are "the trouble with the young."

The first thing is that they are young.

The second thing is that they are contaminated by association with their parents.

Otherwise the young are all right in spite of the company they keep—at home.

SOFTEST JOBS—

A barber in Moscow.
Horse doctor in Detroit.
Killing the fleas on a goldfish.
Keeping flies off a snow man.
Sweeping leaves from a hall tree.
Digesting the hole of a doughnut.
Being nightwatchman on a sundial.
To be captain of the Swiss navy.
Keeping the dust off Niagara Falls.
Manager of an ice house in Africa.
Driving a street sprinkler in Venice.
Assistant lineman for a wireless company.
Bathing suit censor on the Sahara Desert.
Keeping the grass cut at the North Pole.
Gathering the eggs that a rooster lays.
Running a clothes-pressing business for Zulus.
The Humorous Editor of the Congressional Record.
Coaching the glee club in a deaf and dumb school.

BEWARE!

On a farm in South Georgia is posted this sign: "Trespasers will be persequted to the full extent of 2 mean mongrel dogs which ain't never bene ovarly soshibil with strangers and dubble barrel shotgun which ain't loaded with no sofy pillers. Dam, if I ain't tired of this hell raisin on my proputy."

In the German section of the Valley of Virginia, the following appeared on a fence:

"Notis."

"If eny man or woman's ox or cow is eot in this otes feel, I will cut his or her tale of as the case may be."

JUST RIGHT

Wife: "I see by this paper that in certain parts of India a wife can be bought for two dollars. Isn't that perfectly awful?"

Husband: "Well, I don't know! A good wife would be worth that."

MRS. CHALLEN'S SUMMER SCHEDULE

During the summer months the office of the Diocesan Executive Secretary for the young people, will be a traveling one. Any of the young people who want to get in touch with me will find below my schedule for the summer. I will still have a typewriter and can still write letters, and am at your service just the same as though I were in Greensboro. I am going to be teaching Young Peoples Service League work all summer, but I will also be getting lots of new ideas and helps which will enable us all to start our work in the fall with renewed inspiration and enthusiasm.

June 11 to June 23—Camp Finney, Little Switzerland, N. C.

June 23 to July 3—Camp Penick, Little Switzerland, N. C.

July 5 to July 23—Valle Crucis Summer School, Valle Crucis, N. C.

July 25 to August 25—Sewanee Summer School, Sewanee, Tenn.

YOUNG PEOPLE'S SERVICE LEAGUE ORGANIZED AT ST. ANDREW'S, GREENSBORO

The young people of St. Andrew's, Greensboro, have organized a Young People's Service League, and on Sunday night, May 30th, at the regular evening service, had a beautiful installation service of their newly elected officers: Miss Irene Thorpe, President; Margaret Devant, First Vice-President; Ruby Lee Anderson, Second Vice-President; Margaret Freeland, Secretary; Elsie Hicks, Treasurer.

These young folks have organized in a splendid way, with the five standing committees a fine staff of counsellors, and we are looking for some fine work from them. We "wish you good luck, in the name of the Lord."

A CLEAN STORY

Said one of the Gold Dust Twins—"Here's our chance to make a cleaning!" "Nothing doing!" replied the other, "Lux against us."

NEWS FROM THE DIOCESE

Scotland Neck reports that the Young Peoples Service League has had an election of officers, with the following results: President, Norfleet Smith; Vice-President, Katherine Hall; Secretary, Jane Purrington; Treasurer, James Charles Alexander.

The League attended the district meeting in Rocky Mount. All during Lent the League made a special study of Latin America, led by Miss Laura Clark and Miss Lois Speed. We have also been asked to join the choir, and have accepted the invitation. At regular intervals we have enjoyed a social.

JANE PURRINGTON, Secretary.

St. Martin's, Charlotte, has pledged $25 to the Sewanee Scholarship Fund. Fine!

Scotland Neck also reports that they have had another fine meeting with an interesting talk on "The Foundation of Life," by the Ven. Morrison Bethea. This League is to adjourn for the summer, but have pledged themselves to keep up their Church and Church School work, and the girls are going to join the Altar Guild this summer. Again we say, "Fine!"

"HOORAY"! FOR THE DISTRICT MEETINGS

This is the sort of letter that makes you happy:

Louisburg, N. C., May 23, 1926.

My dear Mrs. Challen:

Since last I wrote you there have been great "doings" in the St. Paul's Fellowship. On Sunday, May 2d, the Oxford Fellowship, upon our invitation, came over and gave us a delightful program. Every one enjoyed it so much, and it created lots of interest among the older folks as well as the younger. On the following Sunday, one of the Oxford Fellowship boys came to our meeting and made us a most inspiring talk. Then, last Sunday about eighteen of our folks went over to attend a meeting in Oxford. We enjoyed it very much, and obtained a good many helpful hints and suggestions.

Not only have our meetings been wide-awake, but also our work has been quite active. We had a rummage sale and a home-made candy sale, netting us $22.60 on the Bishop's Fund. Isn't that fine? We hope to have another rummage sale next Saturday, which will, I'm quite sure, bring our contribution up to $30.

This letter sounds quite different from the way I talked in Oxford, doesn't it? I'll tell you I feel different, too. I hate to think of what the Fellowship here would have been if it hadn't been for that district meeting at Oxford.

Have you received the registrations of the two girls from this parish for Camp Penick?

Sincerely yours,

LOUISE JOYNER, President.

That was a fine piece of work of the Oxford Fellowship. William Cooper is president, and I know he worked hard on that program they put on, because he told me so.

ST. SAVIOUR'S, RALEIGH, Y. P. S. L. REPORTS FINE WORK

Let me give you an idea of part of the work our Service League has been doing. (This is since the district meeting.) We put on a minstrel, making nearly $40. This, of course, paid our "Bishop's Fund" pledge, and our part to the Carolina Churchman. We had a contest right after Christmas that lasted until after Lent. We divided into four groups and gave points for visiting sick, daily Bible reading, for new members, visitors, largest per cent present at Sunday-school and League meetings. Group 1 won out, and was given a "Tacky Party," which was quite a success.

Then the biggest thing we have done this year. We had a Corporate Communion of the members of our League, a breakfast in the parish house immediately afterward. Then our boys sang the offertory at the Sunday-school. At three thirty we went in a body to visit St. Luke's Home, or the Old Ladies' Home, and had a song service. Twenty of our members attended this service, and there are thirty members on the roll. Wasn't that fine? Then at the evening service we presented a special program and had the Admission Service. All of our members were formally admitted then. I do wish you could have spent the day with us, and especially that night, when the boys made talks on "Pulling Together," and "Playing the Game." They were just wonderful. Now we are planning a Community Sing and Lawn Party. I hate to brag, but you'll have to admit that we have a fine League. I am so proud of them and they are so interested in our work.

Now will you please let me know what my duties are as district chairman? I think I am going to look into the prospect for a League at Smithfield. Anyhow our League is ready for some real hard work, and are eager to back me in my new work. So please let me know what my duties are and I'll do my very best to succeed.

ELIZABETH GREGORY, Pres.

ST. MARY THE VIRGIN—THOMPSON ORPHANAGE

Dear Mrs. Challen:

I don't think I have ever spent a more interesting day than I did Saturday at Mecklenburg District Meeting. The thing I enjoyed mostly was the talk on programs. It certainly has been of help to me. Sunday we had a very interesting program about "birds." The first talk was on the robin. Ellen Ridenhour, one of our younger members, gave a splendid talk. I really think she spent hours on it, because she never made a single mistake or blunder. She told about the size of the bird; the description; told everything about its nest and where it is found. Next we had a very interesting talk on sparrow hawks; then another on the uses of birds; and I told the members who did not attend the district meeting all about it. Next Sunday we are going to have a debate on one of the subjects you gave us, "Resolved, Women should serve on Parish Vestries." We are all looking forward to a very interesting debate.

Your friend,

MILDRED WITHERSPOON.

Dear Mrs. Challen:

We wish to notify you of a change in our "Reporter." Instead of Elizabeth Alexander, will you please send the Carolina Churchman to Jacquelin Drane, 2017 East 7th Street. We will appreciate this very much.

Here is our report for the month:

Every Thursday afternoon members of St. Martin's Fellowship have been conducting ice cream and cake sales to raise money for the Bishop's Fund and other pledges. These sales are widely advertised, and quite a number of people come. The Fellowship has been divided up into groups of three or four boys and girls, each group taking a Thursday. By these sales we hope to meet all present expenses. Two of our recent programs have been interesting. At Easter time a colored poster announced that an Easter Egg Hunt would be given at the next Fellowship meeting. When the members arrived (and we had difficulty in convincing the much younger members of the church that they were not invited too!) they hunted for paper eggs hidden around the parish house. On each egg was written a question pertaining to the Church. The seekers lined up in spelling match formation and fired the questions back and forth across the room. Question like, "What is the proper locations of the font in the church?" caused many to drop out.

Another program much like this was a Spelling Bee. After the business part of the meeting was disposed of, captains were chosen and these in turn chose their sides for the contest. Easy words were given out at first, such as Solomon, Exodus, Isaiah and Corinthians. But soon came the hard ones. Malachi, Deuteronomy and Nebuchadnezzar, proved to be "stickers."

With a most capable program committee we are both entertained and helped by the original programs planned for us.

JACQUELIN DRANE.

If any one wants to know how Mrs. Challen feels about these letters, just look up Philippians 1:3.

A Russian girl not long in this country is marvelling greatly in the custom that we have a holiday for Lincoln, but not on Good Friday. Only nine states proclaimed it last year.

MOUNT AIRY-WALNUT COVE-GERMANTON-ELKIN MISSIONS

Rev. A. H. Marshall, Priest in Charge.

The four churches situated at Mount Airy, Walnut Cove, Germanton and Elkin will issue a Bulletin at regular intervals telling of the progress of the work in each of these missions. It is to be hoped that every member of the Church in these towns will take the Bulletin and interest themselves in it and in the work of the Church so that the Church might grow and fulfill its mission in these fields as God intended, but this cannot be done without the interest, help and prayers of every individual who call themselves members of Christ and children of God and inheritors of the Kingdom of Heaven. The Kingdom of Heaven depends upon you if it is ever to become a reality here, and when we all realize this we will do more to usher it in than we have done heretofore. Take the Bulletin and keep in touch with the progress of the Kingdom in these fields.

Walnut Cove

The vested choir of Christ Church, Walnut Cove, visited Trinity Church, Mount Airy, one Sunday morning recently and sang the Morning Service. It was splendid to have the Walnut Cove folk, and the music was greatly appreciated. Much credit is due to Mrs. Lillie Fulton and Miss Julia Hairston for their work in training these young people to sing the services of the Church. It is also of interest to point out that the Sunday-school, under the leadership of Miss Hairston and Miss Katherine Hutcherson, is making good progress. These ladies are doing a great deal in the way of giving our boys and girls a religious education and all that is necessary to keep the children encouraged and constant in attendance is to have the parents of these children show by their presence at the Church services their interest in the work. We cannot expect our children to take an interest in the Church or the services if we are indifferent to these things, for our indifference spells disbelief to our children, and if we fail to teach by precept and example, our boys and girls will not get much out of the Sunday-school or the Church, because both will have been discredited by our indifference, and if we have to reap the whirlwind later it will be because we have not shown our children the proper example nor cared enough to see that they received the proper religious training to fit them for the great work of life. Take an interest in your child and show him an example by coming to church with him and to the Sunday-school also.

Germanton

The little church in this village is worth more than passing notice, not merely because of the fact that it came into being through the love and enthusiasm of men and women who have long since passed on to their reward, but because of the fact that the men and women who are left to fight the good fight of faith are as enthusiastic as their Godly ancestors and as loyal to the Church. This is to be seen on any Sunday when we can find the entire membership at the service and the men present to a man every Sunday. It speaks well for the little church, and when we take up the diocesan paper and see therein that this mission at Germanton pays its assessments and apportionments monthly we must conclude that the vision of the forefathers, as well as their faith and devotion, has come down to their descendants, and under the guidance of the Holy Spirit these devoted Church people are doing their part to further the Kingdom. It would be a fine thing if all our churches would follow the example of this church in these matters, for it would greatly help, not only the local church, but the whole Church in every department of its life and activity.

Elkin

The Galloway Memorial Church, Elkin, was recently added to the other churches in charge of the missionary, and the first service held showed how well Mrs. Laura Galloway, the founder of this little church, had done her work of teaching and leading, as more than fifty persons were present at the opening service. Mrs. Galloway has for years kept the doors of this little church open by holding occasional services herself and as teacher in the Sunday-school. This mission is sure to grow, as it is situated in a growing and thriving community where there is a splendid spirit of service and cooperation to be found among the people, and Mrs. Galloway is to be congratulated for her work here in the face of difficulties as she was the only member of the church for years, but hers was a labor of love for her Master. No cause is so great as the cause of Christ's Kingdom, and Mrs. Galloway has been a good and faithful steward and worthy of the commendation which all good stewards will receive at the hands and from the lips of her Master when she is called into that greater Church and Kingdom not made with hands.

Mount Airy

Like the church at Germanton, the membership of this church is devoted and enthusiastic, and every Sunday finds the majority of the members in their place at the services. The Sunday-school, which was organized several years ago by Mr. Ed. Linville, still finds Mr. Linville as loyal and helpful as ever, and he has consistently given of his time and means so that the young people might receive a religious education and develop a spirit of service and worship in the Kingdom. Mrs. Beulah Fulton loves to act the part of Martha and serve wherever work is to be done, and one can be quite sure that it is well done when Mrs. Fulton does it. Mrs. T. G. Fawcett is President of our Woman's Auxiliary, and under her splendid leadership the ladies are working and raising money to help pay our financial obligations. We were very fortunate to have Mr. and Mrs. Simpson, of South Boston, Virginia, move to our city, and they have transferred their letters from there to us. We are glad to have them with us, and hope that they will be with us for many years.

It might be well to call the attention of our people to the fact that vacation time is here, and this is the time of the year when the Church is hard put to meet her financial obligations. Many members go away on their vacations and forget that the Church must go on, and they do not provide for the maintenance of the Church by keeping up their offerings. This year we urge you to remember this is a very necessary thing to do, as we are sure to become financially embarassed if every member does not keep up in the payment of pledges, and this ought to be done weekly not only through the summer months, but all through the year. When people get in arrears it is oftentimes inconvenient to pay the added amounts, but if we pay each week it will not be felt so much, and the whole Church will benefit by it, as the salaries of the clergy depends upon the weekly offerings going to the proper authorities regularly, so please see to it that you keep up your payments to the Church this summer and all year regularly.

Don't forget to come to the services every Sunday. It is never too hot or too cold to go to the club or the party, so don't make excuses about not coming to church that you would not think of making to your host or hostess, because God knows how flimsy our usual excuses are. Give Him as much consideration as you do your other obligations, and He will pay greater dividends for the time you spend for Him than any other of your investments.

DELIGHTFUL RECEPTION IN HONOR OF REV. T. L. TROTT

A delightful reception honoring Rev. T. L. Trott, rector of Trinity Episcopal Church, Statesville, was given Friday evening, May 14th, at the home of Mrs. D. M. Furches, on Walnut Street, by the Parish Aid Society of the church. Invited guests were members of the congregation.

Words of appreciation of the work done by Mr. Trott during his three years as rector of the local church were spoken by Mr. B. S. Feild and Mrs. George L. Frazier, to which Mr. Trott responded.

Mrs. Lelia Davidson Simpson, of Barium Springs, special guest, told most interestingly of her experiences in China, where she taught for several years. Mrs. Simpson spoke especially of the mission work done by the Episcopal church in Anking, China.

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COLORS IN CHURCH WINDOWS

By the Rev. Arthur Lee Kinsolving

A gentleman long absorbed in literary life recently confessed that as he grew older one subject captivated him more than books, and that was men. Thus by a circuitous route his attention reached the preoccupation of most of the citizens of this western Republic. For we are concerned primarily with personalities. The great American volume is the telephone book; therein is contained our principal interest. As most journals are ushering us into the private lives of politicians and movie actors, the Pastoral Staff may point out a few of the personalities who are leading the Church, as they appeared at the recent Church Congress.

The youngest of the speakers but a brief while ago as a freshman at Yale was attending a Northfield Conference. On a still evening on Round Top, when the question was asked what the week had meant, he arose and said that in all his activities at Yale he had decided to put Christ first. By a curious chain of circumstance that young fellow found himself at the end of his sophomore year at the post of greatest student influence, as chairman of the Yale News. The next years in the army and as a candidate for the ministry opened a career which has been expressed in the leading of a large New Haven Church, St. Paul's, from lean times into a new epoch. One hundred names of individuals and families have been added during his brief rectorate. And the Rev. Elmore McKee, who may still be mistaken for one of the better looking students, both as rector and as a preacher in Battell Chapel, has a growing influence in this strategic spot in the development of young America.

The highest student literary honor at Yale, perhaps the highest in the gift of New England, the editorship of the Yale Literary Magazine, was held several years before the outbreak of the World War by Angus Dun. This young man, now a professor at the Cambridge Seminary, read the most brilliant of the papers at the Congress, revealing an intellectual status and keeness that no doubt will place him in the very forefront of theologians and thinkers both at home and abroad. He goes next year to the University of Marburg, in Germany, to study with Dr. Rudolph Otto, the author of that epoch making book: "The Idea of the Holy." In the past two decades this Church has looked to England, to Bishop Gore and Dean Inge and others for most of its theological thought. We may well welcome a young man who has grown up in New England who bids fair to be the peer of any and whose brilliance and personal devotion promise to place him in the line of scholar-churchmen who have been the great contributors in the past to both State and Church.

The trio from New England was headed by the Chairman of the Congress, Bishop Slattery, graceful, sincere, earnest, a gentleman of rare refinement and a leading figure. This diocese has her claim in him as a former rector of Christ Church, Springfield.

The curtain of the Congress was raised by pleas for peace from two bishops with strangely contrasted histories. Bishop Oldham, forceful and alert, is now a commanding figure in the Church, our ambassador last year to the pulpits of the great cathedrals of England, the author of the poster "America First" which hangs today in almost every village in the land, whose mission in Christ Church, Springfield, last year will long be remembered. He stands in the line of the great statesman-bishops—Lanfranc, Stephen Langton, Thomas a Becket, Wolsey and others. Beside him was the Rt. Rev. Paul Jones, a bishop by deposition, for once a bishop always a bishop, a delicate, sensitive spirit, with an almost feminine gift of love, though a more than masculine courage for honesty and the truth. His spiritual ancestry would be the early Quakers, the loving St. John, the tender-hearted Hosea. Though he sacrificed his place in the Church as diocesan of Utah because he found it his inner light not to countenance the war, still as a leader of the "Fellowship of Reconciliation" he will always hold the esteem of many as some one who is sure to be never darkness, but always light to the world.

This meek, persuasive soul was a striking contrast to the Rev. Frank Nelson, D.D., a stunning person, tall and slender, with high color, iron grey hair, and flashing eyes, a fighter in every fibre of his being, with passionate nature, and dominating power of will. Here was a Protestant to the core. He carries on the tradition of those northern warriors who mastered the world, who loved liberty and kept their independence, and whose descendants carved out Protestantism as the expression of their reading of the Gospel. Dr. Nelson radiated force; one felt he would lead any cause he thought right, although it looked a Balaclava. At his twentieth anniversary when 1,000 prominent citizens of Cincinnati came together at dinner to do him honor there was some evidence of what a real Churchman can mean in a life of a great city. How many cities have been dignified and made by one man.

The most distinguished speaker at the Congress was a layman, Dr. John R. Oliver, probably the greatest criminologist of the world, decorated by foreign governments, an intimate of kings and prime ministers, as well as the criminals who have come to exceed them in prominence in this journalistic day. But the wit and devotion to the Episcopal Church that shone through his address was so clothed with humility that one forgot his eminence in the world's affairs and marvelled that one who was so wise could be so simple and human.

Others there were of great interest: two of our new leaders in the Metropolitan City, Dr. Bowie of Grace Church, an author of fast growing reputation, and the poet-preacher at St. Bartholomew's, Dr. Robert W. Norwood, who is the latest of a long line of Scotchmen to pack to the doors our great American Churches. He spoke of Mysticism, the closing topic of the Congress and there also spoke Fr. J. G. H. Barry, of St. Mary the Virgin, New York City. Dr. Barry presented not the gaunt and attenuated appearance one might fancy in a mystic, but on his face was written that whereof he spoke. Sweet tranquility was there, that composure of countenance which comes from the contemplation of God in such contrast to the tenseness and care with which the world lines the faces of her devotees. And the calm was lit by dancing eyes with the clearness of those which have often peered into inner worlds of loveliness where the Holy One delights to dwell and to be found. His face recalled one to still mountain lakes lit by the mirrored twinklings of the sky washed stars. Father Barry in his person spoke of the spiritual wonder of the sacramental life that has illumined the world. We thought of him much and of the dear bishop, the Patriarch of the Congress, father of 13 children, one a bishop, another elected to the Episcopate last year, and father-in-God to the thousands who love him and call him friend. Bishop Beverly D. Tucker. For a really fatherly old gentleman who spends his time chiefly in loving all men both great and small, is after our Lord the fairest picture we have of the Father of us all, who gave us life, and will come out to meet us as we journey to the Homeland within the veil.—The Pastoral Staff.

NO,—DON'T LET THEM SEE IT!

No, whatever we do, we must not permit the public school generation to see the Bible. We must not permit them to see or hear anything concerning the practice of prayer.

We may still permit the President to take his oath of office on the Holy Bible.

We may still permit the United States Senate to open every session with prayer by a chaplain paid by the Government.

We may still permit the House of Representatives to open every session with prayer by a chaplain paid by the Government.

We may still permit our ships at sea the services of naval chaplains who read the Bible to sailors and marines, and pray in their hearing, and are paid by the Government.

We may still permit the Government to appoint and pay chaplains for our army posts at home and abroad, and maintain an army chaplain's school for the preparation and training of men who read the Bible and pray for and with the United States soldier.

The National Republican Convention may still open its daily sessions with prayer.

The Democratic National Convention may still open its daily sessions with prayer, yea, though the Convention run for three stormy weeks.

Our separate States may provide chaplains for the prisons and penitentiaries, whose business it is to read the Bible and pray with and for the unfortunate.

But the ten or fifteen future Presidents who are now in our public schools—

The future Senators, Representatives, party leaders, officials who are now by the thousands in our public schools—

We must keep the Bible from them!

We must keep the knowledge of prayer from them!

We are permitted a Christian form of Government, but we are forced to maintain a pagan public school!

Every President of the United States to date has been reared in a school that was opened by Bible reading and Prayer.

Why not our future Presidents also?

It is a question hammering for an answer from the conscience of the American people.—Dearborn Independent.

GRACE CHURCH, WELDON

The Auxiliary of Grace Church, Weldon, has been unusually active this year. Each of the three circles have been busy raising money for our heavy pledge list, and all of our last year's pledges are paid. Several very successful entertainments have been given, the most remunerative being an old Fiddlers' Convention, under the auspices of Circle No. 1, from which over a hundred dollars was cleared.

Daily Lenten services were well attended. The Lenten Study Class, under the able and enthusiastic leadership of Mrs. E. H. Smith, Educational Secretary, was most pleasant and profitable, meeting every week with an average attendance of fourteen. We studied "That Freedom," and covered it pretty thoroughly in six meetings. A seventh meeting devoted to peace was held, a fine program rendered, and good attendance despite a stormy night.

Our congregation, and we feel sure the entire community, have been greatly blessed by a week's missions by the Rev. Frank Dean. The other churches were wonderful in their cooperation, the Methodist most generously lending their church for the last meeting. Mr. Dean has a message that he knows how to deliver, and an appeal that reaches all hearts.

PUBLICITY CHAIRMAN.

SOCIAL IDEALS OF THE CHURCH

The Social Ideals were adopted as a social platform by the First Quadriennial of the Federal Council of the Churches of Christ in America in Chicago, 1912; ratified by the Second Quadriennial in St. Louis, 1916; reaffirmed, with four added resolutions, by a special meeting held in Cleveland, Ohio, May 6-8, 1919.

The Churches Stand for

1. Equal rights and justice for all men in all stations of life
2. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.
3. The fullest possible development of every child, especially by the provision of education and recreation.
4. Abolition of child labor.
5. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
6. Abatement and prevention of poverty.
7. Protection of the individual and society from the social, economic and moral waste of the liquor traffic.
8. Conservation of health.
9. Protection of the worker from dangerous machinery, occupational diseases and morality.
10. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.
11. Suitable provision for the old age of the workers, and for those incapacitated by injury.
12. The right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.
13. Release from employment one day in seven.
14. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.
15. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.
16. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

Additional Resolutions

Formulated by the Cleveland Meeting.

Facing the social issues involved in reconstruction,

Resolved: That we affirm as Christian Churches—

1. That the teachings of Jesus are those of essential democracy and express themselves through brotherhood and the cooperation of all groups. We deplore class struggle and declare against all class domination whether of capital or labor. Sympathizing with labor's desire for a better day and an equitable share in the profits and management of industry, we stand for orderly and progressive social reconstruction instead of revolution by violence.
2. That an ordered and constructive democracy in industry is as necessary as political democracy, and that collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.
3. That the first charge upon industry should be that of a wage sufficient to support an American standard of living. To that end we advocate the guarantee of a minimum wage, the control of unemployment through government labor exchanges, public work, land settlement, social insurance and experimentation in profit sharing and cooperative ownership.
4. We recognize that women played no small part in the winning of the war. We believe that they should have full political and economic equality with equal pay for equal work, and a maximum eight-hour day. We declare for the abolition of night work by women, and the abolition of child labor; and for the provision of adequate safeguards to insure the moral as well as the physical health of the mothers and children of the race.

The Woman's Auxiliary

President
Mrs. Warren W. Way
Saint Mary's School
Raleigh
Vice-President
Mrs. W. A. Devin
Oxford
Treasurer
Mrs. R. B. Davis
Rocky Mount
Secretary
Miss Mary H. Hinton
Midway Plantation
Raleigh
Educational Secretary
Mrs. H. deC. Mazyck
Roanoke Rapids
United Thank Offering Custodian
Mrs. F. S. Spruill
Rocky Mount
Christian Social Service Secretary
Mrs. R. D. Bulluck
Rocky Mount
Supply Secretary
Mrs. W. A. Devin
Oxford

AUXILIARY MEETING IS WELL ATTENDED

More Than 100 Present for Episcopal Women's Session Friday, May 14

The meeting of the Woman's Auxiliary of the District of Granville, at the Parish House, Holy Innocents, Henderson, Friday, was a most interesting and enthusiastic one. The attendance was good, there being representatives from eight branches, making a gathering of more than a hundred women.

At 10:30 the beautiful service of the Holy Communion was held in the church. Our dearly beloved rector, Rev. I. W. Hughes, being sick in the hospital, the Rev. F. H. T. Horsfield, rector St. Steven's Episcopal Church, Oxford, was the celebrant. Rev. B. N. DeFoe Wagner, rector of Emmanuel Church, Warrenton, assisted.

The district chairman, Mrs. W. D. Burwell, presided over the business sessions. Mrs. J. H. Brodie gave a most charming and gracious welcome to the visitors and Mrs. Clifton, of Louisburg, gracefully responded to this greeting. Noonday prayers and meditations were conducted by Rev. B. N. DeFoe Wagner. His forceful talk was wonderfully inspiring and exceedingly helpful, speaking of the command and promise made to the Apostles by our Divine Lord just before His ascension, saying they had the ability, but not the power to do these things. The power which He promised to send them after His ascension, which promise was fulfilled the Day of Pentecost. He emphasized this great truth, "The Power of Christ Within Us, The Life of God in a Human Soul." His message made a deep impression on all those present, making them feel the need of renewed effort in the work for our Divine Lord and Master.

Mrs. W. W. Way, the diocesan president of the Woman's Auxiliary, spoke on the Advance Work and Corporate Gift. She said in part the Advance Work asked for our diocese comes before our Corporate Gift. Let us hope and pray we can give one thousand dollars a year selected by the diocese, and also something towards the six objects of the Woman's Auxilary's Corporate Gift. Mrs. Way's intense earnestness and enthusiasm appealed strongly to her hearers, and undoubtedly made a deep impression.

Miss Emily Tillotson, general Educational Secretary, made a fine address on Improved Educational Methods, deploring the fact of the lack of general interest along these lines; explaining the need of study classes, group discussions and well trained leaders; stressing the fact that we must serve God with our mind.

Miss Bertha Richards, dean of the Bishop Tuttle School, Raleigh, told of the splendid work done there, emphasizing the immense value from an economic and a national point of view.

At 1 o'clock the meeting adjourned for luncheon. The members of the two Henderson branches served very delicious sandwiches, hot coffee, ice cream and cakes.

In the afternoon session the district custodian, Mrs. H. G. Cooper, Oxford, in her usual attractive manner, gave a report of the United Thank Offering. She said the Thank Offering for this spring amounted to $3,303, $630 of this amount being raised by the Granville district. Mrs. Cooper reported for the Prayer Partnership also, and asked that the branches show more attention to their prayer partner, Miss Whitley, and made a suggestion that all the branches contribute toward a Christmas gift for Miss Whitley. A motion to that effect being made and seconded, Miss Whitley's Christmas gift is assured. Mrs. Justice, of Littleton, read an interesting letter from Miss Whitley. Mrs. R. H. Lewis, vice-president of the Woman's Auxiliary and secretary of the supply department, gave a fine report of the box work. She said the amount given to the box work had trebled itself in the last three years.

A rising vote of thanks was given to Mrs. W. D. Burwell, our retiring district chairman, for her able and effective service, also a vote of appreciation for the honor of being made United Thank Offering custodian for the diocese.

The election of officers resulted in the choice of the following ladies: Chairman, Mrs. I. W. Hughes; Secretary, Mrs. J. H. Brodie; Social Service Secretary, Mrs. L. H. Justice; Supply Department Secretary, Mrs. B. B. Williams.

Eight branches responded to the roll call with reports of excellent work done during the year. Following these reports was a spirited and interesting discussion on the Problems of the Parish Branch. The discussion showed that the greatest and most general problem of the parish branch is the lack of interest in educational methods and the difficulty in securing leaders for this part of the work.

A rising vote of thanks was given by the visiting branches for the hospitality and cordial reception tendered them by the two branches of Holy Innocents' Parish, due acknowledgment being made by the latter branches to the visitors. The absence of our rector, whose presence would have added much interest and pleasure to the fine meeting, was greatly regretted by all.

Mrs. Maurice Clifton, of Louisburg, very cordially invited the branches of the Granville District of the Woman's Auxiliary to meet there in the fall, which invitation was accepted.

The meeting closed at 4 p.m. with the singing of the hymn, "O Zion Haste Thy Mission High Fulfilling," and the benediction, which was pronounced by Rev. F. H. T. Horsfield.

RESOLUTIONS ADOPTED BY THE WOMAN'S AUXILIARY OF ST. PAUL'S EPISCOPAL CHURCH, MAY 24, 1926

Whereas, it has pleased an all-wise Providence to call to a higher sphere of activity the soul of our beloved fellow-worker, Mrs. Cynthia Landis Skinner, the oldest and most revered member of our Auxiliary, whose chief delight was in serving and worshiping her Lord through the institutions and rites of the Episcopal Church, causing every member of this Auxiliary to share in the great mother-love of her warm and tender heart, and through her loyalty to her Church and her sincere Christianity giving them an example well worthy of emulation:

Therefore be it resolved, That while we bow in submission to the Divine decree, we lament her departure as a great loss to ourselves personally, as well as to the Church and the Auxiliary.

Her dutiful and unselfish life will always remain with us as a blessed memory and an inspiration to higher Christian living.

READ "BEYOND CITY LIMITS" AT ONCE

May I urge all educational secretaries throughout the diocese to begin studying our new text-book, "Beyond City Limits," by Goodwin, at once. You and I are the leaders, and we shall fail utterly if we are not prepared. The branches are now taking a holiday, but no educational secretary worthy the name ever takes a holiday from study. It takes 365 days of thoughtful reading to properly equip one mentally—indeed I should say 365 and one-fourth days—if one wishes true success! Let us then be up and doing, with a mind for any book!

During these long summer days get your brain thoroughly saturated with Goodwin's book, absorb each of its outstanding topics, and relate them to the whole; then establish a relationship with the rural community best known to you and your branch. This will

(Continued on page 14)

BROTHERHOOD OF ST. ANDREW HOLDS FOURTH ANNUAL SESSION OF CAMP FINNEY

The National Brotherhood of St. Andrew is holding its fourth annual session, Camp Finney, at Little Switzerland, N. C., under the direction of one of the field secretaries, Mr. John Frizzell. The camp is under the business management of the Brotherhood of St. Andrew of the diocese of North Carolina, Mr. Francis Osborne Clarkson, of Charlotte, secretary. The personnel of the camp is composed of the Rev. I. Harding Hughes, of Holy Trinity Church, Greensboro, chaplain, the faculty, Rev. N. C. Duncan, of Cheraw, S. C., religious education; Rev. Robert E. Gribbin, of St. Paul's Church, Winston-Salem, Christian social service; Rev. Francis M. Osborne, chaplain of the University of the South, missions; and Mrs. Frank N. Challen, executive secretary for young people's work in the diocese of North Carolina, who is teaching administration of young people's organization. Present also in the camp is Mr. Ben Finney, Vice-Chancellor of the University of the South, Sewanee, Tenn., for whom the camp is named. The assistant director, business manager and director of activities is Mr. David Yates, of Charlotte, N. C., diocesan president of the Young People's Fellowship.

The object and purpose of Camp Finney is to prepare young men to be future leaders in the Church and community, by bringing to them the fundamentals of Christian belief and practice. This should mean much to the forty boys present from all over the State of North Carolina.

The work of the camp is threefold, spiritual, mental and physical, all phases of which are covered in the daily program of events. Classes on various subjects in the morning, the afternoons devoted mainly to athletics and the evenings to recreational features. The spiritual life of the camp is expressed in the early celebrations of the Holy Communion, in the half hour spent with the Chaplain, at which boys' problems are discussed, with the conferences with the director and especially notable are the vesper services, which are held in the open air chapel, on the edge of the mountain, of which the boys have entire charge. Very reverent and beautiful are these services, and they express more clearly than any other camp activity the atmosphere of the camp and the lessons learned there. At the Chapel of the Resurrection in Little Switzerland on Sunday morning, the boys take part in the service, acting as choir and taking an active part in the service.

The camp fires at night are noteworthy in the talent displayed. The camp is divided into units or chapters of seven boys each, and each chapter makes its contribution to the camp fire stunts, for which much ingenuity is required. At the camp fire the daily ribbon awards are made for the service and promptness and helpfulness displayed by the chapters during the day.

The closing feature of the camp is the banquet, when final awards are made, the chief of which is a silver loving cup awarded to that chapter which has made the best record in the sum total of life within the camp.

SOME NOTEWORTHY POINTS RELATIVE TO ST. MARY'S COMMENCEMENT

The recent commencement at Saint Mary's School, Raleigh, N. C. (founded in 1842), was noteworthy in several respects.

The graduating class of thirty-seven girls was the largest in the history of the school, and included representatives from seven states, from Cuba, and from the Philippines.

Certificates were given in Organ, Voice, Piano, Art, Home Economics, Stenography, Typewriting, and Bookkeeping.

An impressive feature of Class Day was the long procession of alumnæ marching to the exercises, held under the great oaks in the grove, in order of classes, headed by a member of the class of 1857-58.

The Alumnæ Luncheon was largely attended by alumnæ from other states as well as from North Carolina. Gifts to the school were presented by the class of 1904—holding a special reunion—and by the classes of 1925 and 1926. The alumnæ and visitors were greatly interested in the large and well equipped swimming-pool, which was opened to the students during the spring term.

Announcement was made that the new organ for the chapel—the special work this year of the alumnæ—will be ready for use early in September. The registration list for the 1926-27 session is far ahead of the average year.

REV. BERTRAM E. BROWN, A LEADER AT SEWANEE SUMMER SCHOOL

One of the features of the Sewanee Summer School will be the course offered by the Department of Christian Social Service, entitled "The Church and the Rural Problem." This will be given by the Rev. Bertram E. Brown, rector of Calvary Parish, Tarboro, N. C. Speaking of Mr. Brown in an editorial, "The Living Church" of recent date says, "Can any one appreciate what this church would be if pastoral work really reached a maximum of its possibilities in any considerable number of our parishes?"

Some time ago we learned of the remarkable work being accomplished by a priest single-handed, the Rev. Bertram E. Brown, at Tarboro, N. C. The stories that have come to us—not from Mr. Brown—seemed so incredible that we confess to have felt some credulity. We do not know how large Tarboro may be; perhaps its white population is three or four thousand, but that the Church is swamped throughout all North Carolina by various Protestant bodies is so well known that one realizes that it cannot be easy for a priest in any small community to show "results." According to the "Living Church Annual" there are 564 communicants enrolled at Tarboro, and we find that Mr. Brown has been rector for sixteen years.

With this explanation, we quote the following from Mr. Brown's year book for 1926:

"Within the past sixteen years there have been nearly 900 confirmations and 1,200 baptisms. Of those confirmed, 60 have died, 22 have left the Church and joined various religious organizations, and 235 have moved away, leaving 534 of them still recorded as confirmed members of the parish. Nine chapels have been built in this period at distances varying from two to fifteen miles from town. Nine Sunday-schools are taught every week in the parish, and besides these fifteen regular weekly services are held. In the year from January 1 to December 31, 1924, there were 460 sessions of Sunday-schools, 472 week-day services, 378 Sunday services, 110 public celebrations of the Holy Communion and 12 private celebrations, 98 confirmations, 120 baptisms, and 504 sermons were preached."

Mr. Brown explains that at times during these past sixteen years he has had the assistance of one other priest or a theological student.

But it is clear that here is a case of real pastoral work, in which the rector has used his laymen freely in supplementing his own priestly ministrations. His record shows that he has one "lay assistant" at the present time, who is at the head of one Sunday-school, while his senior warden is at the head of two others, a third layman at the head of two more, a fourth layman at the head of three (how does he do it?), and a fifth layman at the head of one, while the rector runs a men's Bible Class with 120 members at a local theatre. One wonders how they all do it.

Personality? Yes, there is no other explanation. But it is personality plus. Mr. Brown has learned the art of working through other people, while yet not sparing himself. And his ability to account for every one of the nearly nine hundred confirmed in sixteen years suggests some reasons for his success. He is a shepherd who knows his sheep.

It is cheering to know of such a work. It sets a goal of what is possible, not where the Church starts with the advantage of popularity, but where it conspicuously does not!

LEWIS N. TAYLOR.

Columbia, S. C., June 23, 1926.

Some men are born great, some achieve greatness, and others become vestrymen.

Thompson Orphanage

And Training Institution

Rev. W. H. Wheeler, Editor

MAY AT THE ORPHANAGE

The Orphanage is happy to chronicle a number of visits from old boys and girls during the past month. Among them are C. T. Smith, now working at the Ford Automobile Plant; Jesse Bruton, a vestryman of St. Saviour's Parish, Raleigh; William Oates, a telegraph operator with the Western Union; LeRoy Byers, with the Southern Power Construction Co.; Mrs. Avery Rhyne, of Charlotte; Lillie Nash, of Orange, N. J.; Kathleen Sherbert and Laurie Farmer, graduate nurses working at present in Charlotte; Ellie Griffin, who graduated this May from the Presbyterian Hospital Training School for Nurses, and Annie Deal, of the St. Peter's Training School for Nurses. It is always a great pleasure to welcome home our old boys and girls, and very gratifying to note the success they are making in life.

It was also a great pleasure to receive a visit from Miss Capehart, the first matron employed at the Thompson Orphanage. Miss Capehart was enthusiastic about the improvement and development of the institution.

On May 10th ground was broken for the new administration building, which is to be erected on the site of the farmer's cottage in the center of the semicircle of buildings. This will be the largest building, and will contain the offices, kindergarten room, library and reading-room, assembly hall and gymnasium, scout-room, girl reserve room, sewing-room, and storage room. It is hoped that it may be completed in time for the opening of school in September. This building is need five of the building program to which the friends of the Orphanage gave so generously during the building campaign of May, 1924.

The Tri-State Conference of Orphanage workers was held this year at the Presbyterian Orphans' Home at Barium Springs. It was the largest in attendance, and one of the best programs in the history of the conference. Not the least important feature was the study of the workings of the splendid institution which Mr. Johnston has developed at Barium. Our Orphanage tied with the Thomasville Baptist Orphanage in having the largest number of delegates present. The conference unanimously voted to accept the invitation of Rev. Thomas P. Noe, Superintendent of our Episcopal Church home at York, S. C., for the meeting of the Conference in 1927.

On the eleventh of May the Rev. Mr. Jackson and the members of St. Martin's Woman's Auxiliary made a tour of inspection of the new buildings at the Orphanage and brought the children a treat of ice cream. We wish more of our friends would come and see what is being done to develop and improve the institution.

On the evening of May 21st the Young People's Fellowship of St. Peter's Parish presented a series of Living Pictures of Mother Goose Rhymes, to which the children of the Orphanage were kindly invited. The pictures were beautifully and accurately portrayed and the children greatly enjoyed them.

In the early part of May the annual track meets were held for all ages of children. The result of a close contest between the older boys' and girls' teams was a victory for Vertie Potts' Yale team over Harvard, captained by Ruth Duffy. All previous records were shattered except that for the standing broad jump for the girls, which was equaled. In the boys' section of the meet, Sam Fort established to his credit new high marks in the pole vault, running broad jump, standing broad jump and shot put, and emerged first in the individual scoring. Sam was closely followed by Ben Nash, who tied him in the 75 yard dash and for the new record in the running high jump. In the older girls' meet Ethel Pace captured highest honours with her team captain, Ruth Duffy, coming second by a narrow margin. Ethel broke the running hop, step and jump record with a mark of 28 feet 1½ inches and the basketball distance throw by hurling it 69 feet; she also tied the former record of 7 feet for the standing broad jump. Ruth Duffy set two new high marks by jumping 13 feet 1 inch in the running broad and 4 feet 1 inch in the running high jump. Score: Yale, 89; Harvard, 69.

In the younger boys' and girls' meet Captain Lydia Elliott's Red team defeated the Blues, led by Captain Lucille Vincent by the score of 80 to 38.

CASH CONTRIBUTIONS FROM THE DIOCESE OF NORTH CAROLINA FROM APRIL 23 TO MAY 23,

Cleveland, Christ Church S. S.	$ 4.69
Southern Pines, Miss Florence E. Beck	2.00
Lexington, Grace Church S. S.	5.00
Charlotte, Mrs. F. B. Ferris	2.00
Burlington, Holy Comforter Men's Bible Class	8.45
Forward Movement, J. R. Wilkes, Treasurer	1,281.49
Raleigh, Christ Church	25.00
Salisbury, St. Paul's W. A.	8.20
Spray, St. Luke's S. S.	2.77
Charlotte, St. Mary's	2.29
Burlington, Holy Comforter S. S.	8.97
Burlington, Holy Comforter Church	10.76
Smithfield, St. Paul's S. S.	2.00
Leaksville, Epiphany	3.37
Spray, St. Luke's	6.43
Salisbury, St. Paul's S. S.	6.20
Monroe, St. Paul's	7.17
Salisbury, St. Paul's	6.30

A STORY FOR BOYS—AND OTHERS

One of our Japanese clergy in Kyoto took his 19-year-old son, who was rapidly dying of tuberculosis about four years ago, to a city hospital in Kyoto. The hospital staff told the father and mother that there was room for their son, and they could not refuse to take any one so long as there was room, but as this was a city hospital they were most reluctant to admit a Christian. It was a serious problem for the hospital authorities. They did not like Christianity, and showed plainly their disapproval of admitting a Christian. They said, "We want it plainly understood that he is not to talk to others about his faith nor distribute Christian literature."

The authorities however omitted one stipulation: they neglected to forbid the boy to live his Christianity. Doctors and nurses soon noticed that he was never impatient nor quarrelsome. He was not despondent like the others. In his associations with the others he was always kind and sympathetic. Although his burden was as heavy as any of theirs he was helping them. They would ask him, "How can you be so happy, suffering as you do in the midst of all this? Do you not fear death?" His answer was, "I know the true God."

One of our missionaries came to visit him. She and also his father and mother were always cheerful. Many of the other patients had been abandoned by their parents and friends because they were afraid of the disease. This boy's parents and the missionary were not afraid even to visit some of the other patients in the ward where the boy was.

Then one day the authorities told the missionary how much they had been impressed by the boy's life, and they concluded that "if this be Christianity we want more of it." Not long after that the boy died, but through him the way was opened for all the patients to hear without restriction the glorious message of the Gospel. The hospital is now visited by the missionaries and by the girls' choir from St. Agnes' School.

A missionary recently arrived in Kyoto, who came from Alabama, sent the above story in a series of articles which he is writing for The Alabama Churchman.

Motorman Seibert's little boy attended a high school football game last Friday and that evening before crawling into bed he knelt down, bowed his head and yelled:

"God bless Pa.
"God bless Ma.
"God bless Sister.
"Rah, Rah, Rah!"

When you tell a man to go to hell sometimes he has only to turn back and go home.

MECKLENBURG DISTRICT MEETING

About fifty-one people gathered in St. Martin's parish house for the district meeting, and every one had a splendid day. Much inspiration was had from the reports. The following Fellowships were represented: St. Paul's, Monroe; Holy Comforter, Charlotte; St. Peter's, Charlotte; St. Mary's, Charlotte, and St. Martin's, Charlotte. We had a splendid lunch and an interesting program conference, for every one contributed discussion and ideas.

TRAVELOGUE OF THE EXECUTIVE SECRETARY

May 1—District Meeting at Rockingham.

May 2—District Meeting at Winston-Salem.

May 4-5—Diocesan Council at Tarboro, and made my report.

May 6—Attended banquet of Y. P. F., of Tarboro.

May 7—Attended meeting of the Y. P. F. at Leaksville, N. C.

May 9—District meeting Y. P. F. at Salisbury.

May 11—Attended meeting of the Y. P. S. L. St. Andrews, Greensboro.

May 12—Attended District Meeting of the Woman's Auxiliary of Guilford District and spoke on young peoples' work.

May 15—District Meeting of the Y. P. F. at St. Martin's, Charlotte.

May 18—Conference with Rev. C. E. Buxton.

May 20-21—Attended District Meeting of the Woman's Auxilary at Scotland Neck. Whole program was given over to young peoples' work. I spoke on "How the Woman's Auxiliary can cooperate with existing Young Peoples' Organizations. Deaconess Peete held a fine discussion group on the same subject, and the Rev. Mr. Baxter made a wonderful talk on the young people. Attended a meeting of the counsellors of the League at Rocky Mount.

May 23—Attended a meeting of the Fellowship at Spray, N. C., and talked to the congregation at the evening service.

May 27—Attended meeting of the Executive Council of the diocese and made a report. Also held a conference with Bishop Penick on the camp.

May 31—Left to attend an Institute at St. Augustine's School, Raleigh, to hold class on young peoples' work for four days.

Read "Beyond City Limits" At Once

(Continued from page 11)

create the live interest so essential, and give you the point of contact so necessary to the average person.

Don't forget to read as widely as possible, outside this book. You will be ready then by fall to lead, not because you are specially gifted, but because you are so full of your subject that your thoughts will rush forth as a mighty river to refresh and revive.

Comfort yourself by the fact that leadership is never so much a question of talent as of desire; not so much a question of being the most highly educated as of being the most eager to serve. We can, if we will. Will you?

GRACE NEWTON MAZYCK,
Education Secretary for N. C.

THE NEW PRESIDING BISHOP

The Rt. Rev. John Gardner Murray, D.D., Bishop of Maryland, who becomes the first elected Presiding Bishop of the Church and ex-officio President of the National Council, won that distinction after it became evident that the House of Bishops was deadlocked. From a few scattering votes in the early balloting he became the logical candidate after Bishop Gailor, of Tennessee, had succeeded in having his own name withdrawn after repeated requests. Bishop Murray was born in Lonaconing, Maryland, 68 years ago. As a youth he prepared to enter the ministry of the Methodist Episcopal Church, studying at Wyoming Seminary, Kingston, Pa., and Drew Theological Seminary, Madison, New Jersey. In the midst of this preparation his father, superintendent of one of the coal mines which dot the Georges Creek Valley, in which Lonaconing is situated, died, leaving a family of several members dependent upon the present official. He abandoned his studies and in 1881 began as a bookkeeper in a business career, in which he was to achieve exceptional success. In 1892 he had become Vice-President of the company and was also a banker and broker on his own account, having amassed meantime a considerable fortune. In the meantime he had been won to the Episcopal Church, had resumed study for Holy Orders and in 1893 was made Deacon, and a Priest a year later. In all this period the future Bishop had been an indefatigable missionary and upon ordination took charge of eight scattered mission congregations along the Alabama River between Montgomery and Mobile. His work attracted wide attention and the Church of the Advent, Birmingham, Alabama, one of the largest and most important parishes in the South, called him to be its rector in 1896. A splendid record made here was followed in 1903 by a call to the Church of St. Michael and All Angels, one of the great parishes of that city. Once more, genius for organization, splendid qualities of leadership, both spiritual and practical, achieved a record of distinguished success. As a result, when in 1909 Bishop Paret, of Maryland, asked for a coadjutor, Dr. Murray was elected. Bishop Paret died in 1911 and in the years since the diocese has advanced to a position of leadership in the American Church. Twice before, Maryland called him to Episcopal Honors, Bishop Murray had been elected a Bishop first by the diocese of Mississippi and next by the diocese of Kentucky. A loyal Marylander by birth, neither call, involving residence elsewhere, appealed to him. He rightly felt that his native state offered ample scope for his talents, and first the state and now the National Church vindicates that decision.

Bishop Murray was a member of the Board of Missions, which gave way to the new National Council of the Church in 1919. Meantime he had become first President of the Province of Washington, made up of eleven Eastern and Southern Dioceses. The province immediately elected him to the National Council and he has served from its beginning, continuing an active member of the Department of Missions and Church Extension of the Council. Thus, he has the utmost familiarity with the whole history of the organized life of the Church centered at 281 Fourth Avenue, New York, knows intimately the whole personnel of the Church's national family and enters upon his great responsibility equipped in these particulars in a degree not exceeded by any Bishop of the Church.

Bishop Murray's business career took him for a period to Kansas and there he met and was married to Miss Clara Alice Hunsicker, a member of a pioneer family of that state. They were married December 4th, 1889. Five children have been born to them, four of them married, and nine grandchildren. The youngest, a few weeks old, surround Bishop and Mrs. Murray with a delightful family group. The married daughters are Mrs. C. Ellis Endicott, Jr., Mrs. Francis G. Bartlett and Mrs. Auville Eager. A son, Dr. John Gardner Murray, Jr., is a practicing physician in Baltimore. Miss Esther Murray, the only daughter at home, made her debut two winters ago and is a social favorite.

Mrs. Murray is an active Church woman and officer of the Cathedral Branch of the Women's Auxiliary and Vice-President of the Diocesan Branch of the Auxiliary. She presides with rare charm over the beautiful Episcopal residence in Baltimore, one of the show places of the famous University Parkway Section. The residence is on the site of the Cathedral ultimately to be built in Baltimore.—The Church News.

SEVEN SAINTS IN JERUSALEM

One of the recognized events of the year in Jerusalem is the service in St. George's Cathedral in December, on the anniversay of the surrender of Jerusalem by the Turks to the British. Last December it was attended by the Greek Patriarch, who read the Gospel in Greek, the Armenian Patriarch, who said one of the prayers in Armenian, the Bishops of the Syrian Jacobite and the Russian churches, the Superior of the Coptic Church and the Abyssinian Abbot. The congregation included members of several communions, and many Jews and Moslems. Bishop MacInnes preached in English, afterward giving the substance of the sermon in Arabic. The American member of the Bishop's staff is the Rev. Charles T. Bridgeman, whose increasingly valuable contribution to the Church's work in the Holy Land is supported by our Good Friday offerings.

WHERE ARE THE WOMEN?

(By request.—The Editor.)

To the Editor of the Churchman:

I wonder that the Church does not see the fundamental absurdity and the gross injustice of a great convention of men legislating for the whole Church, both men and women, in General Convention. In this connection, what did Paul mean when he said: "There is neither male nor female; for ye are all one in Christ Jesus" (Gal. III:28)?

It strikes me as being fundamentally unjust and quite all wrong that a Church made up from seventy-five to eighty per cent of women, should carry on all its general, its diocesan and its parochial legislation, to the utter ignoring of the voice feminine. I wonder if it so strikes others?

That the entire legislative work of the Church should be in the hands of twenty or twenty-five per cent of its membership is un-Christian because it is patently unjust and manifestly unfair. Why can't we see it? And seeing it, why can't we be decent and remedy it?

Not a woman in the Church has had a voice in the important matter of revision of the Prayer Book! Do women love the Prayer Book any less than do the men? Are they less interested in its contents than are the men? Do fewer of them use it?

Again—are those fine missionary bishops who were elected by the male portion of the Church's representatives to minister to men only? Or are there women also in their territory? If there are women, wh
should they not have some voic
to who shall be their bisho
sionary or diocesan)?

It is high time some
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of its membership (often few
that!) is repugnant to clear
and to honest action. The
diocese made up largely
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But for the loyalty, the devoted service, the consecrated sacrifice, the tangible gifts and the personal attendance of women, it is doubtful if the Church could have survived to this day. Why should not these members of the Church have a voice in all legislation and in every affair of the Church? Some will answer that they do not want it—but if there be one woman in a parish, one woman in a diocese, one in the whole Church who does want it, the way should speedily be opened for her to have it. Legislation without representation is worse than "taxation without representation"—and here, in the very Church of Christ, we have both!

THOS. F. OPIE.

Burlington, N. C.

—New York Churchman.

THE LITTLE GIRL WHO WOULD NEVER SAY PLEASE

There was once a small child who would never say please,
I believe, if you even went down on your knees.
But, her arms on the table, would sit at her ease,
And call out to her mother in words such as these:
"I want some potatoes," "Give me some peas,"
"Hand me the butter," "Cut me some cheese."
So the fairies, this very rude daughter to tease,
Once blew her away in a powerful breeze,
Over the mountains, and over the seas,
To a valley where never a dinner she sees,
But down with the ants, the wasps, and the bees,
In the woods she must live till she learns to say please.

—By M. S P. "Baby Days." (Scribner's, 1877.)

A CREED OF LIFE

I believe in the love of God revealed in Jesus Christ.
I believe behind the clouds of
li he love of God.
I be has a purpose for
purpose for my

he blessed-
very

fe

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AMES P. BURKE
Rector
RAVES, Secretary

QUOTA AND RECEIPTS FROM ALL PARISHES AND MISSIONS IN THE DIOCESE

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*Churches that have pledged their apportionment

**Churches that have over-pledged their apportionment.

	Pledge	*Paid*
**Albemarle	$ 36.00	$ 18 00
*Ansonville—All Souls'	146.00	50 00
Burlington—Holy Comforter	1,200.00	446 00
*Charlotte—Chapel of Hope	150.00	104.47
*Charlotte—Holy Comforter	2,614.00	974.13
*Charlotte—St. Andrew's	116.00	39.40
*Charlotte—St Martin's	2,638 00	1,095.60
**Charlotte—St. Mary's	130.00	171.42
**Charlotte—St. Peter's	7,239.00	3,404 00
*China Grove—Ascension	136.00	81.96
*Cleveland—Christ	394.00	154 15
*Concord—All Saints'	841.00	347 05
*Cooleemee—Good Shepherd	380.00	193.81
*Davie County—Ascension	132.00	82.86
*Elkin—Galloway Memorial	16.00	25.00
*Germantown—St. Philip's	71 00	30.00
*Greensboro—Holy Trinity	3,080 00	1,2 3 50
**Greensboro—St. Andrew's	1,440 00	617.88
*Hamlet—All Saints'	443.00	18 76
High Point—St. Mary's	826 00	378.54
Iredell Co.—St. James'	122.00	10 11
*Laurinburg—St. David's	156 00	----------
*Leaksville—The Epiphany	404 00	278 59
*Lexington—Grace	944 00	399 00
Madison—St. John's	50.00	40 02
Mayodan—Messiah	200 00	102 50
*Meck. Co.—St. Mark's	300 00	125 00
*Milton—Christ	45.00	19 00
Monroe—St. Paul's	520.00	240 11
*Mt. Airy—Trinity	320 00	92 75
Reidsville—St. Thomas'	450 00	227 50
Rockingham—Messiah	198 00	132 76
Rock. Co.—St. Andrew's	92.00	46 07
*Rowan Co.—St. Matthew's	228 00	79 50
Salisbury—St. Luke's	2,000.00	183 00
*Salisbury—St. Paul's	438.00	108.88
*Salisbury—St. Peter's	256 00	60 00
Spencer—St. Joseph's	50 00	10.00
**Spray—St. Luke's	696 00	257 06
*Statesville—Trinity	450.00	40 00
*Wadesboro—Calvary	800 00	471 72
Walnut Cove—Christ	150 00	----------
*Winston—St. Paul's	3,260 00	1,828.94
**Woodleaf—St. George's	171 00	42.75
Total	$34,292.00	$14,318 79

RALEIGH CONVOCATION

	Pledge	Paid
*Battleboro—St. John's	$ 251 00	$ 113 67
Chapel Hill—Chapel of Cross	1,087 00	436 50
*Duke—St. Stephen's	386 00	16 56
*Durham—St. Philip's	4,275 00	2,061.78
Edgecombe Co St. Matthew's	75 00	31 25
Enfield—Advent	300 00	300 00
Goshen—St Paul's	10 00	----------
*Halifax—St. Mark's	218.00	99 65
Henderson—Holy Innocents'	1,718.00	716 00
**Hillsboro—St. Matthew's	892 00	368 42
*Jackson—Our Savior	138.00	22 00
Kittrell—St. James'	----------	----------
Lawrence—Grace	75 00	31 25
*Littleton—St. Alban's	222 00	132 25
**Louisburg—St. Paul's	576.00	89 32
NorthamptonCo.—St Luke's	150.00	7 34
*Orange Co.—St. Mary's	67 00	55.00
*Oxford—St. Stephen's	1,312 00	733 31
Pinehurst		62 26
*Pittsboro—St. Barth.	260 00	162 00
**Raleigh—Christ	4,630.00	2 420.11
*Raleigh—Good Shepherd	4,315 00	1,417.00
**Raleigh—St. Mary's	1,075.00	400 04
Raleigh—St. Savior's	315 00	219.77
*Ridgeway—Good Shepherd	153 00	65 20
Ringwood—St. Clement's	30 00	----------
Roanoke Rapids—All Saints'	1,000 00	191.54
*Rocky Mt.—Good Shepherd	3,206 00	902.80
Roxboro—Mission	50.00	38 22
*Sanford—St. Thomas'	180.00	63 29
Scotland Neck—Trinity	750 00	256.41
Selma—St. Gabriel's	10 00	21.00
Smithfield—St. Paul's	170.00	134.46
Southern Pines—Emmanuel	150 00	79 64
*Speed—St. Mary's	300.00	125.00
Spring Hope—St Jude's	80.90	58 82
Stovall—St. Peter's	192 0	
Tarboro—Calvary	3,862.0	
Townsville—Holy Trini		
Warrenton—Emmanuel		
**Weldon—Grace		
Wilson—St. Timothy's		
Total		

COLORED (

	Pledge	Paid
*Charlotte—St. Michael'		
*Durham—St. Titus'		
**Greensboro—Redeemer		
**Henderson		
Littleton—St. Anna's		
**Louisburg—St. Matthew's		
Monroe—Holy Trinity		
**Oxford—St. Cyprian's		
Pittsboro—St. James'		
Raleigh—St. Ambrose	$ 300 00	$ 116 00
**Raleigh—St. Augustine's	900.00	755.02
Rocky Mount—Holy Hope	50.00	21.00
Salisbury—St. Philip's	25.00	1 48
Satterwhite—St. Simeon's	15.00	----------
*Statesville—Holy Cross	40.00	28 75
Tarboro—St. Luke's	65.00	----------
*Warren Co.—St. Luke's	10.00	5 00
*Warrenton—All Saints'	100 00	55 05
*Wilson—St. Mark's	150.00	25 00
Winston—St. Stephen's	55 00	----------
Total	$2,543.00	$1,334 74

J Renwick Wilkes, *Treasurer*.
Forward Movement Campaign.

June 21, 1926.

SHOULD IT BE UP TO THE BISHOP?

There were five of us, including the taxi-driver. He astounded me by saying that he called it a poor day if he didn't clear ten dollars. Ten dollars a day! I thought it was enough to tempt some of the other passengers to taxi-driving; but I was mistaken, for in response to his boast, my companions almost shamed him. Two of them were brickmasons, and both were commanding $12 for a short day; another was a polite candy drummer, and he was averaging a little better than $15, while the fourth, a youthful real estate agent, confided that his commissions for January amounted to $2,100.

I began to think of some other salaries, among them the salaries of our missionary ministers in the diocese. For the first time, I believe, in the history of the diocese, all of our priests in charge of missions (who are really the chief life and strength of the Church) are promised by the diocese the sum of $1,500, if single, and $1,800 if married. In other words, $4.16 and $5.00 a day respectively. Some of our deacons and colored clergy are receiving less than these amounts. With many of our clergy, this represents a most helpful increase, which in some instances will relieve worry and embarrassment. How could we ever expect a man in the highest of callings and in the noblest of work, to live respectably on less?

Some one said to me las fall, "Bisbop, you are having a good deal to say about money in the dioce[illegible] right now, aren't you?" Of cou[illegible]ed witb him and convinced [illegible] duty. I like to talk a[illegible] as much as a sma[illegible]s hands and [illegible] who wil[illegible]

Penick was moving along fine, and showed the Council a beautiful silver cup to be awarded the best all-round camper.

Mrs. Way reported the good fortune of the social service department in having the Rev. Lewis N. Taylor speak at different places in the diocese. Dr. Brown reported a resolution that the Council employ a student secretary for work among the Church students at North Carolina College for Women at Greensboro.

A motion of Rev. Mr. Jackson that steps be taken towards raising $15,000 for discharging the Sewanee Endowment Fund apportionment was referred. A resolution of Mr. Lewis was passed that the regular meetings of the Council be held on the third Wednesday of September, December, March and May, and be an all-day meeting.

HOW SILK WAS DISCOVERED

Many, many years ago a little girl Chinese queen fourteen years old, named Li Ling Chi, who loved flowers, birds and all sorts of things that make the world so beautiful noticed a worm busily spinning a gleaming thread on the leaf of a mulberry tree. The strange actions of the little worm attracted her attention. After she had watched this fascinating process until her curiosity was satisfied, she began to gather up the shimmering thread and to wind it on a nice smooth piece of wood like a spool. Soon she called the young girls that lived in the court and served her; she showed them what she had found so they busied themselves by weaving this fibre or thread into a beautiful shiny cloth. Oh how proud and delighted they were.

The King, the little Queen's husband, came by, he and his wise men, smiled at them thinking it was only a childish game, and that only foolish women had time for it—but one day he was greatly surprised when Li Ling Chi gave him a beautiful ceremonial cloak made from the little worm's silk thread. A garment of such dazzling sheen had never been seen at the Court of China, and from that time on, it became the fashion for all the rich and wise [illegible]n to wear clothes made of this [illegible]rful new fabric.

[illegible]s way Cbina became rich, [illegible]lk to other countries. For [illegible]y tried vainly to get from [illegible]e secret of silk.

MRS. J. D. SCOTT.

[illegible]all miss who had but re[illegible]mastered her catechism con[illegible]her disappointment with it

[illegible] obey the fifth command[illegible]nor my papa and mam[illegible]ays are not a bit longer [illegible]r I'm put to bed every [illegible]'clock just the same."

[illegible]uluth Churchman.

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Vol. 19
1928/29

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The Carolina Churchman

OFFICIAL ORGAN OF THE DIOCESE OF NORTH CAROLINA

VOL. XIX No. 7

THIS MONTH

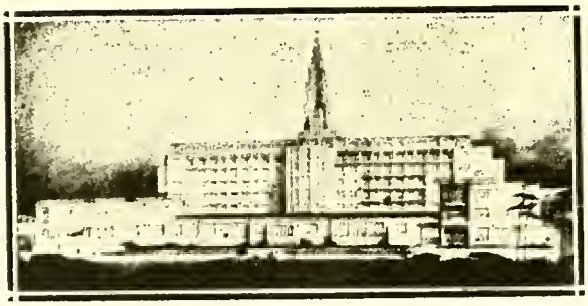
"How We Use Motion Pictures."

Executive Council Face oblem.

News of The Churches.

Treasurer's Report.

Rt Rev J B Cheshire, D D



Proposed St. Luke's Hospital

MRS. LEWIS WRITES OF SOCIAL SERVICE

A good many parishes report having observed the second Sunday in Epiphany as Social Service Sunday, and no doubt many who have not reported did so observe it. Bishop Penick feels it will mean much to the practical life of the Church in our diocese if we observe one of the Sundays in the Epiphany season each year in this way, and named the second Sunday. Dean Lathrop has set as the ideal, "interesting the whole congregation in social service," and not until we get away from the idea that it is the work of the social service committee will we do creditably through the church what our Lord and Master did during his earthly ministry.

The department is asking that all branches who have not done so try to make a time to study "Building the city of God", by the Rev. Harold Holt, 281 Forth Ave., New York, that we may become interested in and informed as to the many avenues through which we can work to prevent crime, and the evils which are sapping the life blood of the nation. A united Christian sentiment against crime and moral degradation will do much toward getting reforms, and corrections but we must have knowledge of what we are trying to do before we can intelligently approach it.

At a Social Service meeting held at St. Martin's parish house, Charlotte, the last Monday in this month, reports were made from The Baby Home, supported by the Junior League; The Sunshine School, by the Charity League; The Day Nursery, by the King's Daughters and the Travelers Aid. These are all doing splendid work, but we would like to see more Sunshine Schools opened in our diocese and will be glad to give detailed information to anyone interested. This is a splendid work from the standpoint of affording opportunity for the sick child to stay in school, but is also safeguarding the health of well children by removing the child from school who is developing tuberculosis and will later infect many others unless properly observed and treated. Get a children's clinic for your county and give the sick children a chance. Your local health officer can explain the details, or more information will be given through this department. In a children's clinic recently held in this county it was deemed wise to X-ray sixty children. Thirteen of these (taken from city and county schools) showed positive need for treatment and nine probable. This is one of the greatest pieces of preventive health work we can do.

The January issue of The Diocesan Chronicle of the Philippine Islands, in addition to its always interesting first-hand stories of the Church's work there, includes a complete list of the Church staff, missionaries appointed by the National Council and others employed locally.

Still they come, more bishops who have been consecrated "north of San Francisco and west of Nebraska." Bishop Shayler tells us that his own consecration took place in Seattle and that Bishop Ingley was consecrated in Denver.

Parish paper St. Luke's Inkhorn, Cincinnati, reports two families in which every earning member makes a pledge for the work of the Church, ten pledges in all.

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The Carolina Churchman
Organ of the Diocese of North Carolina and the Thompson Episcopal Home

VOL. XIX SCOTLAND NECK, N. C., FEBRUARY, 1929 No. 7

How We Use Motion Pictures

SOME SUGGESTIONS FOR PARISHES

Thomas F. Opie in THE CHURCHMAN

SHAKESPERE could see "sermons in stones" and "good in everything." The church that cannot see "sermons in pictures" must indeed be blind and without imagination. Why education and religion have not made more of the motion picture is beyond reason. Why many ecclesiastics and many prudish laymen see only evil in the movies and utterly ignore or else berate them, there are thousands who see their great religious and cultural value and make every possible use of them.

It is estimated that there are seven thousand Methodist churches, three thousand Presbyterian churches and at least one thousand Congregational churches, not to mention hundreds of Episcopal and other churches throughout the land, making regular use of the movies. Not only are these thousands of churches showing pictures during the week, but untold hundreds of them are using this great method of inspiration and entertainment in connection with Sunday services. This, indeed, is the solution of the perplexing problem of attendance upon the almost deserted second service, as was intimated some time ago by Wilbur Larremore Caswell, writing in THE CHURCHMAN.

The writer has been promoting motion picture services for nearly three years in connection with Sunday evening worship and their success has been one hundred per cent. This, in spite of certain opposition on the part of a few ultra-conservative souls who "strain at the gnat and swallow the camel." In fact the local pastor's association met last year in the absence of the writer and voted their condemnation of "Sunday motion pictures"—not so much, I am of the firm opinion, because of an ethical question involved (since their own method of condemnation was both unethical and unworthy, as I afterwards told them in a subsequent meeting) but because we were attracting large and, indeed, overflowing congregations, while they addressed the usual "faithful few" at the evening service. This incident in itself is worthy of a special article—but that is another story. However, there is no active opposition to the Sunday Motion Picture Services at this time and they are attended by a reverent and inspired congregation which fills the parish hall.

Another clergyman who had tried motion pictures and found them wanting, indicated to the writer that the church could not make a go of them, since the young people are "so sophisticated"—and must have the best and the last word in pictures, else they are not interested. The inference, of course, is that the commercial houses put on such attractive performances that the church's efforts in this direction are more or less futile. If the picture product and the technique of showing are inadequate, the church cannot succeed—nor should it succeed! We have two standard machines and an approved silver screen and can produce screenings which are quite comparable to those of the best moving picture palaces—that is, so far as the actual technique of production is concerned. And it goes without saying that we endeavor to secure the best films obtainable. Having two machines does away with the wait that attends the changing of reels and gives a continuous performance of the pictured story. Comfortable seats, plenty of ventilation and expert operation of the film assure an interested congregation—provided, always that the picture iself is worthy and adequate to an occasion of worship.

Advice as to the procuring of machines, projectors, screens, films and all necessary equipment for the showing of motion pictures may be had from the National Board of Review of Motion Pictures, 70 Fifth Avenue, New York; Motion Picture Producers and Distributors of America, Inc., 469 Fifth Avenue, New York; Lutheran Film Division, Inc., 69 Fifth Avenue, New York; The Education Screen, Inc., 5 South Wabash Avenue, Chicago; Ideal Pictures Corporation, 26 East Eighth Street, Chicago, or from local motion picture theatres. We have dealt principally with the last named firm and have found it courteous, prompt and dependable. The *Weekly Film Review*, 210 Haas-Howell Building, Atlanta, Ga., edited by Anna Aiken Patterson, a church-woman, will also advise with those interested in the motion picture question.

It is imperative that the services of a good operator be secured, as much depends upon the production of the picture. The machines are complicated and require care and the smooth and well-timed unfolding of the film story demands skill and patience and self-control. A great many of the films are inflamable and require watchfulness and quick action, in case of fire. Most of the states, I believe, require fire-proof picture booths, where motion pictures are shown, as the danger from fire is not inconsiderable, unless every precaution is taken. Our own picture booth is metal lined throughout and the operator, one of those rare volunteers in a parish who does a dozen things by way of parish help and does them well, is expert and experienced in things mechanical and electric—a qualification very much to be desired in the whole matter of movie technique. Our equipment, also, consists of an electric motor for rewinding films and a metal cylindrical container for temporary storage of film reels. Although these are not indispensable, they are aids to safety and to economy.

As to the pictures themselves, it must be admitted that the field for suitable religious films is limited. This is by reason of the fact that there has been such small demand for pictures for church use in the past. However, with such firms as the Religious Motion Picture Foundation and the Religious Film Trust, whose organization in New

(Coninued on page 6)

NATIONAL COUNCIL APPRECIATES

New York, N. Y.
January 18, 1929.

The Rt. Rev. Joseph Blount Cheshire, D. D.,
Raleigh, N. C

My dear Bishop Cheshire:—

In the midst of rather depressing news from many parts of the Church comes a telegram from North Carolina telling us that your Diocese would pay the full amount of its increased quota for 1929 and I hasten to send you this word of deep appreciation and thanks for this splendid support which will help so much to meet our needs this year.

With sincere regards, I am
Faithfully yours,
LEWIS B. FRANKLIN,
Treasurer.

DEAN LATHROP HERE FOR TWO CONFERENCES

Just before going to press, *The Carolina Churchman* learns that Dean Lathrop, head of the Christian Social Service department of the Church, is coming to North Carolina to hold conferences on February 25 and 26.

The conference for the Convocation of Raleigh will be held in the Church of the Good Shepherd, Rocky Mount, on the 25th., beginning at 10 A. M. The one for Convocation of Charlotte will be held in Holy Trinity parish house, Greensboro on the 26th. All who are interested in social service are urged to attend these important conferences. Dean Lathrop is an inspiring speaker and leader.

NEWS OF GOOD SHEPHERD, ROCKY MOUNT

The first month of the New Year, finds all departments in the Church busy making plans for the year. The Every Member canvass, just before the old year closed, met with hearty response from hundreds of members and the Vestry was more than pleased with total results.

The Woman's Auxiliary undergoes a change in its circle membership at this time and this creates considerable interest and enthusiasm on the part of members as well as new incoming leaders. One objective for the Auxiliary this year is the carrying on of a visiting campaign as outlined by our Rector. Our Church has been remiss in visiting for years, and the members now see the harm it has done.

The Men's Club had as their guest speaker, Rev Mr. Vickers, the new Methodist minister here, who made a splendid talk on Unity.

Many of our members have been ill, but fortunately, not a death has occurred during the epidemic among our members.

The outlook for the year promises to be outstanding in worship and service.

The Rev. George B. Gilbert, of Middletown, Conn., whose work in the public schools of that region is a matter of increasing interest, says that it is comparatively easy to have lantern slides made of one's own work, from pictures of the children or their families, homes, schools, picnics, things of immediate and intense interest to them; from such slides one may go on to show other pictures illustrating whatever one wants to teach.

BISHOP DARST ADDRESSES UNIVERSITY STUDENTS

(Press Dispatch)

The notion of some people that the ministry is simply a narrow, circumscribed "sanctified routine"—the minister preaching his regular sermon on Sunday and paying the usual calls to the poor and sick during the week—was deplored by Bishop Thomas C. Darst of the Eastern diocese, who addressed University of North Carolina students at chapel exercises February 1st.

Bishop Darst talked about "The Ministry as a Life Work." His was the first of a series of vocational lectures arranged by the university's Bureau of Vocational Information, with the view to placing before the students first-hand information regarding the different professions and vocations.

"The ministry offers the man who wants to make his life work count for something a greater opportunity than any other profession," Bishop Darst declared. "It gives a man the opportunity to touch every department of human life and makes his life contribution count in the largest way."

"We all want to do big, heroic things," he told the students, "and yet the majority of us are common-place people doing common-place things in a common-place way."

"People must be willing to do common-place things in a royal way if the nation is to survive," the bishop asserted.

"It all rests upon motive. Common-place things can be glorified if man's motives are big enough. We need objectives that are fine and clean and high," and he based his appeal for the ministry as a life work upon such objectives —"unselfish service that doesn't count pain or denial or sacrifice, the objective which down through the ages has inspired men to live cleanly and finely to inspire other men."

CHURCH ARMY NOTES

The first anniversary of the existence of the Church Army as a separate society in the United States was observed on December 13th. The Holy Communion was celebrated in the New York headquarters room early in the morning, by the Rev. Dr. Sutton of Trinity Chapel, a member of the Board of Advisers. Friends of the Society gathered for tea in the afternoon.

Bishop Darst writes concerning the Church Army Caravan at work in his docese. "You are doing splendid work in the Diocese of Eastern Carolina, and your men have made a profound impression on the people of the parishes and missions visited by them."

Bishop Remington, speaking of the eight Church Army evangelists who have heen engaged in missionary work in Eastern Oregon for twelve weeks, says, "The results of our Crusade have been even more effective than I had dared to hope. The men have adapted themselves very finely to the work and will leave a very deep impression." The Bishop has an article on the subject in The Spirit of Missions for December.

The Church Army Training Center in Providence, R. I., was to reopen on the eve of the Feast of the Ephiphany, January 5th, when it was expected that eight more students would go into residence.

Church Army evangelists are to undertake some evengelistic work in the county jails in New York State, in 1929, working in cooperation with the Provincial Commission on Social Service (2nd Province).

WOULD RESTORE THE CONVOCATIONAL SYSTEM

In the abrogation of the convocational system, it seems to me, we have lost something of value to the life of the Church in this diocese.

The convocational meeting not only performed a function which it has been deemed best to relegate to the Executive Council, but also a work of coordination and cooperation among the clergy. The loss of it will result, I believe in an increase of parochialism and a lack of sympathetic touch.

While, perhaps, the function of conference and fraternal association was not recognized, it was, probably, the more important function of the convocation.

The Convention has eliminated this side of the meeting together by its demand for the haste to finish its business. It can hardly be called a deliberative body, certainly not one for conference, but for the dispatch of business. Most of the plans are arranged beforehand and business mapped out for action. Action is about all that there is time for.

I shall propose the appointment of a committee at the next Convention, to which shall be referred the matter of establishing convocations so as to make of them meetings for the purpose of conference, consultation, deliberation in regard to the welfare of the Church in the diocese of North Carolina and in particular in the convocational bounds; to promote fraternal touch, spiritual welfare of clergy and congregation, and the general development of the corporate spirit.

We come together at the time of the Convention as rather exaggerated units of individual opinion. There is little concensus of opinion, except on the part of the members of the Executive Council. We often vote for measures or withhold our vote and let the measure pass with no intention of giving hearty cooperation in its carrying into effect.

I can not believe that such a course will build a strong diocesan unit.

The convocation rightly developed, should be a decided factor in building up esprit du corps.

W. S. HOLMES

LENTEN SERVICES ON N. C. C. W. CAMPUS

At the request of Episcopal students at the North Carolina College for Women, Greensboro, a series of Lenten services are being held in the Student's Building on the campus of that institution, on Mondays, Wednesdays and Thursdays, from 12:15 to 12:40 p. m. This request was made on account of the fact that the students find it almost impossible to go uptown for the services in the parish churches.

Bishops and rectors from all three of the Carolina dioceses have consented to come and hold one or more of these services. The services are to be simple; hymns, prayers and an address. The girls are eagerly looking forward to the larger contact with the Church which this will afford.

The students at N. C. C. W. who are affiliated with the Church [illegible] organized, with the following officers: President, Miss Margaret Denson, Tarboro; Vice president, M[illegible] Jewett, Wilmington; Secretary, Mrs. Charles K[illegible]ller, Spartanburg, S. C.; Treasurer, Miss Edna H[illegible] Durham; Chairman Program Committee, Miss Betty [illegible]n, Chapel Hill; Chairman Project Committee, Miss R[illegible] Anderson, Greensboro.

THE BISHOP'S APPOINTMENTS

Feb. 15., Friday, p. m., Durham, St. Jude's.
Feb. 17., Sunday, a. m., Durham, St. Philip's.
Feb. 17., Sunday, p. m., Durham, St. Joseph's.
Feb. 24., Sunday, a. m., Pittsboro, St. Batholomew's.
Feb. 24., Sunday, p. m., Pittsboro, St. James.
Mar. 1., Friday, p. m., Louisburg, St. Matthew's.
Mar. 3., Sunday, a. m., Louisburg, St. Paul's.
Mar. 3., Sunday, p. m., Kittrell, St. James
Mar. 15, Friday, p. m., Rocky Mount, Holy Hope.
Mar. 17., Sunday, a. m., Rocky Mount, Good Shepherd.
Mar. 17., Sunday, p. m.., Enfield, Church of Advent.
Mar. 24., Palm Sunday, a. m., Raleigh, St. Mary's.
Mar. 24., Palm Sunday, p. m., Raleigh, Good Shepherd.
Mar. 31, Easter, p. m., Raleigh, St. Saviour's.
Apr. 7., Sunday, a. m., Reidsville, St. Thomas.
Apr. 7, Sunday, p. m., Leaksville, Epiphany.
Apr. 12., Friday, p. m., Old Sparta, St. Ignatius.
Apr. 14., Sunday, a. m., Tarboro, Calvary Church.
Apr. 14., Sunday, p. m., Edgecombe Co., St. Matthew's.
Apr. 14., Sunday Evening, Speed, St. Mary's.
Apr. 21., Sunday, a. m., Erwin, St. Stephen's.
Apr. 21, Sunday, p. m., Smithfield, St. Paul's.
Apr. 28., Sunday, a. m., Raleigh, Christ Church.
Apr. 28., Sunday, p. m., Selma, St. Paul's.
May 5., Sunday, a. m., Raleigh, St. Ambrose.
May 5., Sunday, p. m., St. Augustine's.

The Holy Communion will be administered at all morning services. At all services the offerings of the people will be received for the work of the Diocese. The hours of service, subject to above appointments, may be fixed by the clergy.

JOS. BLOUNT CHESHIRE, Bishop.

SIXTY-SIX MORE BUILDINGS

The Church Building Fund has just closed another year of effective service for the Church, and is preparing to send to the Clergy a detailed story of its work, its aims and hopes, in attractive form.

Its resources represented in its $800,000 Fund, fully invested in building Loans, while inadequate to meet all the applications received, have yet had full employment.

The annual turn-over of the Fund has made possible the making of 25 Loans in the sum of $143,340, with which 5 Churches, 5 Rectories, 14 Parish Houses, and 2 combination Church and Parish Houses—in all, 26 buildings—have been completed for the equipment of our Parishes and Missions.

From the income derived from these Loans, 39 Gifts totaling $31,400 have also finished for the use of Parishes and Missions 14 Churches, 11 Rectories, 11 Parish Houses and 3 combination Church and Parish Houses—in all, 39 buildings.

One grant of $1,000 has also been made for the completion of a Church.

To have extended and strengthened the Church's material fabric with these 66 buildings in the course of one year is the normal service of the Commission (A BUILDING EVERY FIVE DAYS) for the past few years since its capital became fully invested in Church Loans.

The future service of the Commission can be increased only by the growth of the Fund through the offerings gifts and legacies of our Church people. It remains for them to fix the fuller service of the Commission.

EXECUTIVE COUNCIL WRESTLES WITH PROBLEM

After pruning the 1929 Forward Movement budget as much as possible without crippling the work of the Church in the Diocese of North Carolina, the Executive Council at its January meeting in Greensboro was still faced with a discrepancy of some $4,000 between needs and pledges. The budget as fixed after certain reductions amounted to $76,900.00. The pledges from the Churches amounted to approximately $71,000, and $1,000 was promised by the Woman's Auxiliary. How to fill this gap was the problem that received the earnest and protracted attention of the Council. The Executive Council instructed the Secretary to present this matter to certain Churches in the hope that their generosity could be extended to make up this deficit.

The Executive Council met in Holy Trinity parish house on the morning of January 17, with both Bishops of the Diocese present and a good representation of the clerical and lay members. Bishop Penick presided.

The report of the Forward movement canvass for 1929 was submitted by the Executive Secretary. Pledges to that date amounted to $70,550.12, with anticipated returns not then received, increasing the amount assured to approximately $72,600.00. This latter figure included the $1,000 promised by the Woman's Auxiliary. Mr. Haines and his assistants were given a vote of thanks for their efficient work.

Consideration of the 1929 budget, made necessary by the failure of the Churches to pledge all that was asked of them, was led by Mr. K. P. Lewis. It was decided at the outset that the National Council would not suffer by the insufficient pledges, and on motion of the Rev. Henry G. Lane, the National Council was assured that the full quota of $25,000.00 would be paid in 1929. This was a generous gesture, in view of the fact that the action of the National Council in increasing the quota of North Carolina by about $4,000.00 is responsible for the discrepancy between need and pledge.

The report of Mr. J. Renwick Wilkes, treasurer of the Forward Movement, that the 1928 obligations would be paid in full was hailed with pleasure. Mr. Wilkes was absent, owing to a happy event that took him off on a honeymoon at that time.

Discussion of the parochial report blanks resulted in the Secretary being ordered to have some new forms printed.

The amended budget is as follows:

National Council	$25,000.00
Sewanee Indebtedness	3,720.00
Partial Payment on St. Mary's Chapel and Interest	650.00
St. Mary's School	3,000.00
Department of Christian Social Service	14,700.00
Department of Religious Education	4,000.00
Department of Missions and Church Extension	16,190.00
Finance Department	1,650.00
Publicity Department	400.00
Executive Secretary, House Allowance, Pension, Premium and Expenses	6,300.00
Executive Council	300.00
Total	$76,900.00

REPORT SHOWS $171,493.44 SPENT ON PERMANENT IMPROVEMENT

The annual report of the treasurer of the Thompson Orphanage (now Thompson Episcopal Home) Building Fund shows that $171,493.44 has been spent on permanent improvements since the year 1924, when a highly successful campaign was made for this purpose. The report also shows that there is an unspent balance of $24,103.19, most of which is held pending the receipt of balances pledged for the construction of other needed buildings. To date $200,659.09 has been received from the pledges made in the campaign, and the fact that this is practically a closed incident is revealed by the fact that only $20.00 was received on unpaid pledges from March 30, 1928 to January 30, 1929.

The largest items of improvement have been the Baker, Christ Church and Kenan cottages, the laundry, heating plant, and administration building.

CHRIST CHURCH RALEIGH HAS ANNUAL CONGREGATIONAL MEETING

Our annual meeting of the congregation was held Monday evening, January 14th. The attendance was good, though not as large as it should have been. The spirit was excellent. The reports of the two treasurers were gratifying. The missionary treasurer showed that the parish had paid its full quota to the Diocese and General Church, but only by the generous help of the Church School and the Church Service League. He stated that $700 or $800 of the pledges for the missionary work of the Church for 1928 were not paid. Let us see to it that this does not occur in 1929. We should try to pay our subscriptions for the work of the Church promptly.

There was a spirited but friendly contest in the election of four new vestrymen to succeed those whose term expired, under the rotating system which the parish has adopted. Those finally elected were A. M. Maupin, L. R. Ames, George F. Syme, and John C. Drewry. Those elected as trustees of theWatson Fund were Henry E. Litchford, Samuel Lawrence, and W. P. Little.

A proposition to enlarge the Parish House was discussed, but definite action was deferred until the matter could be fully considered by the vestry. There is pressing need for a dining-room and kitchen and for more classrooms for the Church School. We have a beautiful Parish House, and this addition would greatly increase its usefulness. "Let us rise up and build."

HOW WE USE MOTION PICTURES

(Continued from page 1)

York has only recently been announced, and with the aid of such a comprehensive distributor as the Ideal Pictures Corporation, already referred to, those desiring a series of suitable religious and ethical themes for use in connection with services of worship should have little difficulty in procuring worthy films.

Our own experience has taught us that the five, six or seven reel films are best. There is a short service of devotion, consisting of singing, Bible reading and prayer, taking preferably only fifteen of tweny minutes, which precedes the picture, and the entire service covers a period of one hour and a half or two hours. Two short films, whose themes are complimentary or explanatory, may take the place of one single five or six reel film. A silver offering, taken after the "sermon in pictures" should partially if not entirely cover the cost of rental and carriage. From the Ideal Pictures Corporation, Chicago, we have secured many films at the rate of ten dollars, plus express both ways.

INVEST IN HUMAN HEARTS

By James A. Robinson

In the beautiful "Happy Valley" in Caldwell county, at the foothills of the Majestic Mountains of Western North Carolina, is the Patterson School, an institution bequeathed by Hon. S. L. Patterson and his wife, for the education of mountain boys. It has been in operation for quite a number of years and cannot begin to accomodate the worthy boys, daily knocking at its door. It is doing a splendid work. It is a farm school, under the auspices of the Western Diocese of the Episcopal Church. It is a school that gives the poor boy a chance, and makes a man of him, if there is anything in him. The products of the farm—a fine one—supplies the provisions, but is not enough to pay the teachers. Contributions from friends help to do this. It has no endowment. It has built a new Palmyra building, (the Patterson homestead) in place of the one burned some time back, but it is not finished, because of the lack of funds. It is without heat, and the thirty or more boys in the building, instead of occupying their rooms, have to sleep in the big assembly hall, where there is a large fire-place, and thus they are trying to make out until the building is completed and equipped. I was just thinking if there are not some philanthropic hearts over this land who would like to invest in human hearts and help the management to "carry on" by a liberal contribution. It will pay handsome dividends in making manly men out of the fine material scattered in the mountain country. Splendid characters have been turned out of this school, and they are occupying positions in most of the walks of life, useful citizens and a credit to the insitution and the State. Just send your contributions to Rev. Hugh A. Dobbin, Patterson School, Legerwood, N. C., and a blessing will follow your gift.

HONOR MEMORY OF MRS. PETTIGREW

By Mrs. Emma L. Scott

At a recent meeting of our Woman's Auxiliary at Ridgeway, one of the members suggested that we call our branch in future "The Annie Sheppard Pettigrew Branch," in loving memory of her who organized it more than thirty-three years ago.

It was then a junior branch, composed of little girls, and two young matrons, Mrs. Cornelia Cheatham and myself.

No one would be more astonished than she, could she but know the good that she brought into our lives. I, for one, can truthfully say that her influence was the turning point in my life. To anyone who knew her, I can tell you nothing, and to those who did not, no words of mine can do her justice. She was so altogether lovely; mind, body and soul.

Surely God sent her here, although it almost seemed like burying alive a person of her gifts and attainments for a good purpose. She taught us to carry the missionary spirit into our homes, of the cure it is for our heartaches. She taught us that the secret of peace was to find the joy of working with Our Lord.

A parish in Delaware has twelve laymen who go, some of them fifty and sixty miles, spending all Sunday to provide weekly services in out-lying missions which formerly had perhaps one service in six weeks. The same parish has a motor corps of young women who serve at the rector's request in any way he needs.

AWARDS OFFERED FOR LENTEN OFFERING 1929

CERTIFICATES

Every Church in the Diocese that reaches the suggested goal assigned, will be awarded an attractive Certificate of Distinction. If the goal is exceeded, a gold star will be placed on the Certificate as a mark of honor; if considerably exceeded, two gold stars will be given as a mark of great honor.

BANNERS

In each of the three classes, the School having the largest per capita offering will be awarded a banner, with the name of the School inscribed thereon. These classifications will be made according to the latest report in the Diocesan Journal.

COLORED CONVOCATION

The Parish or Mission in the Colored Convocation that makes the largest per capita Lenten Offering will be awarded a banner with the name of the School inscribed thereon. Certificates will also be awarded as in the White Convocation.

MITE BOXES

If you need more Mite Boxes write to the Diocesan Secretary, Rev. E. W. Baxter, Wilson, N. C., and they will be rushed to you at once. REMEMBER: Every penny thus raised will be credited on your parish quota for the Forward Movement.

E. W. BAXTER,
Diocesan Lenten Offering Secretary

REV. ROMA C. FORTUNE ORDAINED PRIEST

On Septuagesima Sunday, January 27th, 1929, the Rev. Roma Coxey Fortune, Missionary to the deaf in the Diocese of North Carolina, was advanced by Bishop Cheshire to the Priesthood. The ordination service was held in St. Phillip's Church, Durham, Rev. Sidney S. Bost, Rector. The sermon was preached by Bishop Cheshire from St. Mark VII. 34. The candidate was presented by Rev. Sidney S. Bost with whom Mr. Fortune has associated and studied since he was made Deacon on May 5th, 1918. The Rev. Alfred S. Lawrence of Chapel Hill acted as the Bishop's chaplain. The Rev. Milton A. Barber of Christ Church, Raleigh, read the Epistle; and the Rev. Clarence E. Buxton of St. Andrew's Church, Greensboro assisted with others in the celebration of the Holy Communion.The service and sermon were interpreted in the sign language to a large number of deaf people by James Robertson Fortune, son of the candidate. At the time of communicating, Bishop Cheshire invited the deaf people to come forward first and he was assisted by the newly ordained Priest in communicating the deaf.

Since Mr. Fortune became deacon nearly eleven years ago, he has been most active in building up missions in Burlington, Greensboro, Winston-Salem, High Point, Charlotte and other places. His congregation in Durham numbers about sixty communicants. A Church for the deaf will soon be erected in Durham and it will be in honor of Bishop Cheshire who regards this work among the deaf as an outstanding realization of his long Episcopate.

Someone has found it a great help, in connection with the Children's Lenten offering, to send a letter to the parents when giving the mite boxes to the children. This is especially useful in communities where there is not much religious knowledge. The letter explains a little about the meaning of Lent and tells the purpose of the offering.

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Raleigh
MR. J. R. WILKES, *Treasurer of the Forward Movement Campaign*
P. O. Box 988, Charlotte

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GIVES US A LIFT

(Christ Church Bulletin)

The *Carolina Churchman* our diocesan organ published under Rev. Theodore Partrick's able editorship should go into every home in our congregation. The *Churchman* is like a mirror reflecting the items of church news from all parts of our diocese.

It is issued monthly at the astonishing low price of $1.00 per annum. Send your subscription to Rev. Theodore Partrick, Scotland Neck, N. C.

OUR NEW DRESS

While making a necessary change in printers this month we have decided to make some changes in the typographical appearance of **The Carolina Churchman**, and if our plans do not miscarry the paper will appear in a guise hardly recognisable by its subscribers. This is done in the hope that we can make **The Carolina Churchman** more attractive in appearance and better suited to serve the Church in the Diocese. The newspaper form gives way to a modified magazine type, but with not any thought of abandoning our idea that the primary purpose of a diocesan paper is to give the news. We would like to have the reaction of our readers to this new form of the paper, and if further experiments are necessary, in the interest of effectiveness, we will be glad to make them.

DR. OPIE OFFERS A SOLUTION

Dr. Opie's article on the use of moving pictures in the services of the Church, based on experience in his own parish, should be read with interest by those churches that are struggling to maintain their evening services. It is an open secret that in many parishes the evening service is a complete failure, from the point of view of attendance. There are often only a handful of people in the pews. Some churches have given up the struggle, and abandoned the Sunday night service altogether. And yet that seems a great pity, when experiments have proved that large congregations can be attracted. And we cannot think that one opportunity a week for public worship is all that the people want. One reason, we think, for the reluctance of the people to attend Evening Prayer is its great similarity to Morning Prayer. Moving pictures offer one means of shifting the scenery of worship. Other plans might well be tried.

HOME, NOT ORPHANAGE

The change of name of the Thompson Orphanage to the Thompson Episcopal Home is but the formal recognition of something that has already taken place—the transformation of an institution into a home. There has been a well marked development of this idea in our care and training of orphaned children in Charlotte, and there has been general rejoicing. Anyone who has visited the Orphanage in the past two or three years got the impression that our children there were being given a happy, normal home. There was nothing to indicate that it was a soul-less institution, doing mechanically the work that was entrusted to it. Several changes in policy have helped to bring this about. One was the sending of the children to the city schools of Charlotte, where they could receive the same opportunity and advantages as other children, and avoid that institutional stamp. Another was the policy of housing the children in cottages, where they could have something closely approaching home life, and individual attention. When we have come across the children from there we have found them a happy and normal lot, with an evidence of loving care rather than an institutional, machine finish.

STANDARD FOR OUR CHURCH SCHOOLS

By the Rev. M. A. Barber, Dept. of Religious Education

The Department of Religious Education in the Province of Sewanee has set forth a standard of excellence for our Church Schools. As chairman of the Department in our Diocese, I am asking the Executive Secretary of the Diocese to send a copy of this provincial standard to all our Church Schools, with the request that they apply the standards to themselves in testing their efficiency, and then send in the result to Mr. Haines.

This will enable us to get a check-up on all our schools, and present to our diocesan Convention a chart showing their efficiency. But this cannot be done unless the clergy or superintendents see to it that a report of their schools is sent in. This standard of excellence will enable us to take stock of ourselves, and ought to lead to improvement. The purpose is not to discourage us by setting before us a standard to which few measure up, but to set before us a standard that will show us our weak points and at the same time stimulate us to rectify them.

It is hoped that all the dioceses in the Province will co-operate in this survey of our Church Schools, so that diocesan charts may be exhibited at the Sewanee summer school next August. Of course the diocese of North Carolina wants to make as good a showing as possible. Hence the necessity for hearty co-operation.

Moreover, an exhibition of a diocesan chart at our Convention, showing the efficiency of our Church Schools, based on the provincial standard, should prove stimulating to us all. This will convey information that the Diocese should have. For the most part, every Church School is now a thing separate and distinct. Let us compare ourselves with one another, measuring ourselves by a common standard, and profit by such comparison.

I earnestly appeal to the clergy and superintendents of our Church Schools to give their hearty co-operation in this undertaking. Please send in your reports promptly to the Executive Secretary of the Diocese, the Rev. E. L. Haines, East Fourth St., Charlotte, N. C.

OPTIMISM FROM THE NATIONAL TREASURER

When our books closed for the year we had received since December 1, $782,944 or all but $22,838 of what was due. Substantial over payments by thirteen Dioceses and districts helped a lot.

This percentage of collections, namely, 99.2% compares with 98.5% in each of the preceding years.

Out of the 97 Dioceses and districts to which quotas are allotted, 72 have paid what they told us to expect and two more have promised to make up their deficit. This is a slight recession from 1927, when the number was 79, but we may reach that figure later. Every Diocese in the third province paid what it told us to expect and the first province will have a similar record when Vermont makes a promised remittance.

Due to this splendid support we will close our books for 1928 with a balance on the right side.

Sincere thanks from the National Council to all of you in Dioceses and Parishes who have worked so hard to achieve this happy result.

Faithfully yours,

LEWIS B. FRANKLIN,
Treasurer, National Council

PERSONAL ITEMS

The Rev. Elwood L. Haines attended the national conference of executive secretaries at Racine, Wisconsin, January 29th, to February 1st.

The Rev. George W. Fisher became the rector of St. Ambrose's Church, Raleigh, one of the leading congregations of the Colored Convocation, on January 13th. He came to this Diocese from Washington, D. C. He will receive a cordial welcome from North Carolina.

A marriage of diocesan-wide interest was culminated in Charlotte recently, when Mrs. Lola Heath Crawford and Mr. J. Renwick Wilkes were married by the Rev. John Long Jackson. Mr. Wilkes has for some time been treasurer of the Forward Movement Fund of the Diocese.

The Rev. Harvey A. Cox began his ministry at St. Saviour's Church, Raleigh, on Sexagesima Sunday, February 2nd. Mr. Cox comes to the Diocese from Newport News, Va. He is a native of North Carolina, and has many friends and relatives here who will watch his course with sympathetic interest.

The Rev. Thomas F. Opie, D. D., Rector of the Church of the Holy Comforter, Burlington, has been asked by the Churchman, one of the leading national church papers, to take charge of its Endowment Fund campaign. This will involve a six week's leave of absence. Dr. Opie is a frequent contributor to The Churchman.

DIOCESAN NEWS ITEMS

The Rev. Henry Edwards was formally installed as rector of St. Michael and All Angels, Charlotte, on Sunday, January 20th, by the Rt. Rev. Edwin A. Penick.

The third meeting of the Evaluation Committee, authorized by the 1928 diocesan convention, was held in the King Cotton Hotel, Greensboro, on January 17th. It is not ready to make public its findings.

The interesting and gratifying news that Sewanee has reached the million dollar mark in its endowment fund campaign has been received here. The diocese of North Carolina contributed $60,000.00 of this amount.

Mr. Benjamin N. Duke, of Durham, N. C., and New York, who died recently, provided for a gift of $10,000.00 to the Thompson Orphanage in his will. This item was included in a list of benefactions that totaled $1,000,000.00.

A questionaire has been sent out from the office of the Executive Secretary, asking for information from rectors and church school superintendents. This is the first step in an effort to increase the efficiency of the schools. A printed standard of excellence has been sent out.

In notifying the Carolina Churchman that Mrs. J. Reginald Mallett, of Greensboro, has been appointed as Christmas Box Secretary of the Diocese, the Executive Secretary, Mr. Haines, asks us to urge the Church Schools to notify him as soon as possible how many they will provide for next Christmas.

A young bank teller in Springfield, Mass., has given up his position to go to college, expecting to enter the ministry later. He is a member of Christ Church Cathedral, and has been president of the parochial, diocesan and provincial Young People's Fellowship.

THE WOMAN'S AUXILIARY

Mrs. Frank S. Spruill, PRESIDENT, Rocky Mount, N. C.

VICE-PRES., AND SUPPLY SECRETARY

Mrs. R. H. Lewis Oxford, N. C.

SECRETARY

Mrs. E. S. Boice, 534 Falls Road, Rocky Mount, N. C.

TREASURRER

Miss Nan G. Clark Tarboro, N. C.

EDUCATIONAL SECRETARY

Mrs. W. W. Way, St. Mary's School, Raleigh, N. C.

CHRISTIAN SOCIAL SERVICE SECRETARY

Mrs. G. B. Lewis Concord, N. C.

UNITED THANK OFFERING SECRETARY

Mrs W. D. Burwell Henderson, N. C.

MRS. SPRUILL'S LETTER

My Dear Friends:—

Herewith I place before you the memoranda of activities of the Woman's Auxiliary for the year 1929.

May we sincerely say: "For work to do, and strength to do the work, we thank Thee, Lord."

Faithfully,
Alice Winston Spruill.
Rocky Mount, N. C.
Feby. 1st., 1929.

"A Task For Every Woman"

JANUARY

6th, Epiphany, Intercessory service.

Offering for Annie Cheshire Tucker. (Covering Dr. Tucker's Insurance.)

Box work: Money (pay in January), Sewing, and Clothing.

FEBRUARY

2nd, Feast of the Purification. Diocesan corporate Communion.

St. Luke's International Hospital.

MARCH

Central Fund, 25 cents per member (pay in March). A branch to having voting privilege must have paid the Central Fund.

Corporate Gift and Diocesan Emergency Fund. (First payment.)

APRIL

8th, Annunciation Intercessory service.

Offering for Valle Crucis.

United Thank Offering.

Summer Conference fund.

MAY

Bishop Tuttle scholarship.

Penland.

JUNE

National and provincial dues.

JULY

The Carolina Churchman Fund.

AUGUST

6th, Transfiguration. Intercessory service.

Offering for Thompson Orphanage.

Emerald, Hodgson Hospital.

SEPTEMBER

United Thank Offering.

Corporate Gift and Diocesan Emergency. (2nd payment.)

OCTOBER

Forward Movement. (½ sliding scale pledge.)

NOVEMBER

Special pledges.

30th. St. Andrew's Day. Intercessory service. Offering for Bishops.

Additional Discretionary Fund for Bishops Cheshire and Penick.

DECEMBERR

Special Gifts.

Over the top by December 31st.

* * *

Suggestions Based on the Findings of the Triennial Meetings of the Woman's Auxiliary in Washington, D. C., October, 1926.

AIM: TO SERVE CHRIST IN ALL HUMAN RELATIONS.

Recognizing our responsibility to all departments of the National Council, the regular work of the Woman's Auxiliary includes: Prayer, Information, Service, Gifts, the Parish Quota, Advance Work, the United Thank Offering, the Supply Department, the Corporate Gift.

1. PERSONAL RELIGION AND EVANGELISM

(a.) That we deepen our own personal religious lives until we are steeped in the Spirit of our Lord and Master and the Practice of the Presence of God becomes a necessity.

(b.) That we help others in their quest for a more complete life through the process of friendship, using as aids to our undertaking: the ministry of books of prayer, of the spoken word, of the Holy Communion and of example.

(c.) That we pray that all hesitation in witnessing for Christ be taken from our hearts and that we feverently desire to share Him with others.

2. DOMESTIC MISSIONS

(a.) Since every year hundreds of Churchwoman visit as tourists our Domestic Missionary Field, both in this country and in our extra-continental possessions, that such persons should receive instructions and letters of introduction to the Bishops and workers in the field and that they should be used as speakers on their return to the diocese.

(b.) That we inform ourselves concerning the work which is being done in all parts of the Domestic Field, including Indians, the Negroes and the Mountaineers, and recognize our responsibility to pass on to others intelligent information as to plans and policies.

(c.) That in cooperation with all women's organizations of the Church we make the development of village and rural work a definite objective for the Triennium.

(d.) That we recognize that to bring Jesus Christ into the lives of the many races of Hawaii and the Philippine Islands through our Mission Schools and Hospitals is the surest way of wiping out the ever present race problem.

3. FOREIGN MISSIONS

(a.) That we keep ourselves informed concerning the Missionaries who have gone out from our diocese to the Foreign Field and of their return on furlough. That we inform them of all publications and items of interest concerning the Church at home. That a closer relationship with them be established through the observance of the Noon-Day pray for Missions, and that intercessions, each for the other, be offered at this time.

(b.) That we ascertain whether there are any children of Missionaries in the Schools or Colleges of our diocese, and take definite steps to bring them in touch with the young people, especially during week-ends and holidays.

(c.) That we also ascertain whether there are any foreign students in our diocese and formulate plans to bring them into contact with our Christian home life.

(d.) That since it has been found that a great encouragement to the Missionary in the field would be the knowledge that every woman in the Church is backing the Maintenance Budget of the Church, we use our influence to see that all Parish Quotas are paid in full.

4. SOCIAL SERVICE

That we charge ourselves with the responsibility for inspiring the women of the Church.

(a.) To acquire an intelligent understanding of the problems of the Community.

(b.) To help educate public opinion as to these problems.

(c.) To take our part in cooperating with Diocesan and Civic Social Service agencies, and with other Communions when possible, in such opportunities for service as may be presented.

(d.) To recognize that such cooperation with other Communions is one way of promoting Christian Unity.

(e.) To realize that responsibility in the field of human relations is laid upon us by our Lord Himself and that service to Him must include service to our fellow-man.

5. GIFTS

(a.) That we take part in raising between now and Epiphany 1930 a Corporate Gift, the sum not to exceed $100,000.00, the first $25,000.00 of which shall be for the building of a Church in Santo Domingo City (this sum to be in hand by Easter 1929) and that after Epiphany 1930 we cooperate in whatever plans for Advance Work may be made by the National Council.

(b.) That we cooperate at once with the Diocesan plans for sharing in the gift of $1,000,000.00 for St. Luke's Hospital, Tokyo.

6. RELIGIOUS EDUCATION

(a.) That we inform ourselves about the Church Boarding Schools in our diocese and endeavor to kindle interest in them and be prepared to furnish information about them.

(b.) That we cooperate in every way with the National and Diocesan Departments of Religious Education and assist in their purpose of having Missionary education represented on the program of every Church School, Conference or Institute.

(c.) That we promote subscriptions to "Findings in Religious Education".

(d.) That we help to make the Birthday Thank Offering Church-wide.

(e.) That we offer assistance and encouragement to the Church's work in Colleges and Universities.

(f.) That we urge the constant use of Daily Bible Readings, Missionary Calendar and reading and lending inspirational books.

7. PUBLICITY AND PROMOTION

(a.) That we make more intelligent use of the great mass of available material relating to subjects upon which the Woman's Auxiliary should be informed.

(b.) That we familiarize ourselves with the method of preparation for the Every Member Canvass and give it our loyal support during the intensive period of work.

(c.) That we make greater use of the Church at Work.

(d.) That we secure and renew subscriptions to the Spirit of Missions, placing a subscription in every Public Library and finding visitable women to act as parish representatives of the work.

(e.) That we promote the wider use of Mission Study books and supplementary material for the same.

(f.) That we increase the subscriptions to the National Church papers.

(g.) That we give wide publicity to appeals for Volunteers for the Mission field, and circulate information about places where training for Missionaries and other Church workers may be had.

(h.) That we make more use of Lantern Slides and Motion Pictures of the Mission Field.

(i.) That we use simple dramatic plays and sketches to teach about various phases of our work.

(j.) That we promote the sale of Mission goods at Parish and Diocesan meetings.

8. TRAINING

(a.) That in order to meet the increasing demand and need for consecrated and trained workers for every deparment of the Church's work in colleges, we seek to find and encourage possible candidates for such work, referring them to the Diocesan President of the Woman's Auxiliary.

(b.) That we keep in touch with the training centers under the National Council in order to disseminate information and create interest in the securing and training of women workers for service in the Church.

9. ENLISTING OTHERS

(a.) That we discover and report all isolated Churchwomen in order that they may be brought within the fellowship and activities of Church life.

(b.) That evening branches be formed providing programs for business women.

(c.) That branches be formed for younger women, offering a variety of forms of service for the Church.

(d.) That the Woman's Auxiliary stand ready to assist the Young People's Fellowship in whatever way it may be asked to do so.

(e.) That the Woman's Auxiliary cooperate definitely with the Girl's Friendly Society, especially in its missionary activities.

(f.) That we endeavor to keep in touch with young women in college, inviting them after graduation to lead classes in Mission Study, Social Service, Parliamentary Law, etc., in connection with the Church.

(g.) That we develop practical spiritual contact with the young mothers through the Little Helpers Department.

Parish Branches are urged to select from the above Findings whatever might be effectively used in their respective parishes.

The Manual is the official hand-book of the Woman's Auxiliary.

Some form of Church work should be found for every woman in our parishes.

It should be noted that the field of responsibility of the Woman's Auxiliary extends from the parish and community to the Diocese and the world at large.

Emma. J. Hall.

U. T. O. APPEAL

Henderson, N. C.
February 5, 1929

Custodians of the United Thank Offering,
Diocese of North Carolina.

Dear Friends:—

The United Thank Offering is the work that should

(Continued on page 12)

Thompson Episcopal Home

Rev. W. H. Wheeler, Editor

Thompson Orphanage Changes Name At Annual Meeting of Managers.

The annual meeting of the Board of Managers was held in the library of the Administration building on Wednesday, January 30, at 11 o'clock.

The following members were present: From the Diocese of North Carolina, Rt. Rev. Edwin A. Penick, D. D., The Ven. Wm. H. Hardin, Rev. John Moore Walker, Mr. J. G. Shannonhouse, Mr. F. W. Glover, Mr. Thos. H. Webb, Mr. H. A. London; From the Diocese of East Carolina: Rev. E. W. Halleck, Dr. Ira M. Hardy, Mrs. S. W. Tillinghast; From the Diocese of Western North Carolina: Rev. Samuel B. Stroup, Mr. W. L. Balthis. There were also present the following members of the Executive Committee: Rev. J. L. Jackson, Dr. Myers Hunter, Mr. Frances O. Clarkson, Mr. Hamilton C. Jones, Mr. Rawlinson Myers, Mr. R. H. Bouligny, Mr. John Q. Beckwith, Mrs. Sam Maxwell, Mrs. Henry MacMillan.

In his report the superintendent showed 139 children cared for during 1928, for a toal of 39,670 days, and a total number of meals served 120,040.

All children over kindergarten age, now attend the city schools, 74 in number, of these 25 are in the High Schools, 29 are in the kindergarten, 7 children are of pre-school age.

The report of Dr. Myers Hunter, the Orphanage Physician, showed the health of the children to have been exceptionally good.

A rising vote of thanks was given Dr. Hunter for his faithful and efficient service.

Messages of greeting were sent the absent members, expressing regret at their inability to be present.

The name of the Orphanage was changed by unanimous vote to "The Thompson Episcopal Home".

A motion was made and carried that the old chapel be repaired, at an expense of approximately $4,000.00.

It was voted to hold a Pilgrimage to the Home again this year, the date to be determined by the Executive Committee.

The Rev. John Moore Walker, was elected Associate Vice-Chairman of the Executive Committee. All the old members of the Executive Committee were re-elected, and the names of Hamilton C. Jones, Attorney, and Dr. Myers Hunter, Physician, and Mr. Francis O Clarkson, Trustee of the Endowment Fund were added.

Mr. J. G. Shannonhouse, was elected an honorary member with power to vote.

The Ven. Wm. H. Hardin, was re-elected secretary. Dr. Myers Hunter, Physician, Mr. F. O. Clarkson, Trustee of Endowment Fund.

The Rev. J. L. Jackson, was elected to make the Annual report to the Diocesan Convention.

A special vote of thanks was given the members of the old St. Peter's Thompson Orphanage Guild, for their generous gift to the Orphanage of $1,000.00.

A special vote of thanks was also given the Thompson Orphanage Aid, for their very valuable services during the year. The report of this guild follows: 48 sheets, 42 blankets, 47 shirts, 22 rompers, 36 sleeping garments, 18 aprons, 28 quilted pads, 8 rubber sheets, 17 dresses, 16 pair trousers, 16 pair curtains, draperies for superintendent's office, several vestments altered for Mr. Wheeler. Donated garments, and materials: 299 garments, box clothing from Louisburg, N. C. Box clothing from Statesville, 100 or more pairs of shoes, stockings and hats, 2 bolts of cloth from mills, 25 lbs. sheeting from mills, odd lengths of woolen goods from mills. 1 Singer Sewing machine, new. One used sewing machine, One electric iron. All used garments were repaired in the sewing room. All clothing from Baby Cottage is repaired each week. 33 meetings for work, with average attendance of 9 Five business meetings. Children to be clothed by various auxiliaries, and Guilds, and Individuals, in the three Dioceses, 89. Children to be clothed, 21. It should be further noted, that this great amount of work, has been accomplished at an expense to the Orphanage, not exceeding six, or seven dollars at the most.

The Diocesan Committee on Social Service, met at the Orphanage, on January 16th, with the following members present: Rev. Isaac W. Hughes, Chairman; Mrs. R. D. Bulluck, Secretary; Miss Easdale Shaw, Mrs. W. J. Gordon, Mrs. G. B. Lewis, Rev. Elwood L. Haines, Rev. W. H Wheeler. Mrs. Bickett was prevented, by illness, to attend. It was a great pleasure to have the members of the Committee at the Orphanage.

THE WOMAN'S AUXILIARY

(Continued from page 11)

claim our first attention and greatest interest during the next month.

Please remind your members that March is the time to send in the spring offering. The Annual Meeting of the Woman's Auxiliary takes place early in April and it is the custom to have the money in the hands of the treasurer before this meeting in order that she may present it at the Corporate Communion Service.

This year begins the new triennium and it is most important that we make a good start.

In 1928 more women in the Diocese took part in the United Thank Offering work than ever before.

Will you help to keep up this record? Please make it your aim this year to see that every woman in your parish or district has a share in the work. Urge more of them to use the Blue Box and help them to feel that the United Thank Offering has a spiritual side which counts more in the end than the gift of money itself.

Please read this letter at a February meeting of your Woman's Auxiliary.

With a real appreciation of your work and kindest regards for you,

Very sincerely,
Mrs. W. D. Burwell, Treas.,
United Thank Offering,
Diocese of North Carolina

Society depends for the religious training of its children upon three groups, the school, the Church, and the home. The parish church cannot bear the burden alone; it operate too few hours and comes in contact with the child in too few places. The home remains to do its share and that share is great. There is a need, a pressing need, for religious training in the home. The future of our children must be safe-guarded. They are floundering in the sea of unprotection and spiritual ignorance.

The home can offer the necessary course in ideals, religion, social life, and democracy. It can be the real school in citizenship, as it can also be the best sort of school in community life and community servce.—Parish paper.

Young People's Service League

DIOCESE OF NORTH CAROLINA
Mrs. Frank N. Challen
Director of Young's People's Work
928 Walker Avenue Greensboro, N. C.

DISTRICT MEETINGS

Following is a schedule of the Y. P. S. L. district meetings. It is hoped that every League will make an earnest effort to attend their meeting, and bring their entire League Let's all pull together to make these meetings the best yet:

District No. 1, is to meet at St. Timothy's Church, Wilson, Saturday, February 9th, at 10:30. Leagues from Tarboro, Scotland Neck, Speed, Rocky Mount, Wilson, Roanoke Rapids and St. Luke's, Northampton county will attend.

District No. 2, is to meet at St. Stephens, Oxford, Sunday, February 10th at 4 p. m. Leagues from Louisburg, Warrenton, Henderson and Oxford.

Districts No. 3 and No. 4, are to meet at Chapel Hill, Saturday, February 16th a 10:30 a. m. Leagues of Raleigh, Chapel Hill, Durham and Erwin to attend.

District No. 5, meets at St. Luke's, Spray, Saturday, March 2nd, at 3:30 p. m. Leagues from Greensboro, Burlington, Spray and Mayodan.

District No. 6, meets at Wadesboro, N. C., Sunday, March 10th. Leagues from Wadesboro and Rockingham will attend.

Districts No. 7 and No. 8, meeting at Cooleemee, Saturday, February 23rd, at 10:30 a. m. Leagues from Winston-Salem, Salisbury, Cleveland, Cooleemee, Statesville and High Point.

District No. 9, meets at St. Peters, Charlotte, Sunday, February 24th, a 3:30 p. m. All Charlotte Leagues and Monroe will atend.

* * *

St. Martin's, Charlotte

Because of the small number of Leaugers and young people attending the Sunday night service, which is for the young people, Mr. Jackson has arranged for the boys to take charge. This has greatly improved the attendance and also has been very interesting to the congregation and the boys who take part. Mr. Jackson assigns different boys to read the lessons and prayers, and he, himself, has the sermon. The boys also act as crucifer and flag bearer. The League at the beginning of the school year promised to help Mr. Jackson build up the night service and this plan has helped a great deal.

Joy Pickard, Pub. Chairman.

* * *

Bishop's Test

The questions and programs on the Bishop's Test are out. What will you do with them? Will you show your loyalty to the League and to Bishop Penick by studying hard on these, putting over the programs in a fine way and then taking the Test. There are ten questions this time, but you may answer any six of the ten you chose. The programs are interesting and we believe will be helpful.

All counsellors and officers are urged to do their best to interest the parish chapters in the Bishop's Test. All papers must be in by April 19th.

Whose name will be the next to be engraved on the Cup? Which League wants this honor, and, the extra points to be had on the Efficiency Standard?

Carolina Churchman Campaign

Beginning with Sunday, March 10th, we will start the campaign for subscriptions to our own Diocesan paper. Full instructions, blanks and other material will be sent you in plenty of time to put over a successful campaign in your parish. Start right now to elect your Campaign Chairman, and do a fine piece of Diocesan service. Chance to earn some money too. 25 cents in each new subscription and 15c on each renewal. We have about 1000 members and if each member got one new subscriber we would be in fine shape. That is just a minimum standard I know, but you can do lots better than that if you try.

* * *

Camp

All Camp Penick girls will be delighted to know that Dr. Dunning will be with us again this year, and to those who hav'nt yet met her, we promise you a treat. We have a new member of the faculty, Rev. J. Reginald Mallett, and Mrs. Mallett—who is charming, girls, and you will love her—will be one of the counselors. Several of our old counsellors cannot come this year, so we will have an opportunity to make some new friends for camp, and will still count on the loyalty of the old ones.

Two new regulations this year, which will apply to both Camps Cheshire and Penick: Every girl and boy must send in with their registraton blank, a physician's certificate as to their mental and physical ability to fulfill the requirements of the Camp program. This is a leadership training camp, and we want to develop the very best leaders possible.

The second is that visitors will only be received at Camp on Sunday afternoons from two until five thirty o'clock. The camp will be thrown open then to all our friends and we will make them very welcome. Our program this year is big and strenuous and will take all we've got to put it over. We feel sure that everyone will be glad to cooperate in this.

The camps this year will both be two full weeks and the price has been raised in proportion for these extra two days. Posters will be out soon and we hope the registrations will start coming in. Both camps will be the best yet.

* * *

Oxford League Adopts Resolutions

The Frederick Horsfield Chapter of the Y. P. S. L. at St. Stephen's, Oxford, at the first meeting this year, as part of our program, every member present suggested a New Year's Resolution for the Service League. There were many good resolutions made amid much enthusiasm, so we decided to write them out, let every member sign them and post them on our wall, "lest we forget".

* * *

December Efficiency Reports

Chapel Hill	10
St. Martin's, Charlotte	40
St. Peter's, Charlotte	66
St. Mary's, Charlotte	37
St. Paul's, Louisburg	19
Messiah, Mayodan	39
St. Stephen's Oxford	99
St. Luke's Salisbury	35
St. Luke's Spray	40

Some Leagues evidently are not working. Only nine Leagues reported in December out of 35. Mighty poor and not playing the game.

St. Andrew's, Greensboro

St. Andrew's League had a banquet Friday night, January 25th in the Parish House. Miss Elizabeth Zeigler, president of the League, presided. Several toasts were given by Miss Annie Louise Rogers. Miss Ethel Grey Rogers made a brief talk, on "The Joy of Being a Leaguer". Mr. Clarence Blair gave a splendid talk on "Why I Would Chose a Leaguer For a Wife," and our own Mrs. Challen made a very interesting talk on the League. After the banquet a short entertainment was given. Miss Zeigler and Miss Rogers gave an attractive "Shadowgraph" and Miss Rogers also sang a solo.

* * *

New Officers at Scotland Neck

This month our Service League has collected old magazines for distribution by the Associated Charities. We are very glad to report that one of our members has been baptized recently, and we feel that she decided to do this partly through the influence of the League. On account of the failure of our bank our dues will be late, but we hope to pay them later on.

Our new officers are: President, Robert Herring; Vice-President, Alethia Johnson; Secretary, Sam Hanff; Treasurer, Jane Purrington.

Katherine Hall, Secretary.

* * *

ENTHUSIASM AT CHAPEL HILL

The League at Chapel Hill decided to elect officers in January, instead of September, as heretofore. This change was made in order that we might be in good running order in the Fall, rather than unorganized. Our new officers are: President, Bill Carbine; Vice-President, Fred Wardlaw; Secretary, Kitty Wells; Treasurer, Alfred Mount; Efficiency Secretary, Phoebe Harding.

Our last social was a grand success. About fifty people were present, and everyone claimed that it was the best we have ever had. We are looking forward to the district meeting.

Rena Henry, Reporter.

LENTEN OFFERING GOAL $7,000.00

Having fixed $7,000.00 as the goal for the Lenten Mite Box Offering for the Church Schools of the Diocese, an effort has been made to arouse a sense of responsibility for raising this sum. Each school has been assigned a quota, based on its reported number of pupils and on its past record. The Rev. E. W. Baxter, of Wilson, the Lenten Offering Secretary for the Diocese, has sent out much literature that was designed to arouse interest and challenge the generosity of all concerned. The schools have been classified this year, as in the past: A., having membership of over 100; B., having an enrollment of between 50 and 100; C., having a membership up to 50. The two schools having the biggest quotas are: St. Peter's, Charlote, $475.00; and Christ Church, Raleigh, $450.00.

VESTRY ELECTION AT LOUISBURG

At the annual congregational meeting of St. Paul's Episcopal Church held Sunday morning January 27th, at 11 o'clock, after a brief prayer service, reports from the different organizations of the Church were read and put on record. At this meeting the vestrymen for the new year were elected as follows: L. L. Joyner, W. P. Neal, J. B. Yarborough, P. R. White, R. C. Beck, L. E. Scoggin, Hill Yarborough, R. H. Davis, W. J. Shcarin, John King, James King and Dr. R. F. Yarborough.

MINUTE

Memorial Resolutions: Rev. Mercer Patton Logan, D. D.

WHEREAS The Rev. Mercer Patton Logan, D. D. was called from this life on December 1, 1928.

WHEREAS Dr. Logan was the founder of the Sewanee Summer Training School and continued to serve as its head, first as Director and then as President, during the whole nineteen years of its existence,

BE IT RESOLVED:

That the leaders of the Sewanee Summer Training School who have been associated with Dr. Logan in its management do hereby record their sense of personal bereavement in the death of Dr. Logan and of the great loss sustained by the School. The founding of the School was the outcome of Dr. Logan's faith and its maintenance and development have been in largest measure due to his wisdom, gentleness and steadfastness. His associates in the administration of the School and all who have been connected with it, join in prayer that increasing in knowledge and love of God, he may go from strength to strength, in the life of perfect service, in God's heavenly Kingdom.

(Signed) Edwin A. Penick, director adult division; Frank A. Julan, director young people's division; William G. McDowell, dean dept., advanced leadership; Gardiner L. Tucker, dean dept., religious education; Homer W. Starr, dean dept., social service; J. W. Loring-Clark, dean dept., of missions; Mrs. John R. Wheeler, dean of women's division.

CONFERENCE ON THE MINISTRY

(Press Dispatch)

Chapel Hill, Jan. 29.—Bishop Thos. C. Darst, of the Episcopal Diocese of East Carolina, Rev. C. Leslie Glenn of the Naional Council of the Protestant Episcopal Church, and Rev A. C. Zabriskie, of the Virginia Theological Seminary, will spend the coming week-end in Chapel Hill makink talks to and advising with University students interested in the ministry.

Bishop Darst will arrive on Thursday. He will speak at the Episcopal parish house that night at 7:30 and in chapel the following morning. He will probably be here Saturday.

Messrs. Glenn and Zabriskie, with two seniors in the Virginia Theological School, will arrive on Thursday or Friday and will be on the Hill until Monday informally meeting and advising with students interested in the ministry, of all denominatons.

Will This Give Rise To New Excuses?

Rockingham, Jan. 29.—A new Ford sedan, belonging to R. P. Dieks, was stolen from in front of the Episcopal Church here Sunday morning during the Sunday School hour. The car was green in color.

The thief was a stranger in these parts, and wore a blue overcoat and light hat. He was seen coming up on the church porch, hesitate as though listening, then hurry down the steps and enter the car parked in front, and speed down the street. The theft was not discovered until five minutes later, and though neighboring towns were notified, no trace has been obtained.

Report of Forward Movement Fund Treasurer

TO FEBRUARY 12, 1929

Charlotte Convocation

	Quota	Paid
Ansonville—All Souls	$ 70.00	$
Burlington—Holy Comforter	1,139.00	6.40
Charlotte—Chapel of Hope	400.00	33.25
Charlotte—Holy Comforter	2,104.00	121.00
Charlotte—St. Andrew's	50.00	
Charlotte—St. Martin's	3,190.00	
Charlotte—St. Mary's	130.00	7.76
Charlotte—St. Peter's	7,337.00	611.50
China Grove—Ascension	145.00	
Cleveland—Christ	141.00	2.34
Concord—All Saints'	970.00	4.00
Cooleemee—Good Shepherd	140.00	11.65
Davie County—Ascension	49.00	5.00
Elkin—Galloway Memorial	25.00	
Germantown—St. Philip's	22.50	8.90
Greensboro—Holy Trinity	3,240.00	
Greensboro—St. Andrew's	1,376.00	
Hamlet—All Saints'	257.00	
High Point—St. Mary's	1,084.00	60.00
Iredell Co.—St. James	56.00	
Laurinburg—St. David's		
Leaksville—The Epiphany	306.00	
Lexington—Grace	960.00	65.00
Madison—St. John's		
Mayodan—Messiah	175.00	
Meck. Co.—St. Mark's	306.00	
Milton—Christ	17.00	
Monroe—St. Paul's	344.00	
Mt. Airy—Trinity	142.00	
Reidsville—St. Thomas	406.00	
Rockingham—Messiah	350.00	
Rockingham Co.—St. Andrew's	49.00	
Rowan Co.—St. Matthew's	60.00	
Salisbury—St.Luke's	1,656.00	
Salisbury—St. Paul's	129.00	
Salisbury—St. Peter's	68.00	
Spencer—St. Joseph's	30.00	
Spray—St. Luke's	300.00	
Statesville—Trinity	281.00	
Walnut Cove—Christ	92.00	
Wadesboro—Calvary	778.00	
Winston—St. Paul's	5,587.00	580.80
Woodleaf—St. George's	46.00	

Raleigh Convocation

	Quota	Paid
Battleboro—St. John's	$ 308.00	$
Chapel Hill—Chapel of Cross	1,180.00	
Durham—St. Philip's	4,053.00	
Edgecomb Co.—St. Matthew's		
Enfield—Advent	300.00	18.00
Erwin—St. Stephen's	300.00	
Halifax—St. Mark's	168.00	
Henderson—Holy Innocents'	2,591.00	
Hillsboro—St. Matthey's	1,012.00	
Jackson—Our Saviour	79.00	
Lawrence—Grace	66.00	
Littleton—St.Alban's	168.00	
Louisburg—St. Paul's	246.00	1.00
Northampton Co.—St. Luke's	70.00	
Orange Co.—St. Mary's	89.00	
Oxford—St. Stephen's	1,500.00	312.48
Pinehurst		30.00
Pittsboro—St. Barth	240.00	20.00
Raleigh—Christ	6,587.00	400.00
Raleigh—Good Shepherd	4,601.00	
Raleigh—St. Mary's	1,200.00	
Raleigh—St. Savior's	350.00	
Ridgeway—Good Shepherd	70.00	
Ringwood—St. Clement's	30.00	
Roanoke Rapids—All Saints'	568.00	
Rocky Mount—Good Shepherd	2,931.00	
Roxboro—Mission	39.00	1.44
Sanford—St. Thomas'	104.00	
Scotland Neck—Trinity	989.00	
Selma—St. Gabriel's		
Smithfield—St. Paul's	167.00	2.00
Southern Pines—Emmanuel	210.00	
Speed—St. Mary's	105.00	
Spring Hope—St. Jude's	28.00	
Tarboro—Calvary	1,240.00	
Townsville—Holy Trinity	74.00	12.25
Warrenton—Emmanuel	624.00	
Weldon—Grace	600.00	
Wilson—St. Timothy's	1,200.00	
Durham—St. Andrew's	110.00	
Durham—St. Joseph's	397.00	
Middleburg—Heavenly Rest	30.06	
Old Sparta—Ignatius	58.00	
Tarboro—Mission	560.00	

Colored Convocation

	Quota	Paid
Charlotte—St. Mich.	$ 311.00	$
Durham—St. Titus'	88.00	
Greensboro—Redeemer	48.00	
Henderson	38.00	
Littleton—St. Anna's	15.00	
Louisburg—St. Matthew's	77.00	
Monroe—Holy Trinity		
Oxford—St. Cyprian's	35.00	
Pittsboro—St. James'	12.00	
Raleigh—St. Ambrose	300.00	
Raleigh—St. Augustine's	900.00	
Rocky Mount—Holy Hope	15.00	
Salisbury—St. Philip's		
Satterwhite—St. Simeon's		
Statesville—Holy Cross		
Tarboro—St. Luke's	56.00	
Warren Co.—St. Luke's	10.00	
Warrenton—All Saints'	32.00	
Wilson—St. Mark's	54.00	
Winston—St. Stephen's	49.00	

J. RENWICK WILKES, *Treasurer*.

On the site of Robert G. Ingersoll's home in New York City now stands the Gramercy Park Hotel. The New York Bible Society recently placed 200 Bibles in that hotel. Incidentally it is where the Presiding Bishop lives.

Bishop Binsted said recently that although Holy Trinity Church, Tokyo, seats only about 250 people, seven hundred crowded in for the three-hour service on Good Friday lost year and most of them remained throughout the service.

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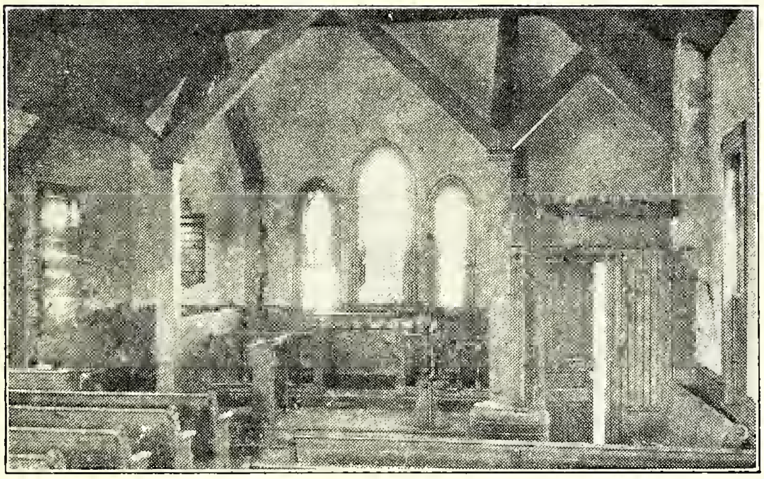
THE CAROLINA CHURCHMAN

VOL. XIX SCOTLAND NECK, N. C., DECEMBER 1928 NO. 5

PUBLISHED IN THE INTEREST OF THE DIOCESE OF NORTH CAROLINA

INTERIOR OF ST. MARY'S, GREENSBORO.



THIS PICTURE, SHOWING THE DILAPIDATED STATE OF THE INTERIOR OF ST. MARY'S CHAPEL, GREENSBORO, EMPHASIZES THE NEED OF REPAIRING

THIS MONTH

DESCRIPTION OF WORK OF ST. LUKE'S, TOKYO.
WOMAN'S AUXILIARY DISTRICT MEETINGS.
ADVENT-EPIPHANY OFFERING APPEALS.
NEWS OF THE CHURCHES.
TREASURER'S REPORT.

MR. WAGNER HOLDS MISSION AT SCOTLAND NECK

An eight-day Preaching Mission was conducted in Trinity Church, Scotland Neck, beginning November 8th., by the Rev. B. N. De Foe-Wagner, Rector of the Emmanuel Church, Warrenton. The three services daily made a most effective combination of church teaching, intercessory prayer, and evangelistic preaching. Mr. Wagner made a deep impression upon his hearers, and there was a spiritual deposit from the mission that the parish will continue to draw upon.

The Y. P. S. L. of Trinity Church, under the capable direction of Misses Laura Clark and Lois Speed, entertained the young people of All Saints Church, Roanoke Rapids, on Sunday evening, November 18th. They served supper to the visitors, in the parish house, after which they put on a special program.

The annual bazaar of Trinity Church, put on by the Church Improvement Society, was held in the parish house on November 27th. This society, which is celebrating its fiftieth anniversary this year, has been fruitful in good works all these years. Miss Lena Smith has been its directing spirit for many years.

The Rev. Henry Smith, now of Riverside, Cal., was a recent preacher in Trinity Church. His father, the Rev. Walter J. Smith, was rector of this parish for a number of years.

This parish lost its oldest and one of its most faithful members recently, when Mrs. Laura J. Applewhite died after an extended illness, in her 90th year.

Bishop Cheshire made his annual visitation to Trinity Church on the evening of December 2nd. His friends here rejoiced over the fact that his health and vigor enabled him to take his annual hunt here with old friends. He was joined by the Rev. Reuben Meredith, now of Oxford, a former Rector.

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THE CAROLINA CHURCHMAN
ORGAN OF THE DIOCESE OF NORTH CAROLINA AND THE THOMPSON ORPHANAGE

St. Luke's Hospital, Tokyo, Witness for Christ in Far East

A DESCRIPTION OF ITS MANY-SIDED WORK

By R. B. TEUSLER, M. D., Director)

Editor's Note: In view of the effort that is now being made to raise a large sum of money to extend the magnificent work that is now being done by St. Luke's International Hospital, this article is timely.

St. Luke's International Hospital, Tokyo, holds a unique position in the Far East for many reasons. In a country of 60,000,000 people where hospitalization lags far behind the standards of the Western world, St. Luke's is doing a pioneer work.

Among its activities are:

1. Clinical medical service to the public through its in-patient department and its dispensary, open to the poor. Six thousand five hundred in-patients and 156,000 dispensary visits are handled yearly.

2. Clinics for children attending the eleven primary schools in Kyobashi ward.

3. A house-to-house nursing service, the first in Japan.

4. Clinics not only for sick but also for well babies.

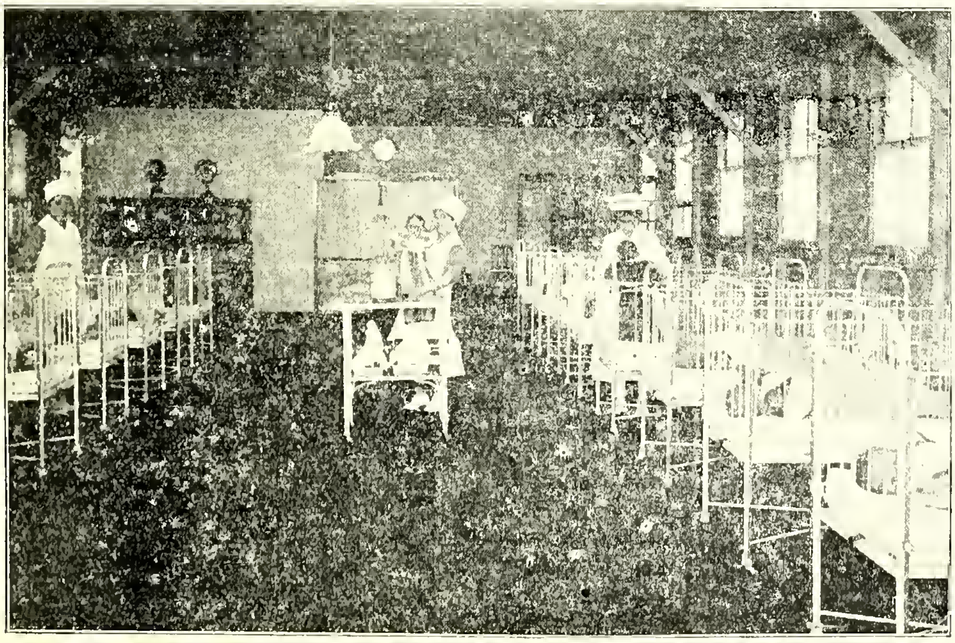
5. A maternity service in cooperation with the city of Tokyo, a department in which 700 babies were born last year.

6. A ward for foundling children under eighteen months. A recently opened clinic for the treatment of tuberculosis.

8. The very important service not only to Americans but to all foreigners in Japan.

The medical profession recognizes that St. Luke's offers the only logical service for the professional care of foreigners. Such men as Professor Nagayo, director of the Government Institute for Medical Research, Professor Meura, head of the Department of Internal Medicine of the University of Tokyo, and Professor Kitashima, Dean of Keao Medical University, look upon this as one of the most valuable functions of the hospital. It is not surprising, for St. Luke's through this service, touches every side of our life here in the United States. Besides the missionaries sent to Japan by the different denominations there are the representatives of big business firms, professional men and women such as doctors, educators and anthropologists, visiting Japan for study or research, tourists of every nationality, diplomats representing the various countries, and men of international value and repute passing back and forth on their several commissions. In this very room are many who either themselves have been patients, or who have had relatives who have been patients at St. Luke's. If this care of our own people were the hospital's only service its maintenance in Japan would be justified. But it must be remembered that a hospital is efficient in proportion to the number of patients it has. That is to say, a hospital must be large enough to support a thoroughly competent staff of physicians versed in the many branches of medicine and supplied with sufficient clinical material, namely patients, to maintain their efficiency, if the few who are critically ill are to receive the best treatment and care. An institution of even

(Continued on page 4)



The Foundling Ward at St. Luke's Hospital, Tokyo.

St. Luke's Hospital, Tokyo, Witness For Christ In Far East

(Continued from page 3)

fifty beds is not large enough to be considered a hospital; it is a nursing home in the modern conception of the term.

10. In the field of medical education, St. Luke's serves two different ends. It is training nurses in its College of Nursing, the first to be recognized by the Japanese government, demanding a minimum requirement of high school graduation and introducing the curriculum of three years' practical training, in accordance with American standards in public health work and selected subjects, for leadership in the betterment of the profession of nursing throughout Japan. Through post-graduate work in the hospital St. Luke's is preparing young Japanese physicians to enter the profession.

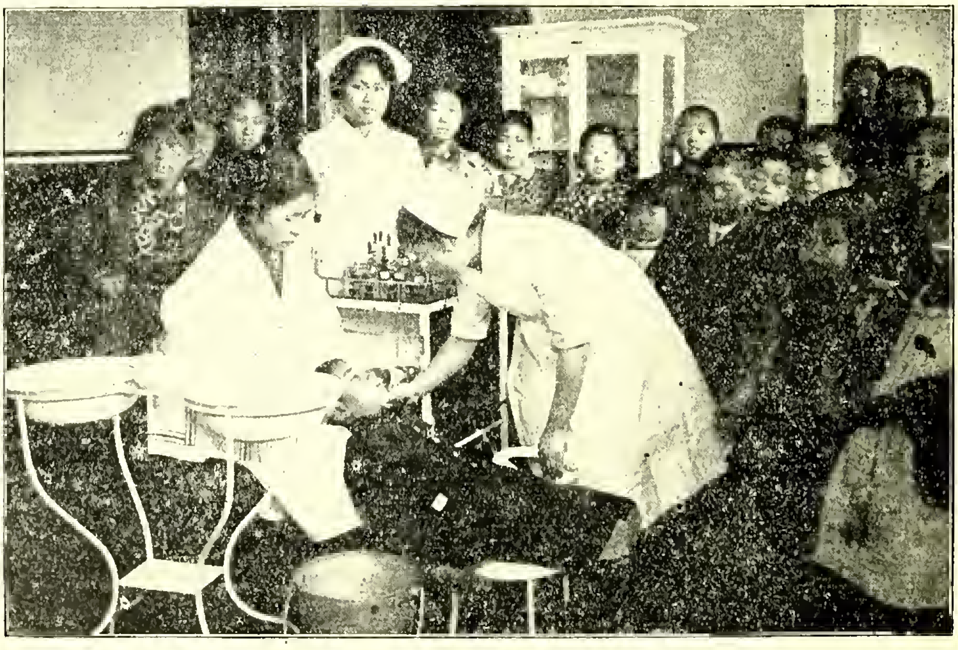
11. The city has set aside a large section surrounding the hospital and here we are given the privilege of carrying on intensive work as pioneers in demonstrating public health methods to the empire. The opportunity for service in this field alone is sufficient justification for the maintenance and expansion of St. Luke's.

There are three highly important motives for the development of St. Luke's upon which I wish to dwell.

The first of these is the establishment of an active cooperation with Japan which is not make-believe but real. Some have said that the creation of the new St. Luke's will be a gesture of friendship towards Japan. This is no gesture of friendship—we have had such gestures for the past twenty-five years. This is an act of friendship. Moreover it is not only an act of friendship, it is an act between friends. It is not a request from Japan, it is a product of its own value and its own growth. It is true that we are asking funds here in the United States to build the new St. Luke's but the greatest contributions to its success, those who have already given and will give in the future at the greatest sacrifice are the Japanese themselves. The finest hospital ever built is of value only in proportion to the devotion of its staff. The staff of St. Luke's Hospital is ninety per cent Japanese. They are giving their whole lives unfalteringly and unselfishly to this work. In signifying their willingness and desire that we here in America co-operate with them, they make by far the larger half of the sacrifice involved. Through the establishment of an institution in which Japanese and Americans cooperate in the discharge of common responsibilities we are maintaining an agency which will have the greatest possible influence for a better understanding between these two countries.

In this connection there is the desirability for maintaining St. Luke's because of the service it is rendering to medical science and all mankind. In this hospital we have an untapped source of medical research work which is carrying on its own investigations as though it were on another planet. The reports of these investigations are couched in one of the most complicated languages of the world, written in characters intelligible only to the Japanese themselves. This important work, of value to all of humanity, is going on year after year but is unavailable to other nations because in the past no effort has been made to translate the findings of Japanese medical men into terms understood by the rest of the world. St. Luke's should be maintained to act as interpreter between scientific men of the East and of the west. For while medical men in the occident will be given the benefit of the painstaking studies of Japanese doctors, the Japanese excelling in theoretical medicine learned from Germany, but lacking knowledge of its practical application, will have St. Luke's as an example constantly before them. In its international aspect St. Luke's will perform another function. It will serve as a center where outstanding physicians, surgeons and medical scientists from the United States can carry on practical demonstrations to members of the Japanese professions, in the fields in which they have specialized. This means an open forum in Tokyo for western medical thought and a meeting place for leaders in the medi-

(Continued on page 5)



The School Clinic at St. Luke's Hospital. Tokyo.

St. Luke's Hospital, Tokyo, Witness For Christ In Far East

(Continued from page 4)

cal profession in Japan with visitors from this country and Europe.

Then, we have the supreme motive for maintaining and strengthening this hospital—that is the spiritual. We must give Japan a Christian institution that may exemplify by its ministrations the service which in western lands is taken as a matter of course and as a by-product of Christian civilization. The East must see Christianity at work.

Interpreting the human as well as the divine side of the Christian religion, St. Luke's is an institution in which all not only feel the healing touch of the Master but also hear his gracious words, "Son, thy sins be forgiven thee."

The campaign for St. Luke's Building Fund thus would seem well justified.

SOME FACTS ABOUT ST. MARY'S CHAPEL, GREENSBORO

(By Mrs. F. N. Challen)

It stands just across the campus at our State College for Women. Given by Judge Bynum to minister to the spiritual needs of the Episcopal students and factulty, it fails of its purpose, because of the extreme state of disrepair into which it has fallen. There are 118 Episcopal students at the College and fourteen members of the faculty, to which this Chapel could minister, to say nothing of the many girls who have no church affiliation at all.

Located as it is, on a high terrace, just across from the campus, in its present condition, with many of the windows broken out by the rocks of the mischievous small boy, the roof leaking, the front steps falling down, the plaster falling off the walls, the carpets and hangings eaten by the rats who abide there, the yard overgrown with weeds, unused and neglected, it represents the Episcopal Church to the average student at the college.

Plans have been drawn and estimates secured for the rebuilding of the Chapel into a combined Chapel and Social Hall, for the use of the girls These call for an expenditure of $3000, $622.00 of which is in hand, given through the generosity and interest of the Woman's Auxiliary of this Diocese. The sum will be raised to $1000. when some definite work is begun on the remodeling. The need is great. The churches of our brethren of other denominations have made provision for their girls with modern buildings, near the campus, fully equipped to take care of their spiritual and social needs.

The local parish rectors and their people are eager and willing to serve the students of our Church, but by reason of necessary College regulations, and the distance of their Churches from the campus, they are handicapped.

The early celebration of the Holy Communion is the service which makes the greatest appeal to the student, but if they go to the town churches, they cannot get back to the college in time for breakfast. If they attend the eleven o'clock celebration they miss dinner. If the Chapel was in use the local rectors would give the girls the Communion service at least twice a month. Lenten service, with opportunity for quiet meditation and prayer are impossible for the student if she must go to town to attend them. With the Chapel they could be held every day.

A Sunday School class, the Service League have been asked for by the girls. At present they are meeting with the Student secretary. Thirty odd girls crowded into a living room, sitting on the floor, on the stairs, on camp stools, prove their interest, and need for some place where they can meet with comfort and dignity and get the sorely needed help and inspiration to maintain their spiritual life on the campus.

Heard on the Campus!

"Yes, I know, but they've been promising us that Chapel for two years and they haven't even started work on it yet. I wouldn't count on it too much."

"What, that wreck our Church! Dont tell any of the other girls please."

"I get so sick and tired of this one room. If we had only some place we could go to, that was nearby that would be our own, and where we could get together and have a good time."

"The other girls have the B. Y. P. U and the Epworth League and the Christian Endeavor, where they can go on Sunday evening, but we haven't anything."

"No, I dont pray any more or read my Bible. My room mate is'nt sympathetic, the other girls are always popping in. If there was only some place near by where I could run in for a little while, between classes sometimes, I could have my prayers and be still and hear God speak to me. I miss it."

"Id love to go to the Holy Communion, but the Church is so far, and I can't get back here in time for breakfast."

The need is great, indeed it is desperate. We have the property, we have the Student worker, we have the nucleus of the building! We need $3000. and then we will need some furnishings. To those who are interested in college work, to those who have daughters at the College, we appeal for help. The work must begin at once.

The Cross on the tower beckons to the student, but the door is closed. When may we, in the name of the great Teacher and lover of youth, open it. ?

GOOD WORK IN AN OLD PARISH

St. Clement's, Ringwood, is one of the old country parishes that has given of its life to the upbuilding of near-by city parishes. Church families have gradually moved away from its neighborhood, until today it is listed as having only 6 communicants. Several years ago Mr. Carey Williams and his two sisters, Misses Julia and Willie, organized a community Sunday School, as there was no school in the community. It has flourished under their faithful ministrations. As a result of their good work, a fine class of six young people were presented to Bishop Cheshire on November 16th. for Confirmation by the Rector, the Rev. Theodore Partrick Jr. Having given up its old membership, the parish is in a fair way of renewing its life.

Friends of Mrs. Joseph B. Cheshire, wife of the Bishop, will be glad to learn that she has been able to leave the hospital after an extended stay, and to return to her home in Raleigh. It is hoped that she will rapidly regain her strength.

The Rev. W. W. Way, Rector of St. Mary's School, Raleigh, was one of the principal speakers at the recent meeting of the Southern Association of Colleges and Secondary Schools, at Fort Worth, Texas. He spoke on the "Objectives of the Church Junior College"

Young People's Service League

DIOCESE OF NORTH CAROLINA

Mrs. Frank N. Challen, Director of Young People's Work

928 Walker Avenue **Greensboro, N. C.**

"The Little Light"

A little light in Bethlehem,
No larger than a candle's flame,
A wee, white light in Bethlehem,
Silver and small it came.

And many slept and did not see
The faint, far gleam when dark unfurled—
The little light that grew to be
The light of all the world.

—Elizabeth Thornton Turner

"I am come a light into the world." —John 12:46.

Christmas is a festival of lights. We light the candle in our windows, we put the lovely shining lights upon our Christmas trees, the light of joy shines out in the faces of the little ones, the light of the Star illumines the Church. My Christmas wish for every dear member of the Service League and for every one of the counsellors, is that the Light of the World, the blessed Lord Jesus, may burn in your hearts and that the day of His Nativity may bring all joy and peace and happiness to you and yours.

—Anne Hall Challen,

The Bishop's Fund!

As we go to press the reports from the Special campaign to raise the Scholarship fund are pouring in. For the first time in the history of the League in this diocese, every single League had made a definite pledge to this great objective. It was agreed at the convention that every League would make a special effort to pay their pledge during two weeks in November. Chairmen were appointed for each district and many of them have done their work well. Below we give the list of those who paid their pledges up to Thanksgiving Day in full:

Oxford,
Wadesboro
Wilson,
St. Mary's, Charlotte.
Roanoke Rapids,
Cooleemee,
St. Luke's, Northampton County.
Spray,
Burlington,
St. Andrew's, Greensboro.
Monroe,
Tarboro,
Scotland Neck—overpaid,
Chapel Hill,—overpaid,
Church of the Holy Comforter, Charlotte.
Speed,
Warrenton,—Overpaid.

Those paying part of their pledge:

Durham,
Good Shepherd, Raleigh.
St. Luke's, Salisbury.

District No. 1, Edgecombe, was the only District to send in its entire pledge paid, 100 percent by November 24th. Good for Edgecombe! Who will be next? A check for over half of our pledge of $600 has been sent to Bishop Penick.

Chapel Hill Says

That they met in the Fall with a nucleus of about eight old members. We now have quite a number of girls from the University with us. We feel especially proud of this, as we have always had so many more boys than girls. We now have 21 members.

Each month we have had our regular social and corporate communion. At our last social Mrs. Challen was with us and came to our Communion service next morning. We certainly were glad to have her with us again and were sorry she could not be at one of our regular meetings.

Several very interesting programs have been presented, the two of especial interest being a missionary program and a musical evening. At the latter were given two violin selections, a duet, a solo and a sketch of the life of Bishop Reginald Heber, whose three well known hymns we sang. At the last convention we pledged $30. for the Bishops Fund which we raised last Saturday by giving a Rummage Sale. We made $40. This was because of the use of a hat shop, which was going out of business. We sold as many hats as we could, and got 25 percent. We felt quite "set up" over the results. Now, since we are mostly college students, we do not feel the need of a counsellor at our meetings, but she still meets with our Executive Committee once a month.

—Rena Henry, Reporter.

Wilson League Adopts a Little Boy

This up and coming league has adopted a little boy in Wilson, whose Mother has seven children to look after. The league writes as follows: "He is a little boy six years old and is in the first grade. Seems to be very bright and appreciative. We have bought him two suits with woolen pants and a warm fleece lined leather jacket. We wont have to buy him anything else till Christmas.

We went to the County Home and held service the other day. We took each old person a bag of fruit.

Evelyn Moore, President.

N. C. C. W. Episcopal Class Grows

Beginning on November 18th with 26 present, the class has grown steadily, already overflowing the very crowded quarters where it meets. It was decided to take as the first course of study, the Book of Common Prayer, and to take up "The New Africa" during Lent.

It is hoped that work on the rebuilding of the college chapel, St. Mary's will be begun in the immediate future.

Tittle-Tattle

St. Andrew's League, Greensboro, held a splendid carnival and cleared over $20.

St. Martin's, and St. Peter's, Charlotte, are selling Christmas cards to raise their budgets for the year, and St. Peter's also plans to hold a Minstrel show in the near future. Rehearsals have already begun.

Oxford League is planning a very beautiful banquet on the evening of December 1st. honoring the Rev. E. L. Haines and Mrs. Challen.

Holy Trinity, Greensboro, is going to put on a very attractive entertainment the week of December 2nd to raise their pledge to the Bishops Fund.

Winston-Salem held a waffle supper that was quite successful.

Wilson and Cleveland Leagues and Good Shepherd, Raleigh have taken out their charters.

St. Luke's, Salisbury are selling the most exquisite hand painted Christmas cards we have ever seen. Of course, our talented president has a hand in this work.

Many of the Leaguers will rejoice with our former president, Lucy Kimball, now Mrs. Charles Brewer, in the lovely young daughter she now has.

(Continued on page 7)

YOUNG PEOPLE'S SERVICE LEAGUE

The League hopes she will grow up to be a good Leaguer, like her mother.

Ray, rah, rah, for Edgecombe District! Every League paid its pledge in full before November 24th.

Oxford League was the first to pay its pledge in full.

Be sure to look over the Program suggestions on this page, for December, January and February.

New Book lists are out. Get busy and read some of these good books.

Program Suggestions

December—First Sunday in Advent: What is the Meaning of Advent? How to Prepare for a Right celebration of Christmas. "The Ten Commandments in the 20th Century." (This can be secured from Mrs. Challen.)

Program for Christmas: The meaning of Christmas. Christmas Carols. Their history and singing of them would make an interesting program.

Have a Christmas play or pageant. Do we place Santa Claus before Christ. Madonnas in Art.

Program about St. Stephen the Martyr. "What would you give for your faith."

Program for Holy Innocents Day. (Dec. 28th.) Dramatize the Gospel for this day, with no words spoken, while the gospel is read.

Secular dates which would make excellent program suggestions.

Dec. 13. Birthday of Phillips Brooks. Who was he? What did de do?

Dec. 16. Birthday of Clara Barton—Tell the story of her life. Good chance for life service program.

Dec. 28th. Birthday of Woodrow Wilson—Good opportunity for program on Outlawry of War—World Peace. International friendship.

Dec. 29th. First Y. M. C. A. was established in Boston 1851.

Get speakers from Y. W. C. A. and Y. M. C. A. to tell of their work. Opportunity for program on the activities of young people in your community.

Program for Ember Days. What are they? Programs on Life Service preceding the Ember days.

January

Program for New Year's Day. "The value of New Year Resolutions." Have they any?

Program for Epiphany. Have Epiphany pageant. (Write Mrs. Challen for suggestions.)

Program on Conversion of St. Paul. Another opportunity to dramatize the story. Opportunity for Missionary program. St. Paul the great missionary.

Secular Dates for Programs

Jan. 1st. Birthday of Paul Revere. The effect of this ride on our nation. The early American Church.

Birthday of Joan of Arc.

Jan. 17th. Birthday of Benjamin Franklin.

Jan. 19th. Birthday of General Robert E. Lee.

Jan. 21. Birthday of Stonewall Jackson.

Jan. 31. Birthday of Franz Schubert. Opportunity for Musical program using Schubert's music.

February

Feb. 3rd. Sexagesima Sunday. The meaning of Lent.

Feb. 10. How shall we spend Ash Wednesday.

Balance of month programs on Africa.

Efficiency Standard

The following are the Efficiency reports I have for October:

Chapel of the Cross, Chapel Hill 77.
St. Martin's, Charlotte 55.
St. Mary's, Charlotte 78.
St. Peter's, Charlotte 68.
Good Shepherd, Cooleemee 69.
St. Philip's, Durham 65.
Holy Trinity, Greensboro 40.
St. Andrew's, Greensboro 107.
Holy Innocents, Henderson 40.
St. Paul's, Louisburg 47.
Messiah, Mayodan 57.
St. Stephen's, Oxford 75.
Good Shepherd, Raleigh 94.
Messiah, Rockingham 245.
Trinity, Scotland Neck 40.
St. Luke's, Salisbury 112.
St. Matthew's, Speed 30.
St. Luke's, Spray 40.

I am sorry these are so late. I hope they aren't too late.

Yours truly,
MARY NICHOLSON,
Efficiency Secretary.

Report of the Frederick Horsfield Chapter of Y. P. S. L. St. Stephen's Church, Oxford, N. C.

The Frederick Horsfield Chapter of the Y. P. S. L. has begun a very enthusiastic year. Altho the opening of prep schools took several of our members, we have enrolled others and our meetings are better attended than ever before. We have for our president, Hugh Easton, who is also Diocesan Treasurer for the Service League. Our president and treasurer, Louise Jeffrey's attended the convention in High Point and brought us all an inspiration to work harder.

This fall we have made about $80 on rummage sales, pie and cake sale, selling tickets to a movie, and selling type-cleaner. Out of this we have already paid our $35.00 pledge to the Bishop's Fund and given $5.00 to the Thompson Orphanage. In addition to the money we have put in our treasury, we raised $17.50 for the flood sufferers in Porto Rico by putting out donation boxes. At present we are busy making things for our booth at the Episcopal Bazaar the first week in December. Every Thursday night for the last month, we have combined work and play and had a good time sewing together. The first time we met, the girls lured the boys there and put them to cutting out pictures for scrap books and tying up presents for the fish pond. The next time we were not so successful in getting the boys to come, but we had a good time even without them and got lots more work done.

About two weeks ago, we challenged the combined leagues of the Presbyterian and Methodist Church to a game of Bible baseball. It was lots of fun even if they did beat us.

We are anticipating a big time on December first when Mrs. Challen and Mr. Haines are both going to be with us. It will be their first visit to Oxford and the ladies in the Church are going to help us give a supper in their honor. We know all the other leagues in the Diocese envy us this opportunity and we wish you all could be with us.

DAISY S. COOPER,
Secretary of the Frederick Horsfield Chapter of the Y. P. S. L.

Y. P. S. L. Church of the Messiah, Rockingham

The new officers this year are as follows:

President, Vesta Biggs.
Vice-President, Armistead Steele.
Secretary, Janie Biggs.
Treasurer, Jim Ledbetter.

Our league this year is smaller but more active. There is cooperation as well as pep. Instead of the five committees alternating every three months, they alternate each month. This has been very satisfactory.

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THE
CAROLINA CHURCHMAN
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Rev. Theodore Partrick, Jr.......Editor

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DIOCESE OF NORTH CAROLINA
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Bishop ....Raleigh
Rt. Rev. Edwin A. Penick, D. D.
Bishop Coadjutor...............Charlotte
Rev. Elwood L. Haines, Executive Secretary, 1130 E. Fourth Street, Charlotte, ...N. C.
Mr. Henry M. London, Treasurer of the Diocese ....Raleigh
Mr. J. R. Wilkes, Treasurer of the Nation-Wide Campaign Funds, Box 988, Charlotte.

Entered at second class matter at the postoffice at Scotland Neck, N. C.

A MANIFEST NEED

An article in this issue of The Carolina Churchman calls attention to the pressing need for the rehabilitation of St .Mary's chapel, Greensboro. Built some years ago, just off the campus of the North Carolina College for Women, it was designed to serve the Epsicopal young women in school there. As the students preferred to go uptown for services, it was never used to a great extent, and was finally abandoned and allowed to fall into decay. Now that the need for it has developed, with a student secretary who wants to use it for recreational as well as devotional purposes, the building must be repaired and remodeled. Funds for this purpose will be solicited, and the effort should be rewarded with success. The large number of communicants at N. C. C. W. should be cared for.

WOMEN SAVE THE DAY

It is an open secret that the women of the Church are better informed and more active than the men. The district meetings of the Auxiliary held during the past few weeks, most of which are reported in this issue, loudly advertise this fact. A conservative estimate would place the number of women attending these meetings as 800. A visit to one of the meetings would reveal the fact that these women have met all of their objectives, which are by no means small, and that there is a consistent growth in spiritual acumen as well as in practical results. The sphere of activity and influence has long since passed from bazaar, to include almost every phase of the Church's life and work. Their study classes have made them acquainted with everything that the Church is doing. Armed with such knowledge and with their natural endowment of loving zeal, their growth in usefulness and accomplishments has been nothing short of amazing. If there were any comparable activity and interest on the part of the men we would literally surge forward.

PEOPLE OF ST. MARTIN'S CHARLOTTE, HEAR OUTSTANDING SPEAKERS

Annual Bazaar Great Success

A study of the printed program of special monthly meetings for the men and women of St. Martin's Church, Charlotte, reveals the amazing activity of that parish. The program, which covers the year 1928-1929, provides a scope of study of the Church's work that includes almost everything of vital interest. In addition to the weekly meetings of the Woman's Auxiliary and the Mary and Martha's Auxiliary, there is a monthly meeting, with afternoon and evening sessions, for both the men and women. These are addressed by outstanding speakers. This year the list includes Bishop Creighton, of Mexico; the Rev. Elmer N. Schmuck, field secretary of the National Council; the Rev. Henry D. Phillips, Rector of Trinity, Columbia, S. C.; the Rev. C. B. Wilmer, of the University of the South; the Rev. Robert W. Patton, director of the American Church Institute for Negroes; Bishop Penick and others.

The 16th. annual bazaar of St. Martin's Church, which has come to be quite an event in Charlotte, was held on November 8th., and was a wonderful success. Back of the success of the occasion was the hard work of the women of the parish, extending over a year. There was a net profit of $801.67, and many articles are yet to be sold.

The Young People's Service League of the parish have accepted the invitation of the Rector, the Rev. J. L. Jackson, to assist in building up the evening services. The young people themselves are conducting the services, acting as ushers, and the junior choir renders the music.

The Rev. W. A. Lillycrop, who is now Rector of St. Paul's, Greenville, in the Diocese of East Carolina, preached at both services in St. Martin's on Sunday October 21st. Mr. Lillycrop was the first crucifer of this church, and its first young man to enter the ministry.

YOUNG PEOPLE'S SERVICE LEAGUE

On Hallowe'en we had a party at Long's Park. It was enjoyed very much.

League of St. Peter's, Charlotte, Has Active Month

This month we of St. Peter's, Charlotte have been busy in the different kinds of activities which we planned at our first business meeting. On the night of the 15th. we paid a visit to the Mecklenburg County Home, and gave a musical program, which was much enjoyed. We also resumed the custom of meeting in the parish house on Tuesday nights to make toys for the children of the mountain missions.

Our social was a picnic at Camp Latta on the night of the 8th. Nearly all of the League was present, and a good time was had by all.

The three meetings other than the business meeting were interesting, as well as instructive. On the second Sunday night, colored lantern slides about the Liberian mission field were shown. The Rev. E. L. Haines spoke on the following Sunday night about the Church's program, and on the 25th. Dr. Norma P. Dunning, who is physician at Winthrop College, spoke about the medical profession as a life work, and gave a short history of women in medicine.

The Rev. W. A. Pearman, of St. John's Church, Bedford, Va., will be minister in charge of St. Saviour's Church, Raleigh, for two months. He will serve until a permanent successor to the Rev. Boston M. Lackey is secured.

ADVENT-EPIPHANY OFFERING BOXES DISTRIBUTED

Used For Mr. Fortune's Salary

Interest in the Advent-Epiphany Offering this year is accentuated by the fact that the Rev. Roma C. Fortune, who for a number of years has served as the Church's missionary to the Deaf, is to be ordained to the priesthood on Sunday December 16th. Mr. Fortune's salary is paid from this offering, and the splendid work which he is doing is an incentive to its success.

The Rev. Francis H. Craighill, Rector of the Church of the Good Shepherd, Rocky Mount, is chairman for this offering, and the Rev. John Long Jackson, Rector of St. Martin's Charlotte, is secretary. Mite boxes and descriptive literature have been sent to all of the Church Schools of the Diocese. They have each been assigned quotas. The schools have been urged to collect the boxes not later than Epiphany, as Lent comes very early this year.

Mr. Fortune lives in Durham and has a congregation of deaf people there. But he also visits and works in many other places in the Diocese, and the baptisms and confirmations among his people average better than in most of our congregations of normal people. The Diocese is building in Durham a church for the Deaf, as a memorial to Bishop Cheshire, who himself selected this as one of the pieces of work nearest his heart.

NEWS OF ST. LUKE'S, SPRAY

Church Army Officers Work With Mr. Gordon

Rev. Duncan Thomas, of Monroe, was the special preacher for a mission held in St. Luke's, Spray Nov. 12-21. Besides the evangelistic services each evening, cottage services were held in the afternoons and a brief service daily at noon at one of the mills. The noon addresses were made by Capt. W. O. Richards of the English Church Army, who came to Spray the middle of October for special work on Flint Hill, that section of town where the little chapel is situated. Capt. Richards is a native of Wales and is diocesan evangelist in his home diocese, going from place to place in charge of a mission van. He has done a very consecrated and effective work on Flint Hill especially among men and boys, visiting daily and holding informal services each evening.

Capt. Richards was sent to this country for summer work in Colorado and is returning to his home early in December. An offer from Church Army Headquarters in New York was made Rev. W. J. Gordon, priest in charge of St. Luke's to have the help of Capt. James Hunt of England, to follow up Capt. Richard's work on Flint Hill. A great need and a promising opportunity having met in this way, the offer was accepted and Capt. Hunt's support undertaken as a matter of prayer. Before the new church in Spray was built the chapel on Flint Hill was the center of the Church's work and for the last year there has been an afternoon Sunday school held there and service each Thursday evening. It is a neighborhood composed largely of a changing population and will always be a field rich in opportunity for service.

The memorial bell in the new St. Luke's Church, given by Mrs. Sam Hairston in memory of her father, Mr. James Rufus Jopling, was rung for the first time on Armistice Day. In addition to the usual data, the bell bears this inscription:

Whene'er the sweet church bell
Rings over hill and dell,
May Jesus Christ be praised.
Inscribed to the glory of the Prince of Peace.

It was most fitting that it should be first rung on Peace Day. On Nov. 18, the day before Mr. Jopling's birthday the bell was formally dedicated.

NEWS ITEMS OF CHRIST CHURCH, RALEIGH

Women of Convocation Have Religious Institute in Parish House

The every member canvass in Christ Church parish was this year under the capable direction of Mr. A. M. Maupin, who was chosen by the vestry for this important work. The canvass has not been held as this is being written, but the noble record of this loyal parish in the past insures its success in 1928.

On November 8th. the Rector, the Rev. M. A. Barber, had the older boys and girls of the Church School to supper with him in the parish house. There were forty of them, and they all had a good time.

On November 13th. the annual institute for religious leaders of the Woman's Auxiliary in the Convocation of Raleigh was held in the parish house. The attendance was good, and the Rev. E. L. Haines, the conductor, proved himself an inspiring leader.

On the evening of the 13th. there was an inspirational meeting especially for the men of the two Raleigh parishes, with Mr. Haines, and Mr. W. A. Erwin, of Durham, as the speakers. They both stressed the importance of the members of the Church standing loyally behind the Church's program in the parish, diocese and world. The Rev. H. G. Lane, in a brief address, said that when we are really converted to the religion of Christ we will have no difficulty in raising all of the money necessary for our work.

At a recent meeting of the Church Service League officers for the ensuing year were elected as follows: President, Mrs. J. V. Higham; Vice-President, Mrs. W. A. Withers; Secretary, Mrs. C. A. Shore; Treasurer, Mrs. Wm. P. Little. The retiring president, Miss Sally Dortch, was highly commended for her most efficient work.

"Christ Church Bulletin" in its November issue had the following note on the leaving of the Rev. Mr. Lackey:

"All hearts are sad over the loss of Mr. Lackey, who has accepted the rectorship of St. James' parish, Lenior N. C., leaving this week for his new field. His work at St. Saviour's has been notable during the eight years he has been with us. He has won the love and esteem of the whole parish and of the community at large. We wish for him and his good wife God's blessing in their new work. We are trying to find a worthy successor to him. This calls for time and care."

A CHRISTMAS GIFT SUGGESTION

"The Letters of William Hoke Ramsaur," a recently published book, should have a wide appeal for Church people, especially in North Carolina. Our own Mr. Haines, who succeeded Hoke Ramsaur in his Liberian field, is one of the editors. Mr. Ramsaur, a native of North Carolina, was one of the heroes of the missionary field, and his letters give a vivid insight into his character.

The book, which sells for $1.00, post paid, can be ordered from Mrs. William P. Cornell, 325 Market St., Jacksonville, Fla.

THE WOMAN'S AUXILIARY

Mrs. Frank S. Spruill President, Rocky Mount, N. C.

Vice-Pres., and Supply Secretary
Mrs. R. H. Lewis, Oxford, N. C.

Secretary
Mrs. E. S. Boice, 534 Falls Road
Rocky Mount, N. C.

Treasurer
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Educational Secretary
Mrs. W. W. Way, St. Mary's School
Raleigh, N. C.

Christian Social Service Secretary
Mrs. G. B. Lewis, Concord, N. C.

United Thank Offering Treasurer
Mrs. W. D. Burwell, Henderson, N. C.

Mrs. Spruill's Letter

Rocky Mount, N. C., Dec. 1, 1928

Dear Friends:

It has been my privilege to attend many district meetings this fall, and without exception they have been full of zeal and interest. Bishops, Priests, and laymen, have given of their time to make these meetings the wonderful success they have proven.

Heretofore our women have shown a disposition to sit, and great reluctance to arise, hence it was most inspiring, when the invitation was given to see one after another eager to give experiences of the great Triennial.

The Year is Behind Us!

Have our obligations been met?

There must be a clean slate by December 31st. Thus may we reach forward eagerly for the tasks awaiting us in the new year.

A great joy will be ours, as servants of God, if we give our time and our talents ungrudgingly.

I, who feel so humble, yet claim the privilege of asking this of you. Will each interested member of the Woman's Auxiliary, during the year 1929, choose one other woman to love into the service of Christ?

"Stir up, we beseech thee, O Lord, the wills of thy faithful people."

ALICE W. SPRUILL

A Statement

I have been informed that some members of the Auxiliary are under the impression that part of the gold and silver trinkets and treasures which have been given to be made into a Communion Service have been sold.

I wish to assure all the members that not one piece of gold has been sold, and the only bit of silver that was ever sold was given to be sold to help pay for making the service. This matter was voted upon and definitely settled at the meeting in Raleigh, when Mrs. Bickett was president. Nothing can be sold unless the custodian is directed to sell it.

We have almost enough gold to make the chalice and paten, but our treasured keepsakes can not be embodied in the sacred memorial that we want to give to the Church for the Deaf until the branches, or somebody, will give the money to pay for the work. It will cost $106.00.

LAURA JUNE ALSTON.

November 26, 1928.

District of Guilford Has Fine Program

The fall meeting of the Woman's Auxiliary in the District of Guilford was held in Burlington, Nov. 22, with the Auxiliary of the Church of the Holy Comforter as hostess Branch. The attendance was over one hundred. The special speakers for the day were Miss Margaret Weed, national chairman of the U. T. O., Bishop Penick, who spoke on Evangelism; Rev. J. R. Mallett who presented the General Church Program and Mrs. F. S. Spruill, diocesan president who explained the special Auxiliary calls. The Rev. Duncan Thomas of Monroe sang "My Lord and I." The meeting was presided over by Mrs. Wm. J. Gordon, district chairman.

Special interest was added to the program by the presence of Capt. Richards and Capt. Hunt of the English Church Army, both of whom are assisting Rev. Wm. J. Gordon in the work at Spray. Both Capt. Richards and Capt. Hunt spoke on the General work of the Church Army and by request, of their personal activities.

Brief reports of the General Convention were made, each person present who had been in Washington contributing one outstanding impression.

The Branch reports and those of the District Secretaries showed a healthly growth. The district was much interested in learning that many of its members who went to Washington, had the privilege of meeting Miss Mildred Hayes, district Prayer Partner. Miss Hayes' work is at Mayaguez, Porto Rico. Two new officers were elected, Mrs. Dorian Blair as Educational Secretary and Mrs. J. R. Mallett as secretary of Christian Social Service.

Bishop Penick was the celebrant of the Holy Communion at the beginning of the day's program and his address "A Call to Evangelism" was the concluding message. The hymn "Lord, Speak to Me" was sung as a prayer and after the Bishop's benediction, the meeting was adjourned.

Rev. John L. Jackson and Rev. S. S. Bost were in conference with Bishop Penick for a part of the day and were visitors at the Auxiliary meeting. The other clergy present were Rev. Morrison Bethea, Rev. J. R. Mallett, Rev. Wm. J. Gordon, Rev. Duncan Thomas and Dr. Thos. F. Opie.

Granville District Holds its Fall Meeting at St. Stephen's, Oxford, N. C.

On Thursday, Nov. 8th, the Granville District of the Woman's Auxiliary of the Episcopal Church held its fall meeting in St. Stephen's Church, Oxford, N. C. This district is comprised of nine branches, all of which were well represented, also several visitors were present, our Diocesan President, Mrs. Spruill, and two visiting rectors, Rev. I. W. Hughes, Henderson, and Rev. Daniel Miller, Louisburg.

The outstanding feature of the morning session was an address by Rev. N. S. Binstead, for thirteen years missionary in Tokyo, Japan, who gave some very interesting facts regarding the Christianized Japanese, stating that there were one million church members in Japan and approximately the same number who secretly worshipped God but had not affiliated themselves with any Christian church. He stressed the spirit of reverence, loyalty, and honesty of this nation, and presented the needs of St. Luke's International Hospital in Tokyo, which was destroyed by fire and earthquake. Mr. T. S. Kittrell, of Henderson, spoke on the

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WOMAN'S AUXILIARY

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Forward Movement, presenting his statistics very clearly, giving some figures in regard to the finances of the church in a very interesting manner.

At one o'clock a most delightful luncheon and social hour was enjoyed in the church community house, which was a Christmas gift from a parishioner, Mr. R. G. Lassiter, to St. Stephen's church.

The afternoon session was taken up with the routine business, reports of the chairmen of departments, and special features of the Triennial, especially the presentation of the United Thank Offering as told by Mrs. W. D. Burwell, Diocesan Custodian. Mrs. M. S. Clifton of Louisburg, N. C., was elected Chairman of the District to serve for three years, and Miss Katherine Hilliard of Oxford, N. C., was elected Educational Secretary. A rising vote of thanks was given Mrs. I. W. Hughes, re--tiring Chairman, for her splendid and efficient work. The Spring meeting will be held in St. Alban's, Littleton, N. C.

Forsyth-Rowan District Has Meeting In Lexington

The Fall meeting of Forsyth-Rowan District of Woman's Auxiliary of the Episcopal Church was held in Grace Church, Lexington, N. C., on Wednesday, Nov. 21st., with a fine attendance.

The Rev. W. S. Holmes celebrated Holy Communion preceding the morning session. Mrs. E. F. Guilford, of Statesville, chairman of the District, presided with Mrs. R. V. Brawley of Salisbury, as secretary.

The meeting was opened with the singing of Hymn No. 491 and a very cordial welcome was extended by Mrs. W. S. Cowles, of Lexington, which was graciously responded to by Miss Carrie M. Roberts, of Salisbury. A part of the morning session was devoted to the reading of reports of the various secretaries and the transaction of much business. Mrs. R. V. Brawley was nominated U. T. O. Custodian, Mrs. J. K. Norfleet, Jr. of Winston-Salem as Educational Secretary and Mrs. Woodrow McKay of Lexington as Prayer Partnership Correspondent of the District for the coming term.

The Ven. W. H. Hardin conducted Noonday Prayer for Missions. Miss Mary Hill, of Davidson, a former missionary to China, delighted her hearers with an address on China and its customs and displayed a number of interesting articles from that country.

The afternoon session began with a most illuminating address on the General Program of the Church by the Rev Norwin C. Duncan of Cooleemee, which was deeply appreciated by the body of women. Mr. Duncan was followed by the Diocesan President, Mrs. F. S. Spruill, a very welcome guest of the day, who made an appeal for funds for Church work. Mrs. G. B. Lewis, of Concord, Diocesan Secretary of the Department of Social Service, spoke on the social Service work of the Diocese and gave much information in regard to it. A program of valuable addresses was brought to a close with an extremely interesting resume of the opening days of General Convention in Washington by Mrs. W. S. Holmes, of Lexington. On behalf of the District Mrs. W. A. Goodson, of Winston-Salem, expressed appreciation of the charming hospitality of Grace Church branch. An invitation for the Spring meeting was extended by Christ Church branch, Cleveland, N. C. after which the meeting was dismissed by Rev. N. C. Duncan.

District of Orange at Pittsboro

The District of Orange, Woman's Auxiliary, of the Episcopal Church, Diocese of North Carolina, met in annual session Wednesday Nov. 14tn. in St. Bartholomew's Church, Pittsboro. Mrs. Collier Cobb of Chapel Hill, district chairman, presided over the meeting, and Mrs. J. G. de Roulhac Hamilton of Chapel Hill, was elected secretary. The District of Orange is composed of the auxiliaries in the following counties: Chatham, Lee, Orange, Person and Durham. More than 100 women attended. The holy communion was administered, with Rev. R. G. Shannonhouse, of Pittsboro, officiating, assisted by Rev. A. S. Lawrence, of Chapel Hill.

The address of welcome was delivered by Mrs. H. A. London, of Pittsboro, who said it was most fitting that she should welcome the visitors, as she was the oldest member of the old and interesting parish of St. Bartholomew's. She gave a brief review of the old days of the church and town. Mrs. London cordially welcomed the visitors.

Replying to the address of welcome, Mrs. J. M. H. Gregory, of Durham, spoke of the torch handed to those of this generation by the many who lay sleeping in the yard around the church, of the service they had rendered, and she asked that service be the watchword of the district of Orange.

Rev. Elwood L. Haines, of Charlotte, executive secretary of the diocese of North Carolina, then addressed the convention on "The Whole Program of the Whole Church. He told of the church's program for the coming three years.

The reports of the district secretaries, and the branches throughout the district, showed that much work had been done during the past year.

At 1 p. m. the delegates and visitors enjoyed a luncheon, served at the home of Mr. and Mrs. Arthur H. London.

At the afternoon session Miss Lillie Hill, of Spray, told of her missionary work there, speaking especially of the work that is being done in the convict camps.

Mrs. J. Harper Erwin, of Durham, spoke of her observations at the recent general convention of the church. She told of the opening service, and the procession, which included all the American bishops, a large number of priests and lay delegates prominent in all the walks of life.

Mrs. Arthur H. London, of Pittsboro, made an interesting report of the diocesan convention, which met in Tarboro, April 17 last, which showed that the women of the diocese during the past year had been active and a great deal had been accomplished.

The report on the united thank offering at the general convention at Washington was impressively made by Mrs. A. S. Lawrence, of Chapel Hill. At this service the sum of $1,110,450.50 was placed on the alms basin as a thank offering from the women of the Episcopal Church. Of this amount the sum of $1,713.12 was contributed by the women of the District of Orange.

The officers for the coming year are as follows: Mrs. Collier Cobb, of Chapel Hill, chairman, and the following district secretaries: Prayer Partnership, Mrs. E. K. Powe, West Durham; Educational, Mrs. J. Harper Erwin, Durham; Social Service, Mrs. H. A. London, Pittsboro; United Thank Offering, Mrs. A. S. Lawrence, Chapel Hill; Box Work, Mrs. W. W.

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Thompson Orphanage and Training Institution.

Rev. W. H. Wheeler, Editor.

Meeting of the Social Agencies

The November meeting of the Council of Social Agencies, was held in the library of the Administration Building, Friday, Nov. 13th. About a dozen of the local Welfare Organizations, were represented. Several matters of much importance were discussed. A short program, given by the children, under the direction of Mrs. Simpson, was much enjoyed. After the meeting tea was served in Christ Church Cottage.

Interesting Guests

There have been many visitors here this month, among them, Miss Amy Burt, head of the Appalachian School, at Penland, also Miss Morgan, who has charge of the weaving, and Rev. Dr. Morgan, a member of the staff, of this very interesting school of the old Arts and Crafts of this country. It is a matter of great satisfaction that at the meeting of the General Convention, a considerable amount of money, was given Miss Burt, for the enlargement of her work.

Visit From Guild

Later in the month, a large delegation, from the Guild of St. Luke's Salisbury, with Rev. Miln, came over, and made the Orphanage a delightful visit. Inspecting the building, and adopting" one of our little girls, Dora Bell Hough, to clothe.

Circus

One of the big events of the month, was the circus, given by all the Play grounds of the city, under the direction of Mr. Walter J. Cartier, in which our children participated very largely, furnishing lions, tigers, bears, clowns, etc. It was lots of fun.

Thanksgiving Day

Thanksgiving Day, of course was the greatest day of all the Month, to begin with School was out on Wednesday, with a three day holiday. Early in the day, a celebration of the Holy Communion, was held, and entered into very heartily by all. Thanks to our good friend Mr. J. G. Shannonhouse, each cottage was amply provided with turkey and all the fixin's. For many years, Mr. Shannonhouse, has with great personal effort and sacrifice, seen to the providing of the Thanksgiving dinner for the Orphanage. Thanksgiving night, the T. O. Basket Ball team played a game with one of the Y. M. C. A. teams. The T. O. girls teams played against each other in a very spirited contest.

Santa Claus Comes in Air Plane

Thro the courtesy of J. B. Ivey, two large busses, came for the children, even the tinest ones, and carried them all out to the Charlotte Air Port, to watch for the opening of Santa Claus, by Air Plane. Santa came, right out of the clouds, circling around and finally coming down, with his sack on his back, and after a hearty greeting, leaped into a shining white float drawn by four white horses, led the way to Ivey's Store where he will stay until Christmas eve.

A Movie Party

Friday morning, thro the kindness of the Better Films Committee, a special picture was given and again the Orphanage Children were special guests. After the picture, Efird's Department Store presented each child with a gift and candy.

Additional Clothing Boxes

The following clothing boxes have been received, since the last list given in to this paper in October:

W. A. Church of Bertie Co., Kelford; W. A. St. Stephen's Church, Dudley; Mrs. T. T. Gilmer, Charlotte; Church Service League, St. Paul's Church, Winston-Salem; Church Holy Cross, Aurora; Miss Mamie Harrell, Wilson; W. A. St. John's Church, Wilmington; District of Columbia, Creswell, Roper, Plymouth; W. A. St. Mark's Gastonia; Mrs. W. S. Bernard, Chapel Hill; W. A. Church of the Advent, Enfield; W. A. Tarboro; Section C. W. A. St. James, Wilmington; Christ's Church Service League, Raleigh; W. A. Calvary Church, Wadesboro; St. Phillip's Forest Hill, Durham; St. Agnes Chapter, C. S. L. Christ's Church, Raleigh; W. A. St. Paul's Branch, Louisburg; Mary and Martha Auxiliary, St. Martin's Charlote; W. A. St. Martin's Church; St. Peter's Service League, St. Peter's Charlotte; W. A. St. Martin's Church; Fayetteville; St. Luke's Malden, Mass. W. A. St. John's, Battleboro; W. A. St. Paul's Smithfield; St. Mary's Guild St. Andrew's Mission, Morehead; All Saint's Church Roanoke Rapids; St. Paul's C. S. League, Winston-Salem; W. A. Church of the Epiphany, Leaksville.

CONFIRMATION LECTURES AT HOLY TRINITY, GREENSBORO, AROUSE INTEREST

Holy Trinity parish, Greensboro, held its annual Every Member Canvass early in November, and its great success is indicated by the fact that there was an increase of 55 percent in the number of those making pledges for the support of the Church, and an increase in money of 70 percent.

A week of Confirmation lectures for adults by the Rector, the Rev. Reginald Mallett, aroused unusual and gratifying interest. The series of addresses began on Sunday Nov. 18th., with a sermon on the Prayer Book, and ended on Sunday afternoon the 25. A large number of the communicants attended the lectures each evening of the week intervening. Many business men and women put everything else out of their schedules and dropped all engagements, so great was the interest.

A new dorsal for the altar was recently given by Mr. Phil Carlton. The work was done by Mr. and Mrs. Barksdale and Mr. Weaver, at the Barksdale studios.

On the invitation of the Rector, a number of men of the parish met at the Rectory Sunday night, November 4th, to discuss informally the recent meeting of the General Convention. There was a good attendance and a fine discussion.

The Young People's Service League of this parish gave a supper meeting on the evening of November 4th., to welcome Mrs. F. N. Challen, diocesan director of the Y. P. S. L. who had recently moved her residence to Greensboro.

Holy Trinity parish was saddened on November 11th. by the death of Mr. Clarence Fagan True. He was a man of large gifts and abilities, a sincere, consecrated Christian gentleman. He was the son of a priest, and a Churchman by conviction and knowledge.

A meeting of the Executive Council of the Diocese is scheduled to he held in Greensboro on December 12th. One of the more important matters to be disposed of is the report of the committee appointed to make recommendations as to the Kanuga Lake proposition.

WOMAN'S AUXILIARY

(Continued from page 11)

Robards, Sanford.

An invitation from St. Mark's Auxiliary, of Roxboro, asking for the Spring meeting, was accepted.

Wake District Holds Its Eleventh Meeting In Smithfield

The 11th. meeting of the Wake District of the Woman's Auxiliary was held in St. Paul's Church, Smithfield, on Friday, Nov. 9th. Holy Communion was celebrated by Bishop Cheshire, assisted by the Rev. H. G. Lane. Following this service, the meeting was called to order by Mrs. J. S. Holmes. Greetings were extended by Mrs. H. L. Skinner, of Smithfield, and response made by Mrs. H K. McIntyre, of Raleigh. Roll call showed every branch of the Auxiliary represented, with a total attendance of 81, the largest in the history of the district.

Brief remarks were made at the opening session by Mrs. W. W. Way, who stressed the importance of taking and reading the Spirit of Missions; and Miss Margaret Lee, who made a talk on the Prayer Partner, Deaconess Smith. Noonday prayers were featured by individual prayers by various members.

The chief address of the day was made by the Rev. E. L. Haines, Executive Secretary of the Diocese, on "The Whole Work of the Whole Church." He made an earnest plea for personal evangelism, and asked for an individual response in carrying the burden of the support of the Church's work.

The Rev. M. A. Barber, Rector of Christ Church, Raleigh, spoke on "Our Work in Wake County." He made a most earnest appeal to the members to stand by the Church's program, to increase and not to decrease the amount of money heretofore subscribed.

At the afternoon session a committee consisting of Mesdames Samuel Lawrence, W. W. Way and R. E. Barnes was appointed to bring in nominations at the Spring meeting for the officers of district chairman and supply department chairman.

Informal reports from the different branches showed much activity. Echoes from the Triennium were given by Mrs. Bost, of Erwin, and Mesdames Henry G. Lane and W. W. Way, of Raleigh. Mrs. F. S. Spruill, of Rocky Mount, was an honored visitor.

The hospitality of the women of the Smithfield branch was recognize in appreciative resolutions.

Richmond District Meets in Southern Pines

On Friday, December 23rd. the Richmond District meeting of Woman's Auxiliary was held at the Parish House of Emmanuel Episcopal Church, Southern Pines, N. C. There was a delegation from Wadesboro and Rockingham, and many visitors from Raleigh and other places. The address of welcome was made by the Rev. A. J. Drew, Rector of Sandhills Parish, and was answered by the Rev. H. S. Hartzell, Rector from Rockingham. This was followed by a talk from the Rev. Thaddeus Cheatham of Pinehurst Chapel, who gave a very uplifting and inspiring talk on Woman's Work in the Church.

Holy Communion was celebrated at 10 a. m.

The business meeting was conducted by Mrs. Shaw of Rockingham. Mrs. Spruill, Diocesan President, and Mrs. Way of Raleigh, Educational Secretary of the Diocese, were present and gave some most interesting talks.

After the various reports were read and discussed, a delicious luncheon was served by the ladies of the Parish.

At 2 o'clock the meeting was called to order and a very interesting talk was given by Mrs. Mary Cook of Tarborough on social service.

An extremely interesting letter was read by Mrs. Baker of Wadesboro from one of the delegates to the General Convention at Washington, telling about some of the "high spots" of this remarkable gathering: that the largest communion service was celebrated that has ever been held in the Episcopal Church; that it was the occasion of the first prayer book service held in the cathedral at Mt. St. Alban, near Washington; that 3000 people communed in the cathedral at the three altars, besides the thousands that were in the chapels and at the open air services; that President Coolidge made an address, this being the first time that the President of the United States has ever addressed a general convention; that there were 200 missionaries there who marched under the different flags representing the various nations in which they had labored and that the United Thank Offering, taken up by 65 women of the Branch of the Woman's Auxiliary amounted to $1,101,450.40, and was presented on the gold alms basin given to the Episcopal Church by the Church of England.

Rev. Elwood L. Haines, Executive Secretary of the Diocese of N. C. gave a splendid talk on the church's program and missionary work in general.

THE BISHOPS VISIT ALL SAINTS, ROANOKE RAPIDS

The Congregation of All Saints' has been unusually honored this month in that it has had as its guests Rt. Rev. E. A. Penick, D. D., Bishop Coadjutor, the Rev. Elwood L. Haines, Executive Secretary of the Diocese, and Rt. Rev. Joseph Blount Cheshire, D. D.

Bishop Penick came for his official visit to the Parish on November 18th. He preached at the morning service and confirmed five persons. That afternoon he preached at St. Luke's Northampton County, and confirmed two young people.

Mr. Haines came for a Parish Conference with the Congregation in connection with the Church's program.

Our Parish Chairman, Mr. T. W. Mullen, has been prompt and diligent in the preparation of our Canvassing Team of twenty four men and as the visits of our Bishops and Executive Secretary stirred the interest of the people indications are that the results of the canvass will be gratifying.

The two circles of the Woman's Auxiliary began active work in the early fall and their work is going forward in a pleasing manner. A number of former members have renewed their interest and several new members have been recruited. These workers under the leadership of Mrs. T. W. M. Long, and Miss Ruth Transou, are ever ready to give their loyal and helpful support to any call of the Rector and Vestry.

All Saints' now has a Y. P. S. L. going nicely with a membership of twenty four. Others are being recruited. Miss Claudia Hunter is the chief Counselor and the young people appreciate her leadership.

The Church School was reorganized in September with an enrollment of eighty pupils and nine teachers. Efforts will be made to raise the enrollment to a number equal to the membership of the Church.

REV. MOULTRIE GUERRY NEW CHAPLAIN AT SEWANEE

The Board of Regents of the University of the South held its regular fall meeting in Sewanee on November 13-14. The most important matter before it was the resignation of the Chaplain, the Rev. Raimundo de Ovies, which was reluctantly and regretfully accepted. The Board, after a careful canvass of the situation, then unanimously elected the Rev. Moultrie Guerry to fill the vacancy.

Mr. Guerry is an admirable choice. He is a "Sewanee man" by birth, education and association. He is the son of the Rt. Rev. W. A. Guerry, D. D., late Bishop of South Carolina, who was for many years Chaplain of the University prior to his elevation to the Episcopate.

It was while his father was Chaplain that Mr. Guerry was born 29 years ago. He was graduated from the College with the degree of B. A. (Optime Merens) in 1921, in which year he also won the University medals for Greek and Declamation. His Theological course was taken at the Virginia Theological Seminary, from which he was graduated with high honors. He was ordained by his father in St. Michael's Church, Charleston, S. C., on June 14, 1925, since which time he has been in charge of the Church of the Ascension, Hagood, S. C., and associated missions.

Among his many qualifications for his new post, Mr. Guerry is one of the outstanding leaders in the South in work among young people. In the account of his Ordination is found the following rather prophetic statement: "One of the most unique and interesting features of this service was the attendance of some forty or fifty boys who had come from different parts of the Fourth Province to attend the Conference on the Increase of the Ministry which was held in this city three days previous to the date of Ordination."

REPORT OF FORWARD MOVEMENT TREASURER. AMOUNTS PAID TO DEC. 3, 1928

Charlotte Convocation

	Pledge	Paid	Due
Ansonville—All Souls	$ 50.00	$ 73.22	$ 36.68
Burlington—Holy Comforter	2,183.00	1,381.50	683.44
Charlotte—Chapel of Hope	150.00	137.50	
Charlotte—Holy Comforter	2,025.00	1,475.79	380.46
Charlotte—St. Andrew's	93.00	32.40	53.25
Charlotte—St. Martin's	3,300.00	2,475.00	275.00
Charlotte—St. Mary	130.00	108.58	23.42
Charlotte—St. Peter's	8,060.00	7,389.00	
China Grove—Ascension	90.00	97.14	
Cleveland—Christ	415.00	178.32	201.18
Concord—All Saints'	926.00	810.00	59.00
Cooleemee—Good Shepherd	429.00.	429.00	
Davie County—Ascension	135.00	110.60	13.15
Elkin—Galloway Memorial	35.00	25.00	
Germantown—St. Philip's	60.00	10.00	45.00
Greensboro—Holy Trinity	3,250.00	2,700.00	270.00
Greensboro—St. Andrew's	1,400.00	267.80	1,052.20
Hamlet—All Saints'	342.00	147.95	165.53
High Point—St. Mary's	1,000.00	503.83	420.17
Iredell Co.—St. James'	60.00	12.50	42.50
Leaksville—The Epiphany	450.00	450.00	
Laurinburg—St. David's	25.00	16.00	6.00
Lexington—Grace	910.00	779.00	57.00
Madison—	50.00		46.75
Mayodan—Messiah	255.00	255.00	
Meck. Co.—St. Mark's	329.00	247.50	55.00
Milton—Christ	42.00	48.00	
Monroe—St. Paul's	575.00	313.30	214.70
Mt. Airy—Trinity	204.00	45.50	141.50
Reidsville—St. Thomas	450.00	417.00	
Rockingham—Messiah	350.00	251.60	78.40
Rock'ham Co.—St. Andrew's	70.00	25.00	41.00
Rowan Co.—St. Matthew's	230.00	151.74	68.26
Salisbury—St. Luke's	2,170.00	1,630.50	360.50
Salisbury—St. Paul's	150.00	71.80	65.70
Salisbury—St. Peter's	100.00	57.75	35.75
Spencer—St. Joseph's	30.00	20.00	7.50
Spray—St. Luke's	500.00	463.21	
Statesville—Trinity	345.00	288.20	30.80
Wadesboro—Calvary	800.00	600.00	137.00
Walnut Cove—Christ	150.00	25.00	74.00
Winston—St. Paul's	4,800.00	4,000.00	400.00
Woodleaf—St. George's	218.00	133.45	70.05

Raleigh Convocation

	Pledge	Paid	Due
Battleboro—St. John's	277.00	174.75	79.35
Chapel Hill—Chapel of Cross	1,300.00	1,235.99	
Erwin—St. Stephen's	315.00	205.00	65.00
Durham—St. Philip's	4,680.00	3,581.81	708.19
Edgecombe Co.—	100.00	50.66	42.84
Enfield—Advent	300.00	83.35	191.65
Halifax—St. Mark's	214.00	265.00	21.00
Henderson—Holy Innocent's	2,400.00	1,056.70	1,143.30
Hillsboro—St. Matthew's	1,017.00	952.61	
Jackson—Our Saviour	146.00	136.00	
Lawrence—Grace	75.00	43.75	25.00
Littleton—St. Alban's	308.00	227.60	58.40
Louisburg—St. Paul's	150.00	178.93	
Northampton Co.—St. Luke's	80.00	35.00	42.00
Orange Co.—St. Mary's	95.00	43.62	44.38
Oxford—St. Stephen's	1,500.00	1,321.24	53.78
Pinehurst—		62.51	
Pittsboro—St. Barth.	415.00	422.50	
Raleigh—Christ	6,000.00	5,350.00	150.00
Raleigh—Good Shepherd	4,000.00	1,423.21	2,646.79
Raleigh—St. Mary's	1,200.00	946.07	153.93
Raleigh—St. Saviour's	400.00	295.00	73.40
Ridgeway—Good Shepherd	150.00	72.50	65.00
Ringwood—St. Clement's	30.00	3.00	24.50
Roanoke Rapids—All Saints'	300.00	182.72	92.28
Rocky Mt. Good Shepherd	3,522.00	2,798.00	430.00
Roxboro—Mission		42.00	4.20
Sanford—St. Thomas'	100.00	42.26	51.24
Scotland Neck—Trinity	1,000.00	497.54	420.96
Selma—St. Gabriel's	15.00	12.50	1.25
Smithfield—St. Paul's	119.00	86.05	23.95
Southern Pines—Emmanuel	100.00	36.44	57.06
Speed—St. Mary's	364.00	225.00	110.50
Spring Hope—St. Jude's	20.00	22.50	
Tarboro—Calvary	1,800.00	1,371.00	279.00
Townville—Holy Trinity	100.00	11.00	82.50
Warrenton—Emmanuel	1,069.00	98.00	918.50
Weldon—Grace	966.00	162.32	723.18
Wilson—St. Timothy's	2,479.00	1,589.26	682.25

Colored Convocation

	Pledge	Paid	Due
Charlotte—St. Mich.	300.00	164.00	111.00
Durham—St. Titus'	150.00		137.50
Greensboro—Redeemer	70.00	35.00	31.00
Henderson—	15.00	15.00	
Littleton—St. Anna's	10.00	8.00	1.00
Louisburg—St. Matthew's	50.00	25.00	21.75
Monroe—Holy Trinity	15.00		13.75
Oxford—St. Cyprian's	99.00		90.75
Pittsboro—St. James'	20.00	7.50	12.00
Raleigh—St. Ambrose	200.00	150.00	33.15
Raleigh—St. Augustine's	900.00	818.17	
Rocky Mount—Holy Hope	50.00	9.68	37.07
Satterwhite—St. Simeon's	15.00		13.75
Stateville—Holy Cross	50.00	16.00	
Tarboro—St. Luke's	50.00		46.75
Warren Co.—St. Luke's	10.00		9.50
Warrenton—All Saints'	100.00		93.50
Wilson—St. Mark's	105.00	35.22	61.03
Winston—St. Stephen's	30.00		27.50

J. RENWICK WILKES, Treasurer

REV. ROMA C. FORTUNE

Missionary to Deaf of Diocese

MR. FORTUNE TO BE ORDAINED PRIEST

Former Methodist Minister Assists Mr. Bost at Durham

Rev. Roma C. Fortune, a mute, was ordained deacon to serve the deaf mute colony of St. Philip's Church, on the 5th of May, 1918. On the 26th of November, 1928, he stood his final examination, at Raleigh, Rt. Rev. J. B. Cheshire, bishop of the diocese, conducting the examination assisted by Revs. M. A. Barber, of Raleigh, and S. S. Bost, of Durham. Rev. Mr. Bost acted as interpreter. The standing committee met immediately after the examination and recommended that Mr. Fortune be advanced to the priesthoood. Bishop Cheshire appointed Sunday, December 16th, as the time for the ordination. Mr. Fortune has labored among the mutes in St. Philip's Parish, and throughout the diocese of North Carolina, with earnest zeal and a hearty interest in the work of the church. His labors have been very fruitful.

Rev. Edwin W. Hurst, a native of South Carolina, has become assistant rector in St. Philip's Parish, and on the first of November took up his work at St. Joseph's church, West Durham, which he will serve on two Sunday's in the month and two Sundays he will supply the Episcopal Church at Roxboro. He will reside at West Durham. He has a family of wife and three children. Up until October Mr. Hurst was a member of the North Carolina Methodist conference, and surrendered his commission as minister in that conference at the Wilson meeting of that body. He was formerly stationed at Leaksville. He is a man of splendid personality and an indefatigable worker. He has made a favorable impression upon all who have met him, and be is greatly pleased with his new charge. He is heard by large congregations.

The New Parish House, an annex of St. Joseph's church, West Durham, which is a memorial built by Mr. W. A. Erwin to his father and mother, was used for the first time on Sunday, Nov. 18th. It is a two-story building, of granite in keeping with the church building, and is a fine home for all church activities. It is modernly equipped and was built at a cost of some fifteen or twenty thousand dollars. The auditorium is equipped with 176 folding opera chairs. The Sunday School, and Bible class have been crowded since they began holding sessions in this new building. All of the meetings held there of whatsoever kind have been largely attended. The activities of St. Joseph's church are going fine and give promise of great achievements in the future.

ALASKAN CHURCHMAN CALENDAR

The Alaskan Church Calendar, published in behalf of the Church's work in Alaska, is again on sale, and will make a most attractive and useful Christmas gift. The red and gold cover has on its front a picture of the silver cross given by the Bishop at Confirmation to each Indian, to be worn as long as the Confirmation vow is kept. Twelve pictures of different parts of Alaska, chiefly from original photographs taken by missionaries, tell of that wonderful land, of life there, and of our church work.

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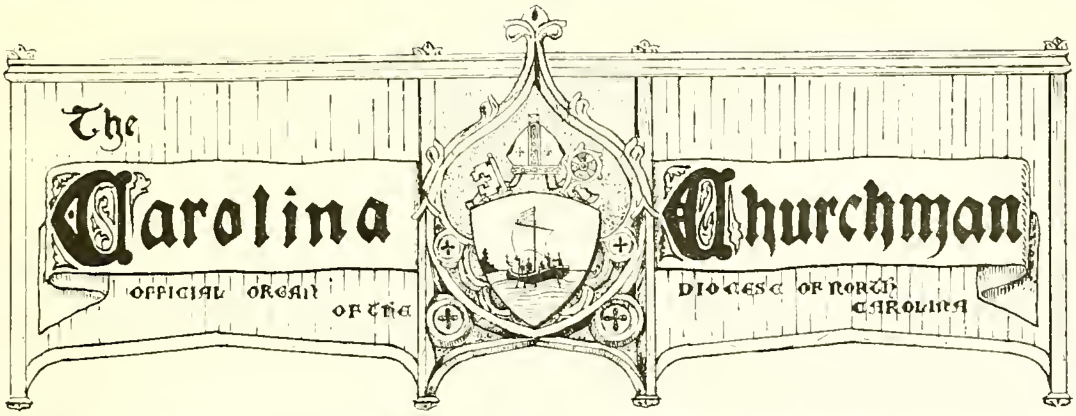

The Carolina Churchman

Official Organ of the Diocese of North Carolina

VOL. XIX SCOTLAND NECK, N. C., MARCH, 1929 No. 8

THIS MONTH

Lay Activities in Calvary Church, Tarboro.

News of the Churches.

Church Having Blessed Lenten Season.

Treasurer's Report.

Christian Social Service Conference.

THE BISHOP'S APPOINTMENTS

Bishop Cheshire has had to make some changes in his appointments, as published in the February issue of *The Carolina Churchman*. The corrected list follows:

March 24th., Sunday, a. m., Raleigh, St. Mary's.
March 24th., Sunday, p. m., Raleigh, Good Shepherd.
March 28th., Thursday, p. m., Raleigh, St. Augustine's.
March 31st., Easter Day, p. m., Raleigh, St. Saviour's.
April 7th., Sunday, a. m., Reidsville, St. Thomas.
April 7th., Sunday, p. m., Leaksville, Epiphany.
April 9th to 11th., Raleigh, Good Shepherd, Woman's Auxiliary.
April 14th, Sunday, a. m., Raleigh, Christ Church.
April 19th., Friday, p. m., Old Sparta, St. Ignatius.
April 21st, Sunday, a. m., Tarboro, Calvary Church.
April 21st., Sunday, p. m., Edgecombe County, St. Matthews.
April 21st., Sunday, Evening, Speed, St. Mary's.
April 28th., Sunday, a. m., Erwin, St. Stephen's.
April 28th., Sunday, p. m., Smithfield, St. Paul's.
May 5th, Sunday, a. m., Raleigh, St. Ambrose.
May 5th., Sunday, p. m., Selma, St. Gabriel's.

Jos. Blount Cheshire, *Bishop*.

NEW TYPE OF EVANGELISM AT ROCKY MOUNT

A Home Visitation Evangelistic Campaign was conducted in Rocky Mount the week of February 18th., with all of the churches of the city co-operating. The Ministerial Association, of which the Rev. Francis H. Craighill, Rector of the Church of the Good Shepherd, is the president, decided to try out this plan of reaching unchurched families, and reclaiming those who had wandered away from the fold.

Under the leadership of Mr. Craighill, the Rev. Guy H. Black, an expert in this method of evangelism, was employed. Christian workers of all the churches were organized and trained to reach people in their homes and carry the Gospel message to them. All those who took part in the work feel that it was a success. They received a cordial welcome in the homes of the people, many unchurched families and individuals were uncovered, and there was a noticeable increase in the attendance at all of the churches on the Sunday following.

This method of evangelism will be of particular interest at this time, as personal evangelism is being stressed in the Episcopal Church. There has been dissatisfaction for some time with the professional evangelistic meetings, and a desire to find some new and more effective method of approach.

DO YOU CONTEMPLATE GOING TO EUROPE?

If so, please write the Rev. I. Harding Hughes, Concord, N. C., for literature and information about a tour that he is planning to conduct for The Guild Travel Bureau. This tour includes visit to France, Germany, Italy, England and other European countries, and will extend over a period of six weeks, July 2nd to August 16th.

Church people of the Diocese are especially invited to correspond with Mr. Hughes, at Concord, N. C.

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The Carolina Churchman

Organ of the Diocese of North Carolina and the Thompson Episcopal Home

VOL. XIX SCOTLAND NECK, N. C., MARCH, 1929 No. 8

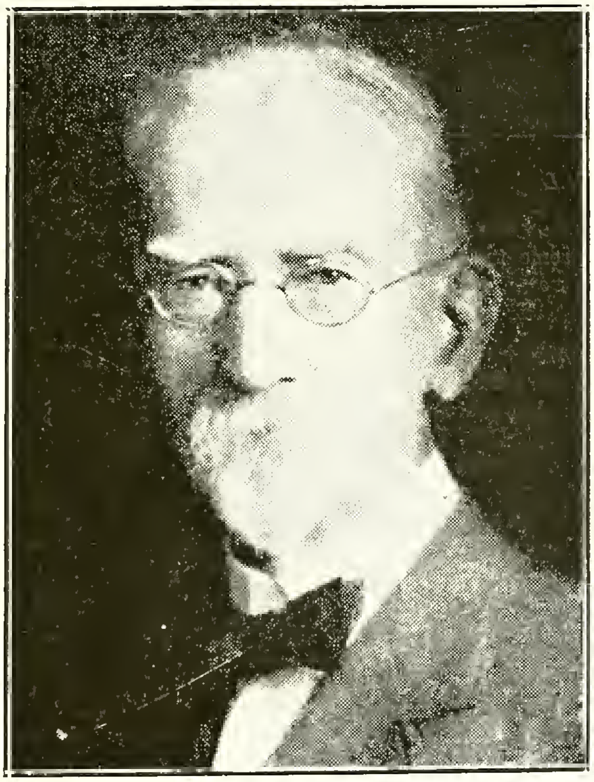
An Unusual Group Of Lay Missionaries

HOW THE WORK GOES FORWARD IN CALVARY PARISH, TARBORO

By Theodore Partrick, Jr.

WITH so much now being said about lay evangelism, it is of peculiar interest to learn that it "works". At least it does in Calvary parish, Tarboro, and the record of what has been done and is being done there inspires one with the belief that it can be duplicated elsewhere. It is admitted that one would have to go a long way to find another Bertram Brown or a Sam Nash, but the love of Christ, which inspires them, and the zeal which moves them, is no different from that latent power which lies in many laymen.

LAYMAN EXTRAORDINARY



S. S. NASH

Calvary Church, with its many missions and unique evangelistic record, is the pride of the Diocese. It has a national reputation as well. We recall the amazement of the editor of THE LIVING CHURCH, when he came across the annual report of this parish several years ago. The record of baptisms, confirmations, services, etc., read more like the report of a missionary diocese than that of a parish! In the last journal of the Diocese we note two items; 55 baptisms for 1927, and 1,025 services conducted during the year!

As we prepare to give much of the credit for this record of achievement to the laymen of the parish, we are not unmindful of the guiding genius of the Rector, the Rev. Bertram E. Brown, or of the effective work of the women. But that is a separate story. The clergy of this parish had an inspiring example set for them by Dr. Cheshire, father of the Bishop. He laid the foundation for all its present usefulness. Mr. Brown has built well on the foundation.

The point of this story is the amazing extent and effectiveness of the work of the laymen, a long succession of them, and none more active and successful than those in harness today.

The dean of the laymen is Mr. Sam S. Nash, the very mention of whose name in North Carolina arouses sentiments of love and esteem. But outside his own family and close associates he is best known and loved among the country people of Edgecombe County—many of them humble tenant farmers. For forty-five years he has served them as teacher, minister, and friend. To say that they honor and love him is to understate the fact. They adore him. And why not? He has given everything, and taken nothing. He has taught them, succored them in times of adversity, led them to higher ways of living, visited them in sickness and in health. Absolutely nothing has stood in the way of his ministry to them; neither business engagements, the comforts of home, weather, lack of roads, or anything else. More than one person has said to me: "Mr. Nash has meant more to me than my own father. He was the first to send a check in financial adversity, the first to visit me when I was sick."

Forty-five years ago Mr. Nash established a mission which became St. Mary's, Speed, some eight miles from Tarboro. All of these years he has served it. For forty-five years he has not missed a Sunday, except when he was sick, or absent from town. About thirty years ago he established Grace Church, Lawrence, some eleven miles from Tarboro; and in 1912, St. Matthews', Edgecombe County. He manages to get to all three churches every Sunday. And at week-night services as well!

Mr. Nash's partner in business and associate in the evangelistic work of the parish is Mr. A. D. Mizell. Mr. Mizell, in addition to his active interest in the work of the Parish Church, is superintendent of two of the parish missions schools. In the morning he goes to Calvary chapel, Hart Mills, and in the afternoon to St. Wilfrid's, some nine miles from town. The chapel in the mill section of the town was established in 1911, and the one in the country in 1913, by Mr. C. S. Clayton, another active layman.

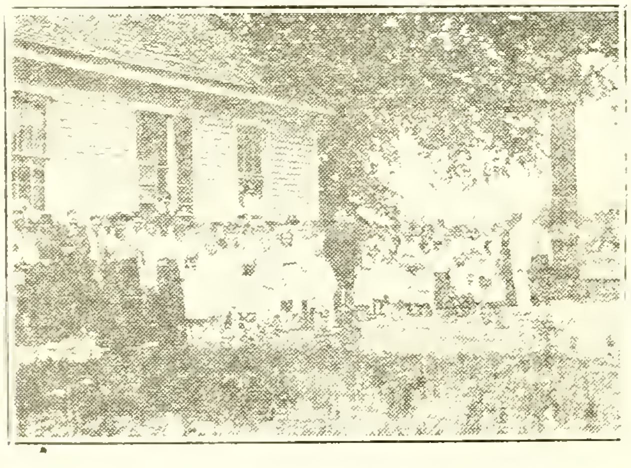
Mr. J. W. Forbes, Senior Warden of the Parish and

An Effective Lay Worker

A. D. MIZELL

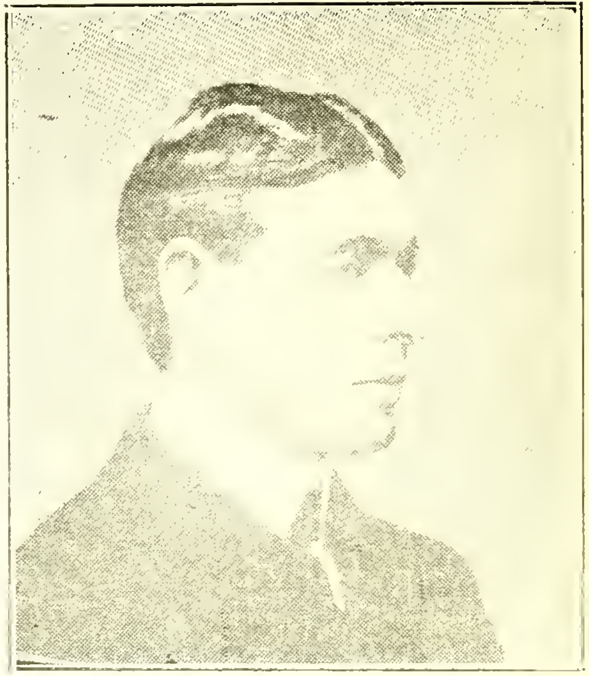
superintendent of the parish Sunday School, established a mission at the Fountain Mills some twelve years ago, and has been doing most effective work as superintendent of the Sunday School ever since.

There are other chapels and Sunday schools, and other laymen who are actively at work in them. Mr. Russell Clark is superintendent of the Sunday school at St. Ignatius, Sparta, eight miles from town. Mr. L. W. Shook is superintendent at St. Anne's, five miles from town. Mr. H. C. Bourne is active as a teacher at St. Mary's, Speed. Other laymen go with the clergy of the parish to the County Home and Tuberculosis Sanitorium, where the Holy Communion is celebrated every Friday morning and a service is held every Friday evening. A chapel was built there, but recently burned. The work of the laymen is not restricted to Sundays, as week-night services are held at the chapels.



A Typical Edgecombe Sunday School.

One of Tarboro's Most Active Laymen



J. W. FORBES

These chapels and mission stations originated as Sunday schools in communities where they were needed. The self-sacrificing labors of the laymen have been largely responsible for their development as centers of Church life and activity. They have planted and cultivated a field that has brought forth much fruit: baptisms, confirmations, ordinations, and Christian character. Three have become organized missions: St. Mary's, Speed; Grace Church, Lawrence; and St. Matthew's. St. Mary's, Grace, and St. Anne's are the only churches. The others are Sunday school buildings, where in addition to the regular religious services, pageants, plays, suppers, etc., are given. They are social as well as reigious centers.

One would naturally expect that a parish like this would inspire men to offer themselves for the ordained as well as the unordained ministry. Such is the case. Four laymen from Calvary Parish are now preparing for the ministry: Ernest Winborne is at the Virginia Seminary; Winstead Leggett and Frank Pully at Sewanee; and L. W. Spencer is studying for his examination while he is in charge of a group of churches in the Diocese.

Bishop Penick has set the date for the dedication of St. Mary's chapel, Greensboro—just off the campus of the North Carolina College for Women—for April 13th. On the day following, Sunday morning, the 14th, there will be a corporate Communion for the college girls. These services are to be followed by a week of great inspiration and help. Deaconess Claudine Whitaker, of New York, is to come to the chapel for a week and hold a series of twilight services.

The presiding genius of the Book Store in Church Missions House, Mr. Michael Francis Pfau, has completed twenty years of service there. The National Council sent him a hearty message of appreciation.

SOCIAL SERVICE CONFERENCES IN ROCKY MOUNT AND GREENSBORO

Two inspiring and interesting conferences on Christian Social Service were held in the Diocese on February 25 and 26; at Good Shepherd, Rocky Mount, and Holy Trinity, Greensboro. They were arranged by the Department of Christian Social Service, the Rev. Isaac Wayne Hughes, chairman, and were led by Dean Charles N. Lathrop, of the National Department. At both conferences there was a splendid attendance, both of clergy and laity.

The leadership of Dean Lathrop was most excellent. In a brief and simple way he presented the basis of social service as lying in the field of human relationship, beginning with the individual and entering into every human contact. Referring to the Lord's Prayer as the great social prayer given to us by our Lord himself, he emphasized the necessity of the individual's first step in social service being in the community in which he or she lives.

After the statement of general principles he threw open the session to questions, experiences or suggestions in regard to the matter of social service as being dominated by Christian principles. Every moment was alive. Lay women, lay men and the clergy all seemed most alert both as to what has already been accomplished and what may be done and to be done in the future. It was most gratifying to those who are trying to bring this whole subject more clearly before the Church to note the real interest and fine enthusiasm of those who have given themselves with some degree of earnestness to this task.

It was almost amazing to learn of what has already been achieved in this field of activity. It was generally agreed that while there are certain specific duties for which the Church is responsible, at the same time if the work is to really expand the Social Service forces of the Church must, so far as may be practical, associate themselves with other Christian agencies that are working toward the same general end of social uplift. It was suggested that social service representatives of parish or groups of parishes should meet together, where feasible, at various times to discuss the situation, and if possible take measures for the better carrying out of the work in hand. The spirit of service undoubtedly pervaded the whole body in attendance, and a keen desire was expressed to "carry on" with greater diligence and effectiveness. As at the Church of Good Shepherd in Rocky Mount, the Rector and congregation of Holy Trinity gave expression to a genuine welcome and fine hospitality, for which those in attendance manifested a sincere gratitude. Altogether there seemed a sentiment that the conference was well worth while.

ALL SAINTS, CONCORD, POINTS THE WAY

All Saints Parish is trying to carry out whatever is prescribed by the general Church. Particularly is this true with the Woman's Auxiliary which is having two courses during Lent. On Mondays the Auxiliary meets to discuss "Building the City of God." On Tuesdays, after the evening service, the rector lectures on "The New Africa." While the Church School is very small the pupils are graded and classes taught by capable teachers. There is a Children's service on Friday afternoons in Lent, at which time the stories gotten out by the National office of the Religious Educational Department are told to the children, thus releasing this time which otherwise would have to be taken from the lesson period on Sundays. In order to carry out the suggestions of the Diocesan Religious Educational Department the children come to service on Sundays, and just before the sermon period are told some of the most important Bible stories, no attempt being made to draw any lessons therefrom. Also in keeping with the above suggestion, the rector, instead of preaching on Sunday evening, is giving a series of Biblical lectures on the "Drama of the Covenant", outlines of the course given by Mr. Leon Palmer at the Valle Crucis Summer School two years ago. Persons of other communions are coming to these lectures.

This congregation, so far as can be estimated, is 100% for taking part with other communions in such union services and union policies for the town's welfare, as may be in keeping with the dignity of every normal Churchman's view point. So on every last Sunday night of the month there is a Union Service for five of the "down town" churches. Also, among the twenty-two churches in the town and suburbs, all, except three (Lutherans) are again united in daily Holy Week services, and in some cases, in order to be sure of reaching the outer edges, two services are being held the same night. Then the nineteen participating churches unite at the large First Presbyterian Church for the Three Hour Service on Good Friday. Each church that acts as guest arranges the service and invites the preacher. At the Three Hour Service the same booklets are used that are most familiar to all members of the Episcopal Church for this Good Friday Service. This will be the second year that this will be tried out. When it was mentioned to the clergy it was a most responsive and enthusiastically unanimous approval that came forth. When it was asked, if All Saints Parish would want to repeat their last year's plan, the response was likewise enthusiastic and general. It is also the present plan of the Ministerial Union to make a canvass of the town and get as many of the business houses as possible to close their places during this Three Hour Service. So, Mr. Editor, there are some here among our own members who are beginning to feel that the talk of Unity by the National Church (so questionable as to sincerety—so far as most of our Church people are concerned) can be really, actually attempted, even by Episcopalians themselves, without any loss of loyalty toward the Church, and with a tremendous gain in fellowship and Christian Brotherhood.

PRAISE FOR ST. AGNES' HOSPITAL

A gift of $30,000,000 has recently been made by Julius Rosenwald for the establishment of hospitals for the Negroes, and the promotion of better health through education. Edward R. Embree, president of the Julius Rosenwald Foundation, was in North Carolina early in March, and with the assistance of Dr. W. S. Rankin, of the Duke Foundation, he made a survey of health conditions and hospital facilities for Negroes. This paragraph from the NEWS AND OBSERVER account of his visit will be of interest:

"Yesterday, Dr. Rankin and Mr. Embree, with Dr. W. C. Davidson, dean of the Medical School of Duke University, visited several hospitals in eastern North Carolina, including St. Agnes' hospital, Raleigh. Both Dr. Rankin and Mr. Embree were enthusiastic in their commendation of the work that is being done at St. Agnes hospital here. Dr. Rankin said that there is not a better conducted hospital in the State than this, and that the work done there is of immense value."

STATEMENT OF THE FORWARD MOVEMENT FOR THE YEAR 1929

87% of the Churches of the Diocese pledged or exceeded their quotas.

Forty-one parishes, which had accepted Forward Movement quotas totaling $63,317.20 pledged $61,883.52. Only six parishes failed to pledge their accepted quotas. Eight parishes over-pledged quite substantially.

Forty missions, with a total of accepted quotas amounting to $6,360.07 pledged $6,032.77. Five pledged nothing, only two failed to equal their quotas and three exceeded them.

In the Colored Convocation the quotas accepted by fifteen Churches totaled $830.88, and the sum of $1,196.83 was pledged. Only one Church that had been assigned a quota failed to pledge and this was counterbalanced by two which pledged although they had accepted no quotas.

The three institutions pledged their quotas in full in the sum of $2,230.00.

The total amount pledged was $71,343.12, or $1,577.03 less than the accepted quotas represented. It is to be remembered that, while the original budget of $74,000.00 was based upon that amount of accepted quotas, three Churches subsequently went into lower classifications.

The General Church quota of the Diocese was increased by $4,200.00 by action of the General Convention, so that the total amount required by the diocese was $78,200.00. At the January meeting of the Executive Council this budget was reduced to $76,900.00, or $5,556.88 more than the pledges. This shortage has been reduced to $3,371.88 by the Woman's Auxiliary pledge of $1,000.00 and by the following additional amounts assumed by Churches: St. Philip's, Durham, $500.00; St. Peter's, Charlotte, $390.00; St. Luke's, Salisbury, $125.00; All Saints, Roanoke Rapids, $100.00; St. Mark's, Halifax, $70.00.

ST. ANDREW'S, GREENSBORO

We were rather disappointed in not seeing our last letter in print as it chronicled some of the pleasant relations that St. Andrew's annually has with the neighboring Moravian Churches—the Rector preaching at their services and their ministers preaching at St. Andrew's—the Moravians are such a lovely people and "an ancient Episcopal Church."

All the organizations keep busy. One of the most enjoyable affairs held lately in the parish was an old-fashioned dinner where hosts and hostesses were dressed after our grand-parent's fashion, old-style menu, old songs, while our younger folks played and recited and sang to us the ballads of their day and time.

Lent is well kept, and except for the stormy Wednesday nights, services have been largely attended. The guild is divided into four circles; the Woman's Auxiliary had Mr. Hamilton Jones, a one-time resident of Africa speak to the members on that subject. The Church school is having an airplane race to stimulate the raising of their Lenten offering. The Y. P. S. L. is active and nine members went to the district meeting at Spray. Clergy from all over the state are speaking at our Wednesday night services, and our own vestrymen are taking turns making talks to the children at each Church school session.

While Mrs. Frank N. Challen's work does not come definitely under this parish's news, yet she is doing such splendid work at N. C. W. that we want our readers to know it. Two students of other communions said to the Rector "The Episcopal Church is doing the outstanding work on our campus."

The Church is looking forward to lovely memorials to be placed in the Church soon. It is our custom to make two gifts—or memorials—each year to the Church for its enrichment and more beautiful appointment—we commend this idea to others.

Bishop Penick is to make a visitation after Easter when a class is to be presented to him for the Laying on of Hands.

We like the "new dress" of *The Carolina Churchman* and our Y. P. S. L. is after more subscribers.

CHURCH CLUB ORGANIZED AT ERWIN

The first business and social meeting of St. Stephen's Men's Club of the Episcopal Church at Erwin, was held Monday evening in the lobby of the Hotel, with T. V. Brannock, President, presiding.

The business meeting of the Club was featured by the perfection of a permanent organization and the adoption of Constitution and By-Laws. The objects of the Club are to promote active membership in the Church, and Church School, to increase regular attendance in both, and stronger support, to study God's Word and Church History, Missions and other Church Work, to discover and develop new workers, to promote the world wide work of the Church, and to work in harmony with all Christian, Fraternal and other betterment organizations in the Community.

The social program with Mr. E. H. Bost, Master of Ceremonies, was featured by oysters served by the Woman's Auxiliary and Young People's Service League, followed by an address by Mr. J. S. Huske, a leading Churchman, and prominent business man of Fayetteville, North Carolina. Mr. Huske made a stirring talk on "What Men Can Do."

Mr. C. C. Chadbourne, Secretary of the Fayetteville Chamber of Commerce and a leader in the Church, and Clubs, also addressed the Club, stressing what men should do, and the best system of Bible Study.

Rev. Duncan Thomas, Rector in charge of St. Stephen's, Erwin, spoke on the necessity of the proper observance of the Lenten Season.

The meeting was marked with even greater enthusiasm than expected, which gave promise of the unquestionable life and success of the Club.

Mrs. Duncan Thomas, accomplished pianist, rendered delightful music throughout the evening.

EVANGELISM

The REV. FRANK J. MALLETT
(Missioner and Crusader)
SALISBURY, N. C.

Is available for a limited number of parochial Missions in the diocese.

The General Convention bid us place the salvation of souls FIRST in our parish programs. The clergy now have the opportunity to give their people a chance to practice what we preach.

For terms, dates, etc., Address Rev. F. J. Mallett, 324 Wiley Ave., Salisbury, N. C.

NEWS OF ST. STEPHEN'S, OXFORD

In glancing back over the past year St. Stephen's Parish, Oxford, N. C., finds no outstanding events to enumerate.

Its life has been one of normal growth and activity. The services, especially on Sunday mornings, are well attended. The choir has increased in membership and is doing splendid work under its talented director, Mrs. A. W. Graham, Jr., and its faithful conscientious organist, Miss Virginia Carroll.

The Parish Guild is always "on the job" and finds many additional duties and opportunities for usefulness since the gift a year ago by Mr. and Mrs. R. G. Lassiter of the "Community House". Miss Fannie Gregory is president for 1929.

The Woman's Auxiliary has two meetings a month and observes the Intercessory Days and the Lenten Study Class. In the fall the district meeting was held with us.

The Sunday school, under Mr. A. H. Taylor, has all the youth of the parish enrolled and some of the adults are regular attendants.

The Young Peoples' Service League are loyal, active, earnest young folks. Mr. Hugh Easton is president and he sometimes reads Evening Prayer on week days when our Rector, Mr. Meredith, is unavoidably away. Several times the Service League has conducted the Sunday Evening Service with special programs. Recently they had what was named "A Glad Game". Each member selected two persons in the community who were ill, a "shut-in", elderly persons needing special cheer and remembered them each day in some way, by kindly thoughts and deeds. That is expressing in a practical, happy way the true Spirit of Service. No recipient knew the name of her good fairy but was asked to let the League know if it had added to her pleasure. Many letters and poems were sent to them showing "appreciation of the Glad Game."

Bishop Penick was with us one Sunday and administered the rite of confirmation to a class of seven, all adults but one. He brought us a most helpful, inspiring and deeply spiritual message. A few weeks later the beloved Bishop Cheshire came and was greeted with love and thanksgiving for his renewed health, by a large congregation. It was indeed a pleasure to hear his melodious voice again in song and praise and in his beautiful message.

Our Rector, Rev. Mr. Meredith, is as always full of good works, visiting the sick in homes and our hospitals, caring for the needy, urging a service of kindly deeds holding up Christian ideals in example and in the preached Word.

A letter from St. Stephen's, Oxford, must also contain some reference to the work being done by St. Cyprian's, under Rev. Edwards. This congregation bought moved, remodeled a good sized wooden Church. They also have adjoining a rectory, with modern conveniences.

Mr. R. G. Lassiter contributed generously toward the expenses of this undertaking and the congregation are making every effort to raise the remaining $500.00 in order to have their Church consecrated.

Is a doctor appreciated by the Liberians? Dr. Maas, attached to the Holy Cross Mission, reported no less than 509 treatments on one day not long ago. Last year his patients were counted in hundreds now, in thousands. In a recent month there was an average of 150 patients treated every day.

HOLY TRINITY, GREENSBORO, NEWSLETTER

The Church School teachers of Holy Trinity, Greensboro, have decided to have a monthly service of worship for the young people of the school, in the church instead of the parish house. The first was held on Quinquagesima Sunday, when there was a service of preparation and the distribution of mite boxes for the Lenten offering.

The Rector, the Rev. Reginald Mallett, recently spent a week at the College of Preachers, at the National Cathedral, Washington, where with fourteen other clergy he took a course in "Preaching the Life of Christ", given by Bishop Booth, of Vermont.

The congregation is taking great interest in the restoration and furnishing of St. Mary's chapel, just off the N. C. C. W. campus. Mr. Mallett met with the Episcopal students at the college for four Sunday nights, beginning February 10th., giving a course on "The Teachings of the Church." These lectures were given in the home of Mrs. Frank N. Challen.

Holy Trinity is having daily services of the Holy Communion, except Saturday, and two on Friday. The objects of intercession at these services include: The Diocese of North Carolina, the sick, the departed, the Parish, and missions. Afternoon services are also being held, and an evening service on Wedneday.

This parish has set two financial goals for itself during Lent; one of $400.00 for the Church School Lenten offering, and one of $1,000.00 for the Eeaster offering. The latter offering will be devoted to the Forward Movement Fund of the Diocese.

CHURCH SCHOOL SERVICE PROGRAM CALENDAR FOR 1929

Quinquagesima (Feb. 10) to Easter Day (Mar. 31)—The Lenten Offering. Worship and Work for the Whole World.

First Sunday after Easter (April 7)—The Lenten Offering Presented. Forward April 8 to J. Renwick Wilkes, Treasurer, 215 Lamar Ave., Charlotte, N. C.

Easter to the close of School—Worship and Work for the Parish and Community.

Whitsunday (May 19)—The Birthday Thank Offering Presented—Forward May 20 to Rev. John Long Jackson, Treasurer, 1566 E. Seventh St., Charlotte, N. C.

St. Michael and All Angels', (Sept. 29)—Annual Service for the Little Helpers. If the Red Boxes are used, they should be presented at this time, and the total amount should be forwarded on Sept. 30 to Rev. John Long Jackson, Treasurer, 1566 E. Seventh St., Charlotte, N. C.

Opening of School to Sunday before Advent (Nov. 24)—The Christmas Box Work. Worship and Work for Cuba, Negroes and Sailors.

Sunday before Advent (Nov. 24)—The Christmas Box Presented. Boxes (or money gifts) should be sent direct to missionaries during week following, and not later than December 1.

First Sunday in Advent (Dec. 1) to First Sunday after Epiphany (January 12)—The Advent-Epiphany Offering. Worship and Work for the Deaf of our Diocese.

First Sunday after Epiphany (Jan. 12)—The Advent-Epiphany Offering Presented. Forward on Jan. 13 to Rev. John L. Jackson, Treasurer, 1566 E. Seventh St., Charlotte, N. C.

(Above is only suggestive; in some instances changes may be made to suit local conditions.)

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Raleigh

Mr. J. R. Wilkes, *Treasurer of the Forward Movement Campaign*
P. O. Box 988, Charlotte

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WHAT IS GOING ON

The news from the churches, as presented in this issue, give an encouraging picture of the Church at work, we believe. The composite picture will help to dispell the feeling that we aren't getting anywhere much—a feeling that often comes over the individual clergyman who is playing an inconspicuous part in the game, and the small congregation that is making more or less of a struggle. The story of what the laymen of Calvary Church, Tarboro, are doing in Edgecombe County ought to give a real thrill. The news item which tells of the 32 persons confirmed in Durham shows that the Church is about her real business of saving souls. Mr. Craighill's leadership of a unique evangelistic campaign in Rocky Mount, by which churches were filled, and men and women were trained to do personal work for Christ and the Church, illustrates the leadership exerted by our clergy. The account of the Christian unity movement in Concord, in which Harding Hughes and the Episcopal Church are taking a prominent part, is of great interest and encouragement. The item about the dedication of St. Mary's chapel and social hall, for the college girls of the North Carolina College for Women, shows how the Church is on the alert for new and more effective ways of ministering to her children. These are just a few instances of the way in which we are doing our duty in North Carolina. Let us thank God, and take courage.

PROBLEMS IN FINANCE

The Executive Council of the Diocese, in its January meeting, had a situation that it did not know how to deal with. It was created by a failure of the churches to pledge enough money to meet the 1929 Forward Movement budget, by some $4,000.00. And to date the money is still not in sight. This diocesan problem is matched by that of the National Church. In the news account of the last meeting of the National Council we read: "Fiscal affairs dominated the February meeting of the National Council. The problem was to close the enormous gap of $688,307 between the total authorized by General Convention to be apportioned among the dioceses and the sum which the dioceses had reported that they expected to pay in 1929." What has brought this situation about? Is it that the people have tired of "high pressure" salesmanship, annual "campaigns" for their budgets, etc? We seem to be creating more and more machinery for raising the money necessary to carry on the work of the Church, and getting less and less result, that is, over a period dating from 1919, the peak year of the Nation Wide Campaign. We are told that the failure of the churches to pledge enough to meet the needs of the budget is not a matter of resources. If not, it is apparent that we need to revise our appeal.

THE POOR SERMON

After a two-year survey of the present-day church situation, Frederick L. Collins, a writer in the Woman's Home Companion, comes to the conclusion that the old-fashioned sermon ought to be abolished, and a "canned sermon" prepared by professional sermon writers used instead. The remedy suggested is as follows:

(1) That the average minister ought to be relieved of the necessity of sermon writing.

(2) That the task be assigned to men and women who are conspicuously able to perform it.

(3) That each denomination solicit and pay for an annual supply of the finest sermons that can possibly be written.

(4) That the number selected be sufficiently large to permit a wide choice of subjects by the local pastor.

(5) That each minister select the kind of sermon that best suits the needs of the particular congregation and deliver it on Sunday, either by reading it or by commiting it to memory.

At the closing service of the Rev. C. H. Jordan at St. Mark's Church, Halifax, six children, ranging in ages from two months to four years, were baptized. Mr. Jordan, who for some years has been Rector of the churches at Weldon, Jackson, and Halifax, resigned some months ago, the resignation to take effect the first of March. His address for the present will remain Weldon.

The churches in the Diocese are reminded that the Good Friday offering will be given to the Jerusalem and East Mission. Leaflets describing the work of the Church in Jerusalem, in the Near East, and among the Jews, have been distributed, and envelopes for the offering have been put in the hands of the clergy.

MRS. LAURA FOARD GALLOWAY

This good lady was called to her rest on the 31st day of January, 1929. She was born October 25th, 1846, the daughter of Major R. W. Foard and Mrs. Maria P. Foard, his wife; and was married to the late Alexander Broadnax Galloway December 4, 1866. For many years they made their home in Elkin, and will be long remembered there for their attractive social qualities and for the purity, kindness, and their noble, but quiet and unostentatious Christian lives.

Mr. and Mrs. Foard were singularly free from any taint of sectarian prejudice or narrowness, and lived in the fullest Christian charity with all men. Yet they were deeply and ardently attached to the Church of which they were members, and actively and zealously devoted to its services, its special method of devotion, and to its interests. By their life and character they commended it to the community in which they lived. Those who knew them were inevitably led to respect the Church which could show such fruits of the Spirit, the result of its holy discipline and teaching, as were seen in the lives of Alexander B. Galloway and his wife. I speak of them together, for though he has been for more than a quarter of a century called to his rest, yet I have never been able to think of her without thinking how unmistakably his life and spirit were perpetuated in his faithful wife. With the beautiful faith and love of a true Christian, gentle, happy in her assurance of divine love and goodness, she never lost her thought of him, and felt that she was still laboring with him in the service of the dear Lord, and of His Church and Kingdom.

The beautiful chapel built by Mrs. Galloway after her husband's departure, the Galloway Memorial, was an expression of her devotion to his memory—but her own beautiful and unselfish devotion to all good works, her kindness, her generosity, her humble dependence on her Lord and Master, her love and goodness to all with whom she came in contact, were a better testimony to what they had been to each other, than any material memorial could be. It is a pleasure mixed with a thankful appreciation of many kindnesses received which inspires this testimonial from one who thanks God for such characters, and the privilege he enjoyed in calling them his friends.

J. B. C.

February 13, 1929.

ST. MARY'S SCHOOL SCHOLARSHIP

Notice has been received that the Smedes and Murchison Memorial scholarships at St. Mary's School, Raleigh, will be open for competition for the academic year 1929-30.

The Murchison Memorial scholarship has a value of $300, and in addition there is a supplementary scholarship, value $150 annually for two years. Only the students of the diocese of East Carolina are eligible to enter this competition. The Smedes scholarship has a value of $270, and students living in the states of North and South Carolina are eligible to compete.

The examinations will be held on Friday and Saturday, April 19th and 20th, in the home towns and cities of the young ladies competing. These examinations will cover the following subjects taken in the first year of high school: English, Mathematics, and either Ancient History or General Science; Latin, or Spanish, or French, four subjects in all.

Further information may be had from the Rector of St. Mary's School, Rev. W. W. Way.

BISHOP CHESHIRE AT PITTSBORO

St. Bartholomew's Church at Pittsboro was fortunate in having Bishop Cheshire to preach for the rector on Feb. 24. The Bishop on account of many pleasant old associations is very much beloved in Pittsboro. He always speaks of the wonderful loyalty and service of members of this old church, both past and present. In just five years from now, i. e., in 1932 this church will celebrate its one hundredth anniversary.

Bishop Cheshire visited also St. James' Mission (col.) in the afternoon, which has had no regular minister since last summer, but has been temporarily under the care of the rector of St. Bartholomew's. On this occasion the Bishop confirmed three women and one man. The family of the Rev. Mr. Bush who was once rector of St. Bartholomew's have always shown great interest in this mission and were largely responsible for the very nice chapel and school rooms being built for the mission. A daughter of Mr. Bush in Raleigh and a son in Texas keep in touch with it, and the members of the mission reflect their interest in their characters, etc.

PERSONAL

The Rev. S. S. Bost was one of the speakers at the three-day conference of social service agencies and welfare officers in Raleigh recently. The Rev. and Mrs. I. Harding Hughes, of Concord; and the Rev. and Mrs. J. N. Bynum, of Roanoke Rapids, were among those in attendance.

A high honor has come to the Rev. Thomas F. Opie, D. D., who has recently been made associate editor of THE CHURCHMAN. Dr. Opie is now on a six month's leave of absence, directing an endowment campaign for this paper, which last week celebrated its 125th anniversary.

Friends all over the Diocese will be distressed to learn that Miss Lillie Hill has been quite ill at her mother's home in Pittsboro. In a little note to *The Carolina Churchman* she stated that she would appreciate the prayers of her friends, and we are sure that it will be a great pleasure for them to comply with this request. Miss Hill's work for the Church in Rockingham County has been of outstanding usefulness, and hope for her complete recovery will be universal.

Mrs. Lyman A. Cotten, of Salisbury, has been names as chairman of the St. Luke's Women's Committee for the diocese of North Carolina, and is doing effective work in arousing interest in the campaign for St. Luke's International Hospital, Tokyo. Plans for North Carolina's participation in this campaign will probably be made at the diocesan convention.

Noon day Lenten services for business men and women are being held at a number of places in the Diocese this year. The Rev. Messrs. Henry G. Lane and Bertram E. Brown are continuing their long established custom of having such services in Raleigh and Tarboro.

The Rev. Duncan Thomas' ministry at St. Stephen's, Erwin, has started off with such a re-organization of the activities of the church that they are having a very busy Lent, and bright promise for the future. The choir has been vested and enlarged, the Y. P. S. L. re-organized, and an enthusiastic men's club has gotten off to a good start.

Thompson Episcopal Home

Rev. W. H. Wheeler, Editor

February at the Orphanage

We are trying a new plan in this issue of the news from our children's home. All the articles, save this foreword, are written by members of the staff and some of the children. They cover matters of interest to the children and workers, and we feel sure they will prove of interest to all our friends.

* * *

St. Valentine's Day

My! how happy the children were here on Valentine's day, they just couldn't wait for the boxes to be opened, all standing around with one voice saying "Is there one for me?" We are taking this opportunity to thank our friends who were so thoughtful in sending their messages of love. The Church Service League at Wilmington; The Sunday schools at Rocky Mount, and Burlington, and various individuals.

Katherine Gulick, Librarian.

* * *

Manual Training in the Kindergarten

"To make children happy gladdens all human hearts."

Each morning twenty-eight babes, alert and brimming with anticipation gather in our big sunny kindergarten, for a morning of happiness, and they are not disappointed, for there they will find the handsome set of Trace Building Blocks, five hundred and thirty-three, all sizes and shapes, a gift from St. Peter's Service League, awaiting them. My, how they can build. The first construction was a wonderful church. Buildings grew and were fenced in, chimneys, bridges, etc., were added, until the entire circle was covered. A really splendid model of Washington's home at Mt. Vernon was built by the children to commemorate the birthday of the Father of our country.

We do not like to think of educating our little children of four and six years, chiefly in reading, writing, and ciphering, and through these blocks, we find their creative needs.

Elsie Nall, Kindergartner.

* * *

Our Victorious Basket Ball Team

My, but our team is grand!

Every time it has played this year it has almost whitewashed its opponents.

If you could see our team playing you wouldn't wonder why our young men rate.

Perhaps the team's success is due to the faithfulness of Coach "Aleck".

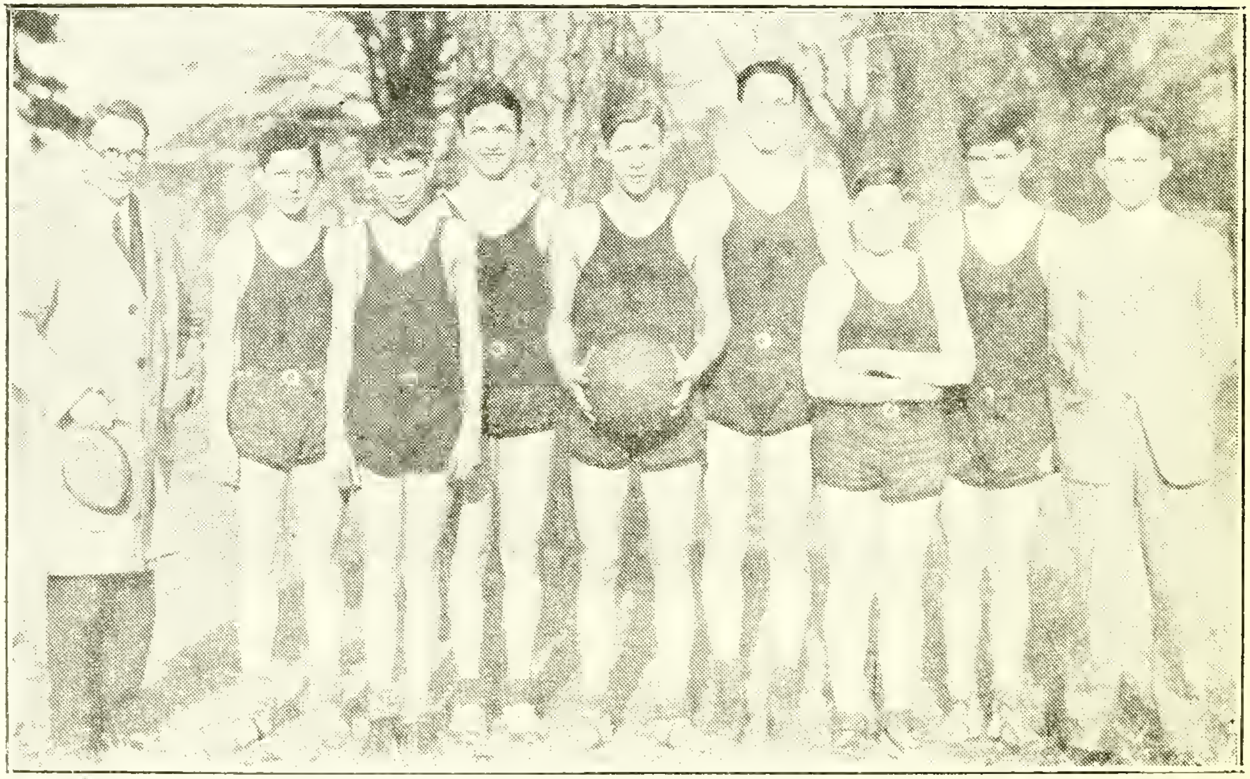
The following table shows the games played and score, and a summary of points scored:

Other Teams		T. O.
Barium Springs	5	29
Monroe High	17	35
Barium Springs	5	31
Alexander Graham	11	13
Piedmont Hi	19	19
Mooresville Hi	14	29
Moorsville Hi	2	30
Central Hi. Fresh	17	33
G. G. Ray	17	20
Piedmont Hi	8	38

Total points scored, opponents 127; T. O. 307.

Cora Lee Cochran, W. J. Smith Cottage.

Winning Basket Ball Team of Thompson Home



These young men "licked" almost everything in sight

Rev. Mr. Haines' Talk

Sunday, February 3rd, 1929, we were very fortunate to have with us Rev. E. L. Haines at our Y. P. S. L. meeting. He gave us a very interesting talk on education. He told us that instead of the three "Rs" of education being reading, 'riting, and 'rithmetic, that the were responsibility, relationship, and revelation. We enjoyed his talk very much, and we hope he will come and talk to us soon again.

Roselia Goodrich, Kenan Cottage.

* * *

The First Snow Fall

One of the most exciting moments of a long winter, is when we wake up some morning to find the first snowfall. To go to the window and see the trees and houses covered with a mass of white snow, makes one think that a white blanket has been placed over the whole earth. What fun we have snowballing one another, building snow men and coasting on the two sleds some good friends gave us.

And when at last we curl up in our beds we drop off to happy dreams of our happiest day of the winter.

Mary Shafer, Walter J. Smith Cottage.

* * *

Lenten Self-Denial

Lenten self-denial is very necessary for Christian life. It strengthens the mind, and the will, and helps us to resist temptation. Christ fasted for forty days and nights and was much stronger for it. He was able to resist three temptations from Satan and then "Angels came and ministered to him".

The person of today cannot live without food for forty days, but we can sacrifice some things at least for a few weeks out of the year. Most people, not every one, but many can have ice cream or candy almost any day they want it, but here at our home, ice cream is a big treat that comes every Wednesday night, except for forty days before Easter, then we give it up. Every Wednesday, Mrs. Stedman, of Winston-Salem, sends enough ice cream out for about 112 children to have about 15 or 20 cents worth apiece. During Lent we give it up and put our money in our Lenten Offering boxes, and this is a sacrifice to us.

Lydia Elliott, Christ Church Cottage.

* * *

A Wonderful Picture

Thursday, February 14th, the children of the Thompson Orphanage, were invited to the Imperial Theater to see "The King of Kings". It is a Biblical picture of the life of Christ. The picture was very educational and the parts that impressed us most were when Satan offered Christ, all the riches and kingdoms of the world if he would fall down and worship him. You all know the story of how Christ pushed away Satan, and yielded not to his temptation. This was brought out very clearly and beautifully in the picture.

The events leading up to the Crucifixion, were clearly and impressively illustrated. The last supper, the betrayal of Christ, the intense suffering, and shame borne for us, the death on the cross, and finally the triumph over death, brought into our hearts a greater conception of the love of our Lord.

The picture ended with these beautiful words of assurance, "Lo, I am with you always."

Rachel Honeycutt, Christ Church Cottage.

* * *

Our Gym Classes

Again the old bell rings, we all fly out in our gym suits ready for real honest play. When we reach the gym we stir around and get warmed up. After a while Miss Lively blows her whistle for us to be quiet, but sometimes it takes her quite awhile to get us all quiet, for we are so excited some want to play one game, some another, but Miss Lively always has some good games on hand. I'll tell you, we aways enjoy them, too. Sometimes we get fussy, but most of the time we play and enjoy them. Our favorite game is double dodge ball, each team has three rounds. We sometimes stay in five minutes. We also like the relay races. When at last the final whistle blows we all race for our sweaters, then tell Miss Lively good-bye. When we reach our cottage we are all ready for our good supper.

Lucille Vincent, Walter J. Smith Cottage.

*

A Musical Treat

At the meeting of our Y. P. S. L. a few Sundays ago, we were delighted to have Mr. O. C. Harvey with us.

Mr. Harvey is a wonderful pianist, and he played a number of selections for us which we greatly enjoyed. We all hope he will come and play for us again soon.

Ellen Ridenhour, W. J. Smith Cottage.

* *

Older Boys Hold Services

For the past several years the older boys have been holding services every Friday night during the Lenten season. Everybody joins heartily in the services and all seem to get a good deal from them.

Harvey Hopson, Jr., Baker Cottage.

IN MEMORIAM

In Suffolk, Va., January 4th, when Elizabeth Lawrence Cotten Vincent passed into life eternal, God called a saintly soul. She was a devout Christian, true as steel, for her sincerity, cheerful, sunny disposition, her ever-ready wit, thoughtfulness for others, her love and loyalty to her church were the outstanding features of her strong character. A devoted daughter, a wise and loving wife and mother, of whom it could be said: "Her children arise and call her blessed." A stroke of paralysis five years ago left her a great sufferer, but did not dim her sunny smile nor her ready wit, for she had to the last a cheery word for all with whom she came in contact.

She was born August 4th, 1855, and was the daughter of the late Benjamin Whitmel and Martha Lawrence Cotten of Scotland Neck. She was married on February 20th, 1884, to Captain Zachary T. Vincent. Her married life was singularly happy, for hers was a Christian household.

And it was at the table the Prayer Book was brought forth for family prayers. She left a noble heritage to her two children.

Her son, the Rev. Z. T. Vincent of Fort Collins, Colorado, was an Army Chaplain during the World War, serving on the Mexican border, and later in Siberia. He did missionary work in Idaho for ten years, from there going to South Dakota, where he was made Dean. Her daughter, Mrs. Clifford Lewis, lives in Suffolk, Va., and a sister, Mrs. H. C. Walker, who gave her such loving care during these last declining years of her life.

The last rites were held on the Feast of Epiphany at Old Trinity Church, Scotland Neck, where she was baptized, confirmed and married, with her rector, the Rev. Herbert Tucker, assisted by Rev. Theodore Partrick, Jr., officiating. The interment was in Old Trinity Church cemetery by the side of her husband and others that she had "loved long since and lost awhile". God has taken to Himself a rare and beautiful soul.

THE WOMAN'S AUXILIARY

Mrs. Frank S. Spruill, PRESIDENT, Rocky Mount, N. C.
VICE-PRES., AND SUPPLY SECRETARY
Mrs. R. H. Lewis Oxford, N C.
SECRETARY
Mrs. E. S. Boice, 534 Falls Road, Rocky Mount, N. C.
TREASURRER
Miss Nan G. Clark Tarboro, N. C.
EDUCATIONAL SECRETARY
Mrs. W. W. Way, St. Mary's School, Raleigh, N C.
CHRISTIAN SOCIAL SERVICE SECRETARY
Mrs. G. B. Lewis Concord, N. C.
UNITED THANK OFFERING SECRETARY
Mrs W. D. Burwell Henderson, N. C.

MRS. SPRUILL'S LETTER

Rocky Mount, N. C.,
March 10th, 1929.

Dear Friends:—

The next annual meeting of the Woman's Auxiliary will be held at the Church of the Good Shepherd, Raleigh, N. C., April 9-10-11.

Delegates are expected to arrive in Raleigh on the afternoon of Tuesday the 9th, and the first service will be held Tuesday night at 7:45 o'clock. The meeting will continue until Thursday afternoon at 3 o'clock, giving all delegates ample time to reach their homes by bus or train before night on Thursday.

Please consult the by-laws on page 54 of the Annual Report, and ascertain the number of delegates to which your branch is entitled.

A cordial welcome is hereby extended to both men and women throughout the Diocese to attend all exercises of the Convention, but a voice in the Convention is granted alone to the accredited delegates.

Please send names of delegates promptly to Mrs. T. W. Adickes, 10 N. Boylan Ave., Raleigh, N. C.

The keynote for the Convention will be Personal Religion and Personal Evangelism—and the days spent in Raleigh will be filled with messages of inspiration and uplift, brought us by men and women of deep spirituality, and rare charm.

Let us all be happy in the contemplation of this meeting.

Faithfully,
Alice W. Spruill.

* * *

Appeal for Church Papers

Mrs. Geo. N. Cooke, Chairman of Publicity for the Woman's Auxiliary, Diocese of North Carolina, urges all District Educational Secretaries to get in behind the subscriptions to *The Carolina Churchman* and SPIRIT OF MISSIONS, at once. The reports coming in show that a very small percentage of our church families are subscribing to church papers. Where the Y. P. S. L. or Sunday school are handling the same, cooperate with them and see if in a few months we can't build up a large circulation. "Be informed" is our slogan, then you will have interest and co-operation in all church work.

* * *

Mrs. Way Hears of Many Study Groups

Dear Member of the Auxiliary:—

The reports that come in from the Educational Secretaries are very encouraging.

Not only in the large branches but in many small ones systematic study is carried on.

Sometimes regular "Discussion Groups", with one leader, are held.

In many branches leaders are developed where a different member takes a chapter each time. Increasing interest is reported where in this way, every member in a small group shares the work.

Often where a report comes in your secretary's heart is made glad as she reads of regular, earnest study, where a small group meeets weekly and studies "The Spirit of Missions", the regular "Study Book" or some devotional book—and yet they feel they are doing very little!

When we apply what we learn to our daily living and grow near to God and more like Him, then we are carrying on Religious Education.

I know you will be glad to hear of our future study.

I quote from a letter from our new Educational Secretary in New York, Miss Margaret I. Marston.

"The subject for special mission study next year is *The World Mission Of Christianity*, based upon the Jerusalem Conference. The exact book for study has not been determined upon, but we are recommending for preliminary reading:

1. *Roads to the City of God*, by Basil Mathews.
2. *A Faith for the World*, by William Paton—not yet published in this country, but can be scured through the Bookstore.
3. The published reports of the Jerusalem Conference.
4. We shall recommend for the autumn, a book on Stewardship to be published by the National Council, the title of which will probably be *Our Common Life*."

Some of our branches have not sent in the report blanks received from me last January.

Please, though you have little to report, fill out the blanks as far as possible and send the pink one to your District Educational Secretary and the white one to me.

There will be a conference for Educational Secretaries during our Annual meeting in April. I hope many of the Educational Secretaries will attend this meeting.

With all good wishes,

Sincerely,
Louisa A. S. Way,
Diocesan Educa. Sec.

* * *

Tells of St. Luke's Hospital, Tokyo

Women of the Diocese of North Carolina:—

I appeal to you to join that numberless host of American women who are giving their loyal help and support to the great effort within the Church in America to raise $1,000,000.00 toward the completion of St. Luke's International Hospital, Tokyo, Japan. I can add little to the wealth of literature on the subject now flooding our Church papers. Enthusiastic support comes from the most distinguished men and women of our land, and of many foreign lands, for St. Luke's Hospital ministers to divers nationalities. Its position is unique; its influence is far flung and reaches to the uttermost parts of the earth. If the members of our beloved Church earnestly desire the spread of Christianity, if the members of *any* Christian sect desire the spread of Christianity, their effort toward that end should be a contribution to St. Luke's Hospital.

I sincerely believe that no work before the Christian world today is of such vital importance, I say the Christian world advisedly, for in St. Luke's Hospital burns the flame of the Christian Faith, irrespective of sect. It has attained a position of dignity and honor in a non-Christian country never attained by any other like institution in the world. I have lived in Japan for years, and I say without hesitation that it is the fine flower of Christianity in the East. Not only does it bring to the East the mystical story of the Savior of the world, but also it brings in its outstretched hands the healing He taught us to give to all mankind.

All sorts and conditions of men and women in Japan look upon St. Luke's with honor and with favor, from the highest to the lowest, from the Emporor on his throne to the lowliest peasant under his thatched roof. I still remember with a sense of thrill a luncheon at which I was present in Tokyo and at which was made the first announcement of the gift of the Emperor of Japan of $25,000.00 to St. Luke's Hospital, the first recognition by the Imperial family of the existence of the Christian Church in Japan. At that luncheon I heard from Dr. Teusler the impressive story of the gift. A member of the Cabinet announced to him the intention of the Emperor. After expressing his gratitude, Dr. Teusler said, "Before accepting this generous gift, I want to be assured that His Magesty understands the true meaning of it. St. Luke's is a hospital, but the hospital is secondary; its first mission is Christian propaganda in Japan." The Imperial representative answered, "The Emperor understands and is willing and glad to make this gift." And so ended that epoch making event, marking an historic change in Japan's attitude toward the Christian religion.

Since that day St. Luke's has more than justified the faith of the Emperor and his advisors. Its story during the tragic days of earthquake and fire is one to stir the heart and fire the imagination, a tale of heroism and selfless devotion to ring again and yet again through the years to come. Twice has it been completely destroyed, by earthquake and by fire; twice has it risen superior to disaster, a greater and better St. Luke's. The great new hospital which will rise above the old will represent the expenditure of $5,000,000.00, but in Christian Faith it represents something far removed from this material world: the sublime faith that makes possible the accomplishment of high and holy endeavor.

Elizabeth B. H. Cotten,

(Mrs. Lyman A. Cotten), Chairman, Diocese of North Carolina St. Luke's International Hospital Fund.

The Rev. Howard S. Hartzell, Rector of the Church of the Messiah, Rockingham, took charge of All Saints, Hamlet, and St. David's, Laurinburg, on March 1st. These two churches have been without a rector since the resignation of the Rev. Wm. A. Lilycrop.

A most encouraging news item comes from Durham, where on Sunday, February 17th., Bishop Cheshire administered the rite of Confirmation to 32 persons; 26 at St. Philip's, and 6 at St. Joseph's, West Durham. This parish, under the leadership of the Rev. S. S. Bost, has had a notable record in this respect.

The men of Christ Church congregation, Raleigh, had a most enjoyable supper in the parish house on Shrove Tuesday, served by St. Faith's chapter of the Church Service League. Felicitous talks were made by Bishop Cheshire, Rev. Messrs. M. A. Barber and H. A. Cox, Capt. S. A. Ashe, and Judge F. D. Winston. Music and other special features on the program added zest to the evening's program.

Young People's Service League

DIOCESE OF NORTH CAROLINA
Mrs. Frank N. Challen
Director of Young's People's Work
928 Walker Avenue Greensboro, N. C.

District Meetings

The attendance at the District Meetings so far has been remarkable, and especially in view of the fact that the weather has been so bad.

District No. 1—Six Leagues, 60 present. Raining hard.
District No. 2—Four Leagues, 64 present. Clear.
Districts 3 and 4—Eight Leagues, 85 present. Raining.
Districts 7 and 8—Four Leagues, 35 present. Clear.
District No. 9—Six Leagues, 77 present. Clear.

The Y. P. S. L. is extremely grateful to Mr. Haines in the splendid contribution he has made to the District Meetings. He has attended all of them and made fine, helpful talks on Personal Evangelism, which is the Provincial project for this year.

* * *

St. Paul's—Monroe, Doing Fine Work

We have been handicapped in several ways for the past few years. Mr. Thomas who was in charge of our Church was not ordained a priest while in Monroe, therefore we could not have corporate communion services.

We have been holding our meetings regularly each Sunday night. We have only about six regularly active members over fourteen years old. There are quite a few of the younger children of the Church who attend our meetings on Sunday nights.

We have two members and one counsellor who teach or help out in the Church School work, one member who is secretary of our Church School, one crucifer, two sing in the choir at times. We have carried trays, fruit, flowers and magazines to the sick. In the church we sort the prayer books and hymnals, bring flowers to be used in Church and serve on the altar guild. Some of us donated money to the storm sufferers and helped the Sunday school with sending baskets to poor families and helped one family in distress this week. We gave money to a poor girl who had no place to go. We have paid our diocesan dues for 1929 and also our 1929 pledge to the Bishop's Fund.

* * *

Bishop's Fund

We still owe Bishop Penick $100 on the Bishop's Fund for 1929. How about it Leaguers? Let's get busy and send in our pledges to Hugh Easton and let him send in that hundred. We'll all feel so good to get it over with. And then, it would be a grand idea to go right on working and save up a little toward our pledge next year. If we could once get a year ahead, it would be so much betteer. Let's try anyway.

* * *

St. Peter's, Charlotte

At the regular cabinet meeting of the League in the early part of this month a number of things were planned which we have carried out. Magazines were taken to St. Peter's Hospital and to the Good Samaritan Hospital by members of the Service Committee. On the night of the 12th we had a Valentine dance which was greatly enjoyed by all. This was one of the most successful socials of the year.

We have begun the programs based upon the Bishop's Test and are looking forward to taking the test at Easter. We were very much pepped up over being hosts to the District Meeting on Sunday the 24th. This was a very good opportunity for all the Leagues in this District to compare notes and to have a good time as well.

Asselia Strohbar,
Publicity Secretary.

* * *

A-No. 1 Leagues

It is interesting to note that District No. 2, Louisburg, Oxford, Henderson, and Warrenton have paid up all financial obligations in full.

Good Shepherd, Raleigh

HAS DONE SEVERAL GOOD ACTS OF SERVICE DURING THE PAST MONTH. The members contributed provisions for a basket which was taken to some disabled old ladies whom the League has helped often in the last year.

On February 4th, we put on a play for the Woman's Auxiliary, emphasizing the work of the Church Periodical Club. We also sang the League song, and Sarah Clay Paylor and Claude Freeman gave short talks.

Mary Conway,
Publicity Secretary.

* * *

Rev. Mr. Barber, of Christ Church, Raleigh, came to the District Meeting with a fine delegation, composed entirely of boys from their League. If looks mean anything that League is going to be a good one. There were ten or eleven of them out, but we wonder where all the girls were. Don't let the boys beat you girls!

* * *

Our Thank Offering

Madge Holder, the Diocesan T. O. secretary writes that the Thank Offering is coming in very slowly. You know it is collected in February and just before the annual convention. Surely the Y. P. S. L. and its members has much to be thankful for in the past year and we can send in our first expression promptly.

Please remember not to tear up your boxes when you take out the money. They are very expensive and a box should last at least three years. Empty it and use it over and over again.

* * *

Letter From the Philippines

Talking about the Thank Offering! You will remember that our Tri-ennial thank offering which was presented at Washington, D. C., went to help build a school. Margaret Bell, our president, has received the nicest sort of a letter from Canon Harvey in Manila, P. I., thanking us for the gift. Space will not permit us to print the whole letter.

* * *

Do You Want to do Some Service in the Field of The World?

If you do, here is a chance. Miss Mary Wood McKenzie, who is working in Liberia, and who is one of our very own missionaries from this diocese (Salisbury) writes of several needs. Surely among these needs, every League can find something to do, and we have not done as much work in the field of the world as we should:

"We need money, or course. We need to build a retaining wall and beautify our grounds. And I want some decent bath houses. Rompers for girls under six years old. Toilet articles, towels, wash cloths, soap, etc., are always needed. Some Leagues might like to make bags holding two towels and a piece of soap, for the girls to carry with them to the bath house. We can use picture books—not scrap books.

"At the present time I am financing the sewing and fancy work classes. It is a great strain on my meagre pocket book. So, material for dresses and underwear, baby clothes material, patterns, embroidery floss, pieces for embroidering such as dresser scarfs, table runners, breakfast sets, towels, and pillow cases (they adore these) etc., would be most acceptable.

"I will be glad to have you send "YOUR THINGS" in my name. Be sure to mark them

"House of Bethany,"
"Care Miss Mary Wood McKenzie,
Cape Mount, Liberia, West Africa,

and then I won't have to pay duty on them. If sent by parcel post have a tag attached with itemized list and value, then they don't have to be opened."

* * *

Soap Wrappers

WANTED: Soap wrappers and then more soap wrappers. Please send soap wrappers, hundreds of them to Miss Annie Louise Rogers, 115 Bishops Street, Greensboro, N. C., to help us get furnishings for the new Social Center for the Episcopal girls at N. C. C. W. We need thousands of them. This is a good chance to do a piece of diocesan service!

* * *

Scotland Neck

This month our Service League had the pleasure of having a former missionary to Alaska, Mrs. Henry Chapman, to speak to us. We had our usual monthly social which was well attended. At the District Meeting in Wilson, we had a good numher represented. On the fourth Sunday night the admission service was given to a new member.

We have started on the Lenten program which is called "The Second Adventure".

Sam Hauff,
Secretary.

* * *

Efficiency Report

Chapel Hill, Chapel of the Cross	69
Charlotte, St. Peter's	222
Charlotte, St. Martin's	50
Durham, St. Philip's	67
Greensboro, St. Andrew's	135
Louisburg, St. Paul's	65
Mayodan, Messiah	40
Oxford, St. Stephen's	70
Raleigh, Good Shepherd	139
Rockingham, Messiah	65
Salisbury, St. Luke's	55
Scotland Neck, Trinity	40
Spray, St. Luke's	40
Warrenton, Emanuel	40
Winston-Salem, St. Paul's	168

A tiny Japanese boy in western Nebraska, writing to Bishop Beecher, neatly summarizes his own recent news and that of most of us: "Dear Gearge Allen Bishop Beecher: I am writing a few lines to let you know that we are well and hope that you are the same. How are you? I am just fine now it is cold. In here many people get a flu. Did you get a flu? I get a flu and I stay home one week. But we are all right now."

MRS. R. V. BRAWLEY

Mrs. R. V. Brawley, widow of the late Dr. Brawley and daughter of Mr. and Mrs. A. H. Boyden, died at her home in Salisbury on January 5th. The following tribute was paid to her by the SALISBURY EVENING POST.

"Mrs. Brawley was a faithful member and very active worker in St. Luke's Episcopal church, and was a leader in the woman's auxiliary of this church. She was also a member of the Salisbury Book club. She was a woman of exceptional beauty of character and grace, and possessed a most charming personality, was pleasant and agreeable to a marked degree and these traits had endeared her to a legion of friends and to all who knew her.

"She was a devoted and loving wife and mother and the death of her husband, closely followed by an illness that became serious, burdened her down and what was at first thought to be a minor illness developed into a very serious one that resulted in her death last night. To her parents she was a true and affectionate daughter and in all of her home life she exhibited a gentleness and tenderness that was indeed most beautiful. A woman of pleasant ways and sympathetic disposition, to know her was to love and admire her. She was a part of the social and religious life of this community and in her death, as in that of her much lamented husband, Salisbury has lost another one of its finest and most charming and beloved citizens."

REPORT OF FORWARD MOVEMENT FUND TREASURER

TO MARCH 3, 1929.

Charlotte Convocation

	Quota	Paid	Due
Ansonville—All Souls	$ 70.00	$	$ 12.00
Burlington—Holy Comforter	1,139.00	71.40	118.60
Charlotte—Chapel of Hope	400.00	92.70	
Charlotte—Holy Comforter	2,104.00	167.13	182.59
Charltte—St. Andrew's	50.00		8.50
Charlotte—St. Martin's	3,190.00	335.00	197.00
Charlotte—St. Mary's	130.00	15.92	6.08
Charlotte—St. Peter's	7,337.00	1,223.00	
China Grove—Ascension	145.00		24.00
Cleveland—Christ	141.00	5.48	18.52
Concord—All Saints'	970.00	86.00	74.00
Cooleemee—Good Shepherd	140.00	36.30	
Davie County—Ascension	49.00	5.00	3.00
Elkin—Galloway Memorial	25.00	2.50	
Germanton—St. Philip's	23.00	8.90	
Greensboro—Holy Trinity	3,210.00	310.00	230.00
Greensboro—St. Andrew's	1,376.00		230.00
Hamlet—All Saints'	257.00	7.09	15.91
High Point—St. Mary's	1,084.00	120.00	61.00
Iredell Co.—St. James	56.00	4.00	6.00
Laurinburg—St. David's			4.00
Leaksville—The Epiphary	306.00	10.85	40.15
Lexington—Grace	960.00	146.05	13.95
Madison—St. John's			
Mayodan—Messiah	175.00	59.30	
Meck. Co.—St. Mark's	306.00	13.60	37.40
Milton—Christ	17.00		3.00
Monroe—St. Paul's	344.00	25.00	33.00
Mt. Airy—Trinity	142.00		24.00
Reidsville—St. Thomas	406.00	74.00	
Rockingham—Messiah	350.00	7.82	52.18
Rockingham Co.—St. Andrew's	49.00		8.00
Rowan Co.—St. Matthew's	60.00	36.88	
Salisbury—St. Luke's	1,656.00		276.00
Salisbury—St. Paul's	129.00		22.00
Salisbury—St. Peter's	68.00		12.00
Salisbury—St. John's	11.00		
Spencer—St. Joseph's	30.00		5.00
Spray—St. Luke's	300.00	86.12	
Statesville—Trinity	281.00	16.00	31.00
Walnut Cove—Christ	92.00		16.00
Wadesboro—Calvary	778.00		130.00
Winston—St. Paul's	5,587.00	1,013.88	
Woodleaf—St. George's	46.00		8.00

Raleigh Convocation

	Quota	Paid	Due
Battleboro—St. John's	$ 308.00	$	$ 52.00
Chapel Hill—Chapel of Cross	1,180.00	200.00	
Durham—St. Philip's	4,053.00	500.97	175.03
Edgecombe Co. St. Matthew's			
Enfield—Advent	300.00	50.00	
Erwin—St. Stephen's	300.00	50.00	
Halifax—St. Mark's	168.00	28.00	
Henderson—Holy Innocents'	2,591.00		432.00
Hillsboro—St. Matthew's	1,012.00	314.52	
Jackson—Our Savior	79.00		13.00
Lawrence—Grace	66.00		11.00
Littleton—St. Alban's	168.00	3.00	25.00
Louisburg—St. Paul's	246.00	8.41	32.59
Northampton Co.—St. Luke's	70.00		12.00
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Townsville—Holy Trinity	74.00	12.25	
Warranton—Emmanuel	624.00		104.00
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Oxford—St. Cyprian's	35.00		6.00
Pittsboro—St. James'	12.00	1.50	.50
Raleigh—St. Ambrose	300.00		50.00
Raleigh—St. Augustine's	900.00	100.00	50.00
Rocky Mount—Holy Hope	15.00		2.50
Salisbury—St. Philip's			
Satterwhite—St. Simeon's			
Statesville—Holy Cross	40.00		5.00
Tarboro—St. Luke's	56.00		10.00
Warren Co.—St. Luke's	10.00	2.50	
Warrenton—All Saints'	32.00		5.50
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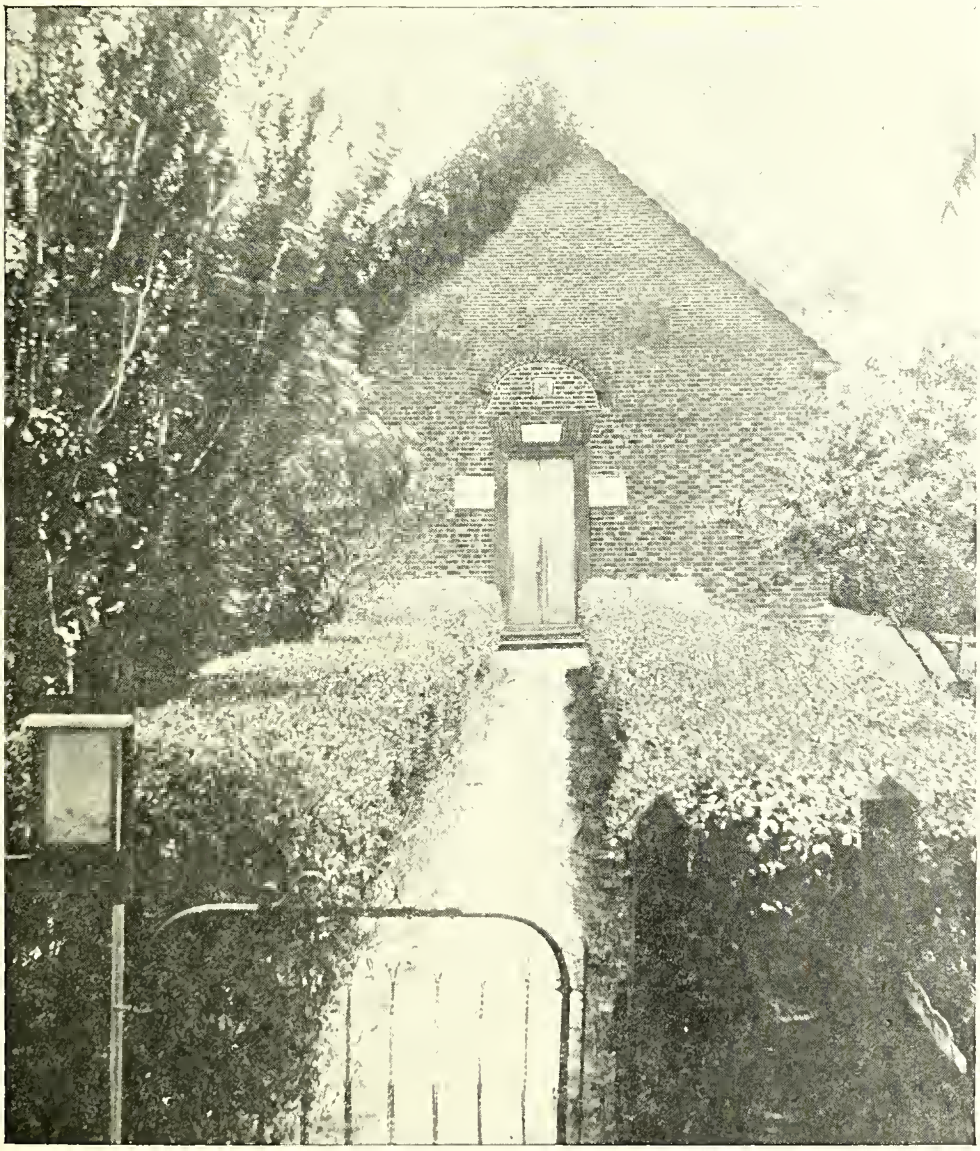

S. THOMAS' CHURCH, BATH

Young People's Service League

President, Miss Florence Lerch,
2023 Greenway, Charlotte, N. C.
Editor, Mr. Richard Simpson,
522 N. Tryon St., Charlotte, N. C.

It is hoped that all of the Leagues in the Diocese will make full use of this page in the Carolina Churchman. It belongs to each and every league in the Diocese.

Its purpose is to inform each league and the people of the Diocese, of the affairs of the Y. P. S. L. as a unit, and as individual leagues.

Unless each league contributes regularly, we have failed, because this column belongs to all.

Powe-Rothrock

This column takes great pleasure in announcing the marriage of Miss Dorothy Rothrock of Raleigh, to Mr. Ellerbe Powe, Jr., of Durham, on September 22, 1934. Both have given their best to the Church and the Y. P. S. L., and we wish them all the luck in the world.

Good Shepherd League Entertains

On Sunday evening, September 30th, the League of the Church of the Good Shepherd, Raleigh, entertained at supper, honoring new members and the Episcopal freshmen at State College. Fifty-three persons enjoyed the occasion.

The League starts off the year with an increased membership and with enthusiastic determination to make this a year of achievement. The new officers include: Miss Eleanor Seagle, president; Ben Dixon, vice president; Miss Helen Redfern, secretary; Miss Olive Cruikshank, Thank Offering treasurer; Harry Moore, treasurer; Miss Sarah McGrady, efficiency treasurer.

Recognition

Eleven years ago the Young People's Service League was organized in the Diocese of North Carolina. We were then known as the Young People's Fellowship.

After a few years it was decided to change the name of our organization to one which more nearly suited our purpose—Service, which means to us the devotion of heart and life to God; rather than the old name which implied that we were a body of young people drawn together only for the purpose of companionship.

Gradually it became known to a few people in the Church that we were really serious, and that we were really striving to serve.

Then the leaders of the Diocese went so far as to give us recognition on the Executive Council.

Now the time has come when every one connected with the Episcopal Church in this Diocese should recognize the Young Peoples Service League as a real and very necessary unit in the life of the Church.

We have pledged our whole-hearted support to the Nation-Wide Campaign in December. Use us for we are no longer an infant organization, without purpose or experience. The Church must have youth and enthusiasm if it does not wish to stagnate and die.

We are at your service. We have served our apprenticeship. Recognize and use us, for "We Serve."

R. W. SIMPSON.

LAYMEN OF DIOCESE MEET IN RALEIGH TO DISCUSS LAYMEN'S LEAGUE

Responding to the call of Bishop Edwin A. Penick, a large and representative number of laymen of the Episcopal Church in the diocese of North Carolina met at the Sir Walter Hotel, Raleigh, October 2nd, for lunch, and after hearing addresses by Dr. Warren Kearney, of New Orleans, and the bishop, they decided to proceed at once with the organization of a Laymen's League in the diocese. Over 100 selected laymen from Charlotte, Winston-Salem, Greensboro, Rocky Mount and other places in the State were present, representing practically every church in the diocese.

Bishop Penick, who presided over the luncheon and the meeting following, quoted figures to show the extent of the work and the assets of the church in North Carolina. He estimated, however, that only about 25 per cent of the laymen are harnessed to this work, including vestrymen, Sunday School teachers, etc., and called on the men present to so organize that the other 75 per cent can become active and interested.

"I am not ashamed to brag on the laymen of the church in the diocese," he said, "but I do want us to make a larger use of the fine asset that we have."

Dr. Kearney, who made the principal address, detailed the history of the Laymen's League, following its authorization by the General Convention in 1931. Dr. Kearney, a business man of New Orleans, is himself one of the leading laymen of the church in the United States. He cited many instances of the effectiveness and value of laymen in evangelization and other phases of Christian work.

The delegations from practically all of the churches represented pledged themselves to form parish branches of the league at once. After this is done it is proposed to form a diocesan branch of the national organization.

There were a number of the clergy present for the meeting, but all of the talking was done by the laymen. The clergy were invited to listen.

MR. JACKSON OBSERVES 20TH ANNIVERSARY

On Sunday, September 16th, the Rev. John Long Jackson celebrated the 20th anniversary of his rectorate at St. Martin's Church, Charlotte. Among the many expressions on this occasion was the following editorial from the Charlotte Observer:

"This community shares with the people of St. Martin's Episcopal church their appreciation of Rev. John L. Jackson, rector, who yesterday celebrated the 20th year of his service with his people.

"The preacher and the church have a relationship of co-existence in Charlotte.

"Mr. Jackson took the congregation at its start and has stayed with it until it has become one of the most active and influential in the city, both its rector and its communicants being numbered among the forces in Charlotte that go to make for a high-minded, moral and spiritual citizenry.

"This newspaper not only extends its felicitations to them and peculiarly to Mr. Jackson, but wishes for them, together, years of multiplying usefulness and service in this community."

The Carolina Churchman

ORGAN OF THE DIOCESE OF NORTH CAROLINA AND THE THOMPSON EPISCOPAL ORPHANAGE AND TRAINING INSTITUTION

Vol. XXIV RALEIGH, N. C., OCTOBER, 1934 No. 9

Some Account Of My Life

For My Children

(*By* JOSEPH BLOUNT CHESHIRE, D.D.)

(EDITORIAL NOTE—*This biography of Bishop Cheshire was written by him for his children, and without any idea of its ever being published. It was never even corrected by him. His children have consented to its publication, at the request of Bishop Penick and Mr. Partrick, who think that it will interest the people of the Diocese. No omissions or changes have been made, except a very few, where the matters omitted or changed are very personal to the members of the family or others.*)

Installment No. 8

When I heard some College friend speak of Miss Annie Gray, as a friend of his in Hartford, I felt at once a strong desire to meet her, and had a distinct feeling of regard for her even before I met her. On an excursion by steam-boat on the Connecticut River, given annually by one of the most esteemed girls' boarding schools of Hartford, I met Miss Annie Gray, and at once felt for her a regard which has lasted until the present time, without any material alteration, and certainly with no diminution. She was a beautiful girl and grew up to be a beautiful and lovely woman. In due time she married the Rev. John Humphrey Barbour, a classmate of my brother The. in the class of 1873, and afterwards a very dear friend of mine, one of the best men I have ever known—but he belongs to a later period in my story. In the spring of 1868 I became acquainted with Miss Annie Gray, then with her sister, Miss Nellie, and with her parents, and her brother John. Among others, I became acquainted with their cousins, the daughters of Judge Samuel Huntington, whose son Henry K. Huntington, was a fraternity mate of mine in the small class of 1867.

At this time there lived in Hartford a Mrs. Fitzgerald, widow of the Rev. Fredk. Fitzgerald, and sister of Mrs. Samuel Colt. I became acquainted with them, and had such occasional intercourse, as calling infrequently on them and being invited to their entertainments of a general character, receptions, and the like.

This Mrs. Colt was the widow of Samuel Colt, famous as the inventor and manufacturer of "*Colt's Revolver*" and of other fire-arms. He had built an extensive plant near the river for the manufacture of these arms, and his widow and son in 1866 owned these works. I remember that at that time it was said in Hartford that: "Mrs. Colt is worth *four hundred thousand dollars!* She is the richest woman in the United States!"

This is a striking illustration of the amazing development of wealth since that date.

In the spring of 1868, Governor Isaac Toucey, of whom I have before spoken, established four scholarships in Trinity College, one for each of the four classes; and also three in the Berkeley Divinity School, one for each class; of the value of three hundred dollars each. It was calculated that that sum would go far towards enabling a careful young man to get through College; and that the student who had the scholarship in the Freshman year at College should keep it through the rest of his course, and also through the three years course at Berkeley, so that these scholarships would help to provide one man each year, completely educated for the Ministry. Dr. Pynchon, through whom Governor Toucey provided this foundation for scholarships, came to me, and asked me if it was my purpose to become a Candidate for Holy Orders. I told him that I had always had this in my thought, but had not fully determined upon it. He then said that Governor Toucey had asked him to see me, and to say that it was his desire that I should have the scholarship in my class, in case it was my purpose to study for the Ministry. I believe I have hardly ever been in greater need of money than at that time, but I felt that under those circumstances I could not decide in favor of the Ministry, as I should always fear that the pressure of necessity had determined my decision. So I declined the offer, with proper expressions of gratitude to Governor Toucey for his kind thought of me.

I believe I have mentioned that there were four fraternities among the students of Trinity College. They were the Phi Kappa (now Alpha Delta Phi), the Beta Beta, the Delta Psi, and the Iota Kappa Alpha. I was the only Phi Kappa in my class and the Alpha Psi's were our allies in College politics, and the Beta Beta and the Iota Kappa Alpha stood together on the other side. In my time our side usually prevailed, and being alone in my Class, all the honors and privileges falling to my class and to my fraternity came to me. Thus it happened that I was College Marshall at the Commencement of 1868; and was also President of the Class in our Senior year.

The opening of the year 1868-69 in the College annals was notable for the large number of Southern students who entered. Up to that time Buckingham and I in the Class of 1870 and Chauncey Williams in the Class of 1871 were about all who were from the *Seceding States.* But in September 1868 six or eight, perhaps more, entered the Freshman Class. Those who became more notable in after years were Robt. and Stephen Barnwell, Josiah B. Perry and Edmund N. Joyner. Joyner, however, remained only a few months. He had a hole in his head, from a wound received in battle—he had served in the Confederate Army—and confinement and study seemed rather beyond his strength at that time.

The two Barnwells and Perry, all of distinguished South Carolina families, became very dear friends of mine, and so continued. They are all gone now. Robert, the younger of the two Barnwells, came to be Bishop of Alabama.

I remember little worth recording during my Senior year. Its chief interest consisted in the continuation of the friendships and associations previously formed, which have already been mentioned.

Especially was my friendship with the Grays, and a number of young people associated with them, a source of much pleasure to me. Also I continued my very pleasant intercourse with the Nelsons. Mr. Nelson had resigned the position in connection with St. John's Church; and the Rev. Dr. Doane had gone to St. Peter's Church, Albany. Mrs. Colt had built a beautiful church in "the Meadows," near "Colt's Armory"—the manufacturing plant for fire-arms, and Mr. Nelson had become Rector of that new Parish. During much of my Senior year I attended that Church, on account of my regard for Mr. Nelson, and I also enjoyed many pleasant hours in their delightful rooms.

I took no high place in my Class. We had a number of much abler young men than I was, and much better scholars. I did not wholly waste my time, but I had not been as well taught, or as well disciplined in habits of study, and I had no chance in competing for the honors of the Class; and I do not remember that I had any special ambition that way. I was fond of reading in a rather desultory way, and I had a *taste* for classical scholarship, and picked up such tag-ends of classical learning as came in my way; so that I think since my College days I have passed for a better scholar than in fact I am. Perhaps, however, I am mistaken in thinking that I have passed for a good scholar. I have certainly never claimed to be one.

One Class honor I did contest and win. The "Tuttle Prize" was a prize of thirty dollars, given for the best essay by a member of the Senior Class, upon a subject proposed by the Faculty at the beginning of the year. In my Senior year the subject proposed was "The Causes of the French Revolution." Several members of the Class entered the competition, and began to write. Finally, however, the others dropped out, and it narrowed down to Charlie Totten and me. We handed in our essays, mine, as I remember, of forty-eight foolscap pages, and his, as he told me, of one hundred. When the committee to whom the essays had been referred made their report, I had the satisfaction of seeing my name on the Bulletin Board as Tuttle Prize man for 1869—my one College honor!

Totten, Charles Adele Lewis, was a son of General Totten, of New London. He was one of the most attractive young men I ever knew, and intellectually bright. After his partial course for two years with the Class of 1869 in Trinity College, he entered the Military Academy at West Point, taking a very high stand; and, *as I heard*, failing of the first place in the Class only by reason of a sickness of many weeks during his last year. After serving for some years in the Army he became (by a special detail, I suppose) Professor or Instructor in Yale College. He became widely known as the author of popular works advocating the curious and (as *it seems to me*), absurd theory that the English are descendants of the lost Ten Tribes of Israel. He also published some curious astronomical calculations to show that the sun must have stood still over Gibeon at the command of Joshua, though it is now generally recognized that the narrative in the book of Joshua does not make any such assertion; but that it is only a poetical figure in Joshua's Song of Victory.

Totten did not seem to me to have any really sound logical faculty, strong as he was in Mathematics and Physics. When people used to tell me of Lieut. Totten's wonderful books on the "*Anglo-Israel*" theory, I could but recall our contest for the Tuttle Prize. After our essays had been handed in, and had been sent off to the Committee of Award, I met Totten one day in front of Jarvis Hall. "Cheshire," said he, "you will get the Tuttle Prize." "What makes you think so?" I asked. "Why," he replied, "I went wild over some social theories of a French author I read; and went to work and wrote an essay one hundred pages foolscap. And when I had finished it; and then read it over—I give you my word there is *nothing in it about the French Revolution.*" I never saw his essay, but that was his own account of it.

I could not but think of his essay on the causes of the French Revolution when I heard of his wonderful book upon "Anglo-Israel."

I remember very little about the Commencement Day exercises, except that Buckingham delivered quite an eloquent oration upon "*Ignatius Loyola.*" The subject of my Commencement oration was, "*The Strength of Republican Governments.*" I had been much much interested in reading De Tocqueville on "*Democracy in America,*" and I suppose that put me upon choosing my subject, though I have no distinct recollection in regard to it. Absolutely the only thing I do remember of that performance, except the subject, is a quotation from the CXLVIII Psalm v. 8, "Fire and hail, snow and vapors, wind and storm fulfilling His Word," and I do not at all remember what application I made of that.

I knew that my father had always been a great reader and admirer of Bishop Hall's "*Contemplations,*" as I had been of his Satires. So, as I passed through New York, I went to an old dealer in second hand books, and found a very nice set of "*Pratt's Complete Works of Bishop Hall,*" in ten volumes, which I bought with part of my "Tuttle Prize," and had shipped to my father; and for myself I bought a set of Chaucer's Works, in eight volumes, and some other books, and thus I disposed of the proceeds of my Essay on the "Causes of the French Revolution."

From New York, I was persuaded by my friend, Josiah B. Perry, to take the steamer for Charleston with him, proposing to make him a visit in Walterboro, S. C. I was very hospitably entertained in Charleston for a day or two by the Rev. A. Toomer Porter, but I concluded I had not sufficient funds to enable me to go off for a visit, so from Charleston I went by rail to Wilmington, where I stopped for a couple of days with my very dear kinsfolk, Dr. William George Thomas and family; and then proceeded to Louisburg, and so out to Monreath, where my father and the family had already been established for several weeks in their summer home.

Thus ended my College days. I had now to contemplate making a start upon my own career.

III. FINDING MY PLACE

1. Teaching and Learning
2. Learning and Practicing

TEACHING AND LEARNING

During the week of my graduation in Hartford I had met the Rev. John Avery Shepherd, who had a year or two before this time opened a private school at Ellicott's Mills, or Ellicott's City, as it liked to be called, on the Baltimore and Ohio Railroad near Baltimore. As I felt that I should no longer be a burden upon my father, I accepted an offer of Dr. Shepherd to teach Latin and Greek in his School, St. Clement's Hall, during the academic year 1869-70, at a salary of $600.00 and my board and lodging. My brother The. had for a year been prepared to enter College, but my father could keep only one of us at College at a time, so he had been waiting until I should have finished my course.

I spent the summer vacation of 1869 at Monreath, and about the middle of September my brother and I left home together, he to enter the Freshman Year (Class of 1873) at Trinity College, and I going with him as far as Baltimore, where we parted, and I proceeded to St. Clement's Hall.

Upon leaving Monreath my father gave me fifty dollars. That was the last time he ever gave me anything from a feeling of his responsibility for my support. He was one of the most generous of men, and was so careful and prudent in his own expenses that he could give, and did give, more than any one I have ever known, considering his limited means. He, several times after this, gave me money; once he gave me five hundred dollars for Elizabeth; at another time the same amount for my son Jo.

The $500.00 my father gave me for Elizabeth I used years afterwards in buying a piano for her. This piano she had sent to her after she had taken up Missionary Work in China.

The $500.00 which he gave me for Jo. I really spent in his education, as I understood that my father intended and expected that I should use it for his benefit. But after he had returned from Mississippi, in order to enter the Law School at the University, he had a severe attack of typhoid fever, and had really exhausted what he had saved during his years in business, so I told him of this fund I had in my hands, and gave him five shares of stock in the Erwin Cotton Mills Company as my father's gift to him.

But the last time he ever gave me anything, as feeling himself responsible for me, was when he gave me fifty dollars in September, 1869, as I was starting out to take the position of teacher in St. Clement's Hall.

This school had some kind of an incorporation, with a nominal Board of Trustees; but in fact it was the property and the private enterprise of Dr. Shepherd. I reached the School about eleven o'clock of the opening day. The work of the School had already begun, and Dr. Shepherd took me to a class room where was assembled a class of the largest boys in the School, and the highest class in Latin, except one class consisting of one boy, Washington Bryan, of New Bern, who was already prepared to enter college, but who continued a year longer, and then, I think, entered the Sophomore Class at Trinity College. In the Class, before which Dr. Shepherd set me down, were six or seven boys, several of whom were older than I; and two of these older ones, were Frank and Robert Smith, of Scotland Neck, my friends and companions from my childhood; and the younger of the two somewhat my senior. The passage they had for that day's lesson was in Sallust, Cæsar's speech in the Trial of Catiline. I had not looked into Sallust since I had read it under Mr. Wilkinson in the Spring of 1864. All I could recall about Caesar's speech was that I had found it the most difficult passage in Sallust. So I was faced at once with the problem of whether I should pretend to know more than I really knew, and put the Class off with some specious reason,—or just be frank, and admit my ignorance. So I said: "Young gentlemen, it is many years since I last looked into Sallust, and this passage, Cæsar's speech, I remember as the most difficult passage in this book. I am not prepared to deal with it today, but I will endeavor to be ready for you tomorrow."

I remember the following named boys from North Carolina who were pupils in St. Clement's Hall during my time:

From Newbern: John Davis Hughes, Frank Hughes, Washington Bryan, Ed, Jack and Sam'l Smallwood, Wm. Whitford, George Bishop, John Ellis (I believe it was Bill Ellis).

From Beaufort: John Duncan, Wm. Manson.

From Raleigh: Graham Haywood, Ed Graham Haywood, Jr., William H. Rogers.

From Scotland Neck: Frank J., Robt. ...., and Joseph C. Smith.

From Hyde County: Charley Mann, Jo. Mann, and Lewis Mann.

At this time, 1924, I believe they are all dead except Washington Bryan and William H. Rogers.

Besides the brothers, Frank and Robert Smith, there were in the School many boys from North Carolina—their younger brother, Joseph Cheshire, named after my father, being one. There were then or shortly thereafter Graham Haywood and Ed Graham Haywood, of Raleigh; Frank Hughes, John D. Hughes, Ed, Sam, and Jack Smallwood, and others, of Newbern; Charles, Lewis, and Joe Mann, of Hyde County. Dr. Shepherd, though a native of Vermont, had lived for many years in the South, and had at one time been a Clergyman of the Diocese of North Carolina. He had advertised in the State and had drawn a good many pupils, more than I have mentioned above.

Dr. Shepherd was a good man, very diligent, intelligent and industrious; and well educated, though he did not impress one as a man of special intellect or Scholarship. He had much experience in School work, and had, I believe, been at the head of one or more schools before he established St. Clement's Hall. Though I am sure he felt a real concern and serious responsibility in regard to the character of the boys committed to his charge, and earnestly endeavored to do his duty by them, the school was in fact a business enterprise, by which he was making his living. He used to speak of its growing into a permanent institution, and had meetings of his Board of Trustees and perhaps really cherished some dim visions of such a result. I think he never could have believed in his own visions. He sold out in a few years to some other man, and very soon St. Clement's Hall had disappeared.

It was, however, a pleasant home for me from September, 1869, until June, 1871. Mrs. Shepherd, a rather more masterful character than her husband, a Miss Turner from St. Mary's County, Maryland, was very kind, as a rule, to the teachers and to the pupils; and as zealous as her husband in all that related to the interests and success of the school. They both did all in their power for the comfort and improvement of all the inmates, pupils and teachers. There were, during my time, only two other teachers, Mr. Ernest Schroeder and Mr. John Lowry, Mr. Schroeder being a native of New Jersey, and Mr. Lowry a strongly marked North of Ireland Protestant, a Churchman of vivid *Orange hue.*

(To be continued)

Impressions of the Oxford Group International House Party

(By the Rev. David T. Eaton)

(Editor's Note: Mr. Eaton, who attended an international house party of the "Oxford Groups" in England this summer, has written this account of it for the Carolina Churchman.)

Theologian and Telegraph Boy

The occasion was the first open meeting of the Oxford Group International House Party, to which the citizens of Oxford had been especially invited. They came in numbers which overflowed the Town Hall and put standing room at a premium. Senior Oxford was represented by such outstanding figures as Dr. L. P. Jacks, and the Provost of Oriel and Mrs. Ross. The business life of the city was equally in evidence.

Of all the speakers of the evening, two represented particularly in their persons and witness the real catholicity of the Oxford Group. They came from two opposite poles of society, which have both been equally affected by the Group's message. The one is a renowned canon theologian, the other a relatively obscure London telegraph boy. Nothing short of the full-orbed answer of Jesus Christ to the essential needs of men could have brought Canon Streeter and Jeff Joycey together on the same platform, where also sat such ecclesiastical dignitaries as the Metropolitan of India and the Bishop of Hankow.

Canon Streeter's Statement

"I have come to the conclusion that I ought to cease to take an attitude of benevolent neutrality towards what I have come to believe is the most important religious movement at the moment.

"I come to it not as a person with some reputation in my own sphere of study, or as the head of an Oxford college; but as a person who has learned quite a lot from these people, and who hopes to learn some more, and hopes by so doing he may be a little more use than would otherwise have been the case.

"In an age of growing despair I feel it to be my duty to associate myself with a movement which seems to have got on to the secret of giving people new hope, new courage, and of increasing their number and their power."

These in brief were some of the simple measured words, made more impressive by their deliberation and air of finality, with which Canon Streeter announced his adherence to the Oxford Group. To demonstrate anew the fact that the Oxford Group recognizes only two classes of society, viz., the changed and the unchanged, the Rev. Alan Thornhill, Fellow and Chaplain of Hertford College, who presided as Chairman of the meeting, introduced as the speaker next to follow Canon Streeter, Jeff Joycey, a telegraph boy from London's East End. His life had been changed together with scores of others during the significant campaign of last spring, for which 150 Oxford and Cambridge men and women were commissioned by the Bishop of Oxford in a great service in Christ Church Cathedral on March 9th. Perfectly at ease in his own cockney speech, this thin young lad quickly won his vast audience by the same candor and simplicity which had characterized the utterance of his scholarly predecessor on the same platform.

"My first problem after I got chynged was how to chynge my family. You see there are seven of us, and we live in three rooms on the top floor, so it is kind of hard to get us all together in the syme plyce at the syme time. I decided to break the news right away.

"So when I cyme home from the meeting that night I says to my mother, 'I've been to a big meeting tonight! There was a lot got converted—and I was one of them.'"

A Modern "Pilgrim's Chorus"

"Pioneers of new and glorious years
We take the field for God's great victory."

Such was the tempo of Wagner's "Pilgrim's" as they marched out of the Wartburg with their faces set toward Rome. Such was also the tempo of a host of twentieth century pilgrims, marching out of forty different nations through the cloistered quiet of Tom Quad and of Christ Church Cathedral with faces set in the direction of the new Jerusalem, which they were out to build in "England's green and pleasant land."

It was Sunday morning, the 8th of July, as the International House Party was entering upon its third week. All England was engaged in making pilgrimages to her great cathedrals to pray and to give for the relief of her unemployed. The Oxford Group also made their pilgrimage to the cathedral first established by 8th century monks and completed under the aegis of Cardinal Wosey. Among the number were over a hundred of these same unemployed, encamped for the duration of the House Party in a tent city of their own on the Corpus Christi College Cricket Ground.

The pilgrimage of the Oxford Group was made not only to pray and to give for England's unemployed, but for the purpose of issuing a clarion call to the spiritually unemployed of every nation to find full-time employment in a vital Christian program of world reconstruction through the churches by life-changing.

These were pilgrims in modern dress. They marched in no measured tread. No martial drums beat out the rhythm of their progress. Their quick and resolute step responded to the one increasing purpose of their hearts. No banner was unfurled above them. The radiance of their faces proclaimed the army to whch they all belonged. Princes of the blood and of the soil walked side by side; baron kept step with banker; the East End and the West End rubbed elbows; Frenchman and German linked arms; so they passed in peace together into the presence of the Holy of Holies. And the great congregation which packed every nook and cranny of the Cathedral felt that peace descending upon them, as a reverent hush succeeded the droning overtones, which usually characterized the assembling of a company for worship.

The international flavor of the pilgrimage was indicated by the names of the officiating clergy—the Metropolitan of India, Burma, and Ceylon, the Rev. Samuel Shoemaker of Calvary Church, New York; the Rev. John Watt of Edinburgh; the Very Rev. A. H. Crowfoot, Dean of Quebec, and the Rev. Frederic C. Lawrence of Boston. Two notable pulpit utterances framed the pilgrim's message. It was a familiar and fearless American voice, that of "Sam" Shoemaker, which reminded us of the necessary spiritual accoutrement of one who would be a twentieth century Pilgrim for Jesus Christ, as well as of the encumbrances which must be left behind if we are to be foot-loose marchers of His Way. Here we found the real answer to unemployment, viz., full time spiritual employment on a life-changing basis. It was the voice of Scotland in its best pulpit tradition, that of John Watt, which etched for us in bold relief the vision of the Pilgrim on Patmos, and left our hearts burning with the imperious challenge of a life wholly committed in every area to Him, "Whose eyes are as a flame of fire."

YOUTH ON THE MARCH

"World Reconstruction Through Life Changing." This was the caption which headed the printed invitations sent out to this International House Party. From the arrival of the first Canadian-American contingent, 300 strong, on the "Empress of Australia" at Southampton, until the closing service of the House Party in the University Church of St. Mary the Virgin, this same note of "World Reconstruction Through Life Changing," was sounded in our ears. The sense of urgency in the face of the world's desperate need charged the atmosphere of this House Party. This caused each nation, as it did each individual, to face squarely national sins and national needs. One saw among the seventy-five people from Northern and Southern Ireland a frank avowal of those sins of both sections which through the years have sown seeds of hatred and distrust. Likewise Frenchman and German laid bare the roots of national pride and fear. Those of us from America made upon the fourth of July an honest confession of those national sore spots, which still keep our country from her true role among the nations. All this by way of preparation for the answer in "World Reconstruction Through Life Changing." Each nation found that national resurrection could come only through a national purging which cleanses and heals. We saw in the recent experience of an International Traveling Team in Canada a cyclorama of just what such national resurrection means. We discovered the imperative need for a thoroughgoing mobilization of all spiritual and material resources to be put to the maximum use by Jesus Christ in attaining a new social order for all.

Youth was everywhere evident in Oxford: youth militant—youth charming—youth on the march—youth disarming—youth leading. Youth was not relegated to a "fetch and carry" position, as at certain religious conferences on youth's problems, which one painfully remembers. Youth was not treated as a problem at all; youth was recognized as the answer to the world's problem, which an older generation had created. Hence youth was in the chair at all important meetings, it was in a council of youth that the Holy Spirit's direction for these meetings came. It was youth fresh from the Oxford Examination Rooms, with the bloom of an academic course still fresh upon their cheeks, that gave counsel to men and women twice their seniors on the problems of European nations and their background in history.

In all this we learned another secret of the power which God is giving to the Oxford Group in nation after nation these days. For the Oxford Group is conserving for the next generation the spiritual gains of the present, not only by confidently putting spiritual leadership today into the hands of the spiritual statesmen of tomorrow, but by raising up in family after family, "Inspired Children" to follow in their train. Thus by building up such mobile reserves of youth, there is preserved to the Oxford Group for the next generation a freshness of spirit, a spontaneity and fluidity of life, which bids fair to guarantee the permanence of its message.

This truth was impressed upon us through the youth demonstration conceived and executed by the youth of the Oxford Group themselves on the stage of the Town Hall, Sunday, July 15th. As the doors were flung open that morning to admit this army of youth, one saw rank after rank of lithe, disciplined figures, with steady step and alert eye, each one the symbol of a host, advancing to the marching orders of their Great Commander. They seemed conscious of but one thing; they knew where they were going and were on their way. Never has Julia Ward Howe's hymn been sung with more purpose and determination than it was that morning form the lips of youth bent on going to the rescue of a stricken world.

There was but one gap in the vast congregation of youth and age, which had gathered to witness this pageant of triumph in Christ. Most of those from the ages of thirty-five to fifty were conspicuous by their absence. As the last crashing strains of. "Our God is marching on," faded into silence, one involuntarily paused to remember the youth of yesterday, who had marched on before us, dying that such an hour as this might be born. Here in Oxford twenty years after, we were witnessing the mobilization of another and a different army than that which went out with Kitchener—different in its purpose, but yet the same in spirit. And as we heard from youth of every nation, their bouyant witness to the new found power of Christ in their own lives, and the new found joy and release in the giving of that power to others, there was brought to each onlooker the conviction that these were indeed the pioneers of a new world order, and that the light which streamed so brightly from their faces would never fade away.

Their's was no message of softness. They had deliberately chosen a life of discipline under orders, and of forced marches far from family and home, which cuts across all desire for security or social position, in short, the role of Christian revolutionaries, who to save the world, freely strip themselves of comfort and ease. It was out of this vein of iron blended with pure gold that youth held out its hand to age, eager to grasp it as an ally in the new spiritual warfare. There was no one in all that congregation so old in years who was not at the same time young enough in spirit to feel the challenge of such a call. It was for them Sir Evan Spicer, D.L., J.P., formerly Chairman of the London County Council and now in his eightieth year, arose at the conclusion of the service to voice the aspirations of youth and age commingled in a prayer of simple moving eloquence. As the crowd surged out into the sunlight of a perfect Oxford Sabbath morning, the refrain of "Onward Christian Soldiers," was still upon our lips, and the feeling in our hearts that whatever else the days of the International House Party might bring forth, this hour had touched for many the zenith of spiritual experience, which would make spiritual history.

There are 861 isolated church people in North Dakota kept in touch with the Church by correspondence; 350 children are enrolled in the correspondence Church school.

The Negro layman, Mr. George C. Pollard, who for some years has been in charge of two North Carolina missions, presented fifty-four persons for baptism last year and seventeen for confirmation.

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REV. THEODORE PARTRICK, Jr. .... *Editor*

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MORE LIGHT IS NEEDED

Mr. Eugene Holt, a prominent churchman of the Holy Comforter, Burlington, and himself a member of a family with large interests in the textile industry in North Carolina, has written the Carolina Churchman a letter that we are publishing on this page. Mr. Holt's point of view is that of the manufacturer. Apparently it is also the point of view of the majority of North Carolinians, to judge from what has appeared in the press and from conversations we have had with many individuals.

Mr. Holt makes several observations that interests us, particularly his reference to "certain ignorant clergy." We do not know to what extent Mr. Holt regards the clergy as ignorant, or how many of us he would so classify. But the observation gives point to the need for an enlightened study of the conditions that obtain among the cotton mill workers of the State. If the clergy are ignorant, it may be that the manufacturers themselves are somewhat to blame. If our memory is not at fault, they successfully resisted an attempt several years ago to make a thorough study of conditions; including wage scales, hours of work, child labor, etc.

We agree with Mr. Holt that "A more intimate knowledge of this general textile strike as to its beginning, aims and sudden end would do many of our clergy much good." It would also do us much good to know how much of real merit lay behind the demands of the strikers. The truth is all that we want. Mr. Holt may retort that it is none of our business. We can't agree with that, for we have a genuine interest in the welfare of our people. The Church believes in the "abundant life" for all, whether worker or capitalist.

A strike is an ugly thing, a desperate weapon. And in the wielding of it many ugly passions will be aroused on all sides. But it is a recognized right of the worker. The situation brought about by the strike in North Carolina, now happily ended, is one that calls for a sympathetic study. We hope that recrimination is now at an end.

We regard it as a fortunate circumstance that we number among our friends some of the leading cotton mill manufacturers in the State. We know them to be men of fine character and purpose. We look to them for leadership in this time of transition in their industry.

MR. HOLT ON THE TEXTILE STRIKE

Sept. 25, 1934.

Editor Carolina Churchman,
126 West Morgan St.,
Raleigh, N. C.

Dear Sir:

I have just noticed in your editorial comments that the strike of textile workers has given all of us concern and hope is lent for a speedy and peaceful termination.

Of course any employee has a right to strike, quit work and what not. This, I believe is generally recognized by everyone.

Little or nothing is said about an employee's right to work. Where there is a large number of employees working under good conditions and at high wage scale, in some instances the highest in the world, why should sympathy go out to a lot of paid agitators and racketeers to promote and call an ineffective strike by intimidation, dynamite and the usual strike methods?

Why should the agitators be encouraged by certain ignorant clergy and why, in some instances, have parish houses been lent for these agitators to hold meetings and create anarchy and lawlessness.

A more intimate knowledge of this general textile strike as to its beginning, aims and sudden end, would, I believe do many of our clergy much good.

Sincerely yours,

EH/F EGENE HOLT.

VOICES

I heard a voice from Heaven say,
Write, Blessed are the dead
Who die in Christ: and, closer by,
The voice of Jesus said
I am the Life! Whoso believes
Henceforth abides in Me—
Though he were dead yet shall he live
The more abundantly!

Out of the deeps, O Lord, I cry,
Blessed, indeed, to keep
A crystal Memory in which
At length to fall asleep
And wake up, satisfied, in Thee
Whom now we know in part—
Beyond the shadow of a dream,
The tremor of a heart.

—Lilla Vass Shepherd.

All Saints' 1934

The Woman's Auxiliary

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Miss Hall's Letter

OCTOBER REMINDER—

The Church's Program—(2nd payment).
Keep in touch with the General Convention.

My dear members of the Auxiliary:

This month we have a letter from Mrs. Annie Cheshire Tucker to whom we send our Epiphany Intercessory Offering. I am sure after reading it you will all want to make your next offering larger than ever before.

Again asking you to keep in touch with the General Convention, and to follow your delegates with your prayers, I am

Faithfully yours,
EMMA J. HALL.

Letter from Mrs. Tucker

99 B. Jessfield Road, Shanghai.

My dear Miss Emma:

I know I seem very unappreciative of the gift you sent me so long ago. I have often meant to write to thank you before now, but I have been waiting to find out what interesting cases Miss Lamberton had found to use the money. It was very good of the Auxiliary to send me that "Special" and such gifts are always very welcome.

There are so many thousands of poor sick people around us all the time and so few hospitals to care for them. St. Luke's now has twenty patients sleeping on the floor, cases they did not have the heart to turn away, and yet no beds to put them in. People in America cannot imagine the need of medical missionaries in China.

I usually send Auxiliary money to Mrs. McNulty, one of our missionaries at Soochow. Our mission there has no medical work and they have so many cases that need help so desperately, yet they have no means to help them. The doctors in the hospitals of other missions are very good about making their charges as little as possible, yet bills do mount up and missionaries salaries cannot be expected to pay them. We are so anxious to have new buildings and a larger hospital and doctors and nurses from home are so badly needed, but so few seem to want to come out for missionary work. We have such a nice new doctor who came out in January; the first one to come to our diocese in years. He is now studying Chinese in the Language School in Soochow, and will begin work at St. Luke's this summer. Everybody is so delighted at having another doctor and such a nice one with such a nice wife. Dr. Tucker and I are hoping that some of our children will one day come back to China to work in St. Luke's.

I am enclosing some accounts of some cases at St. Luke's given me by Miss Lamberton the secretary of the hospital, who is really a wonderful worker and has been a perfect treasure to St. Luke's for so many years.

I enjoyed your letter very much and thank you for your kind thoughts and good wishes. With best wishes, I am,

Affectionately yours,
ANNIE CHESHIRE TUCKER.

Incidents and Accidents—St. Luke's Hospital, Shanghai

In the Children's Ward we have a boy of about six whose uncle accidentally shot him in the leg while cleaning a gun.

Another boy of fifteen, Lin Han Ching, is an apprentice in a factory with unguarded machinery. About a week ago he caught his right hand in a machine, which mangled it terribly. He has had a lot of pain, of course, but will probably have the full use of his hand after it heals. Both of these patients are able to pay something, but not nearly the actual cost of caring for them in the hospital.

Another little boy of twelve is a tinsmith's apprentice. Someone found a shell left from the war and brought it to this shop to sell. The apprentice was told to melt it to get the iron and of course it exploded and injured him terribly in five or six different places. His mother is dead and his father blind, and now his master says he doesn't want him any more because he doesn't want to pay his small hospital fees and he is afraid the boy won't be able to work when he leaves the hospital. The Child Welfare Association, a Chinese organization, sometimes takes care of children who are left on our hands in this way. They have two or three children's homes, where they care for them and teach them a trade.

Last week a wharf coolie was brought in with the broken end of a stick driven into his ear. Someone had broken a Chinese weighing stick and the coolie boss was so angry that he picked it up and beat the patient and drove the broken end right into his head. He was brought to the hospital by the police and when the stick was pulled out the doctor was afraid some large splinters had been left in his head. However, he is getting along well—has only a slight headache and the stick seems to have gone in below the ear drum, as his hearing is not entirely gone.

There has been a very interesting increase in the work in the Eye, Ear, Nose and Throat Departments since Dr. Tsang and Dr. Tsoong came back from their post-graduate work in America two years ago. The work has grown by leaps and bounds, both in out patients and patients admitted to the hospital for treatment; and there is no work for which there is greater need in China than the care and cure of eyes. An extra graduate nurse is just being engaged because of the pressure of work in this Department. I was going over records of operations yesterday and found that in 1930 only one mastoid operation was performed in St. Luke's, whereas in 1933 twenty-two were done; and in 1930 only three tonsillectomies, while in 1933 Dr. Tsoong did fifty-eight. The increase in the eye work has been just as marked. All these operations are done in an operating room which is also used as a treatment and admission room for emergency medical cases and poison cases.

The number of attempted suicides is always high. Last month there were fifty. Of these thirty took opium, one matches, two the old favorite—gold rings—and two had tried to drown themselves. The reason given for attempting suicide is almost always a quarrel—sometimes something slight, but sometimes unbearable home conditions. Many of these patients are women, who have quarreled with their mothers-in-law. If they need hospital care they are sent in our ambulance to St. Elizabeth's, our Mission s hospital for women and children.

Dr. Ting Koo, who is now in charge of the X-Ray Department, has made a record similar to that of the Ear, Eye, Nose and Throat Department. He returned a year ago from postgraduate work at the University of Pennsylvania and in this one year has more than doubled the number of patients examined by X-Ray and has broadened his department to include X-Ray treatments, which no one had done in St. Luke's before.

We always have a distressing number of street and industrial accidents. Some of these are cared for by their employers, but many are charity cases. Rickshaw coolies are among the poorest patients who come to us. They do not own their rickshaws, but hire them from large companies, so a goodly number of their hard earned dimes have to go to pay for the hire of the rickshaw. There is in the hospital now a rickshaw coolie whose leg was broken in an accident. His wife has been very ill since the birth of a child a month ago. He has only one brother, also a rickshaw coolie, and unable to help financially. The poor man says he cannot stay in the hospital and weeps over the condition of his wife. The hospital social service fund may be able to help them.

Broken backs are about the worst results of accidents, because they are so often hopeless. We have nine cases of this kind in the hospital at present. Most of them should be in a home for convalescent and chronic cases, but there is no place of the kind in Shanghai, so they have to stay on in St. Luke's, although we really need the beds for urgent cases. Most of these men have fallen themselves, or have had heavy loads fall on them. We have one patient, however, thirty years old, who peddled fruit for his living. He had no home, but rented a shelf about ten feet from the ground in someone else's house to sleep on. One night he turned over in his sleep, rolled off his shelf-bed and broke his back. He has been in the hospital three months already and there is little hope of his recovery.

There is a lighter side to hospital life in Shanghai. The charts are written in English and the idiom sometimes proves too much for the younger Chinese doctors. One, who wanted to be sure the patient was not allowed to sit up, wrote "Supine recumbency obligatory."

Another has just reported a "mass in patient's abdomen the size of a walrus!"

Supply Department Sends Out Call

Dear Secretaries of the Supply Department:

Our new allotment for the Supply Department has been received from Mrs. Wade, our National Secretary, and has been accepted by me for the Diocese. Let me say that we have some new and interesting fields in which to work this year, such as the Philippine Islands, Japan and the Virgin Islands. I therefore earnestly express the wish that each Auxiliary will use the material sent them for the January, 1935, meeting pertaining to these fields.

The educational side of this department cannot be stressed too much. If any Auxiliary has not already had its supply program meeting, please do not fail to hold such meeting this fall. Upon you I am depending to hold up my hands, and I do trust that when the report cards come in from each Parish they will show, without exception, that every Auxiliary devoted one meeting to the study of the mission fields where our efforts in the Supply Department are devoted.

Let me remind you that now is the time to send me your second-hand garments. Please send these boxes as soon as possible since I have urgent need for them. Do not forget to credit your Auxiliary with the value of the box when you send me your year's report card. Bear in mind that no funds received after December 31st will be credited in the 1934 report.

I appreciate very much the loyal support given me, and I especially want to thank those Auxiliaries which did such efficient sewing in the Spring.

Faithfully yours,

AMY W. CARR.

DIOCESAN NEWS ITEMS

The Field Department of the Diocese has had printed and distributed a most attractive leaflet, containing plans for the every member canvass this fall. The plans have received the enthusiastic approval of the National Council. The Rev. I. Harding Hughes is chairman of this Department.

The opening service at St. Augustine's College on Thursday morning, September 27th, was featured by an address of unusual merit, delivered by Bishop Penick. Brief talks to the students were made by the Rev. Messrs. Milton A. Barber and Theodore Partrick, Jr., trustees of the institution, and the Rev. George A. Fisher, rector of St. Ambrose, Raleigh. The college opened with a fine enrollment and with every prospect for a good year.

In the midst of the textile strike in North Carolina Bishop Penick sent to the clergy of the Diocese a "Call to prayer for industrial peace," containing many appropriate prayers that were authorized by him for use in the Diocese.

The Rev. Thomas L. Trott, now rector of the Church in Goliad, Texas, made a visit to friends in the Diocese this summer. While here he held a successful preaching mission in St. Joseph's Church, West Durham.

His friends will be delighted to learn that his physician has promised the Rev. Ed Bethea an early return to active work at his parish in Rockingham, following a serious illness and operation this summer.

Dr. Francis C. M. Wei was passing through Honolulu at the time President Roosevelt was there. Bishop Littelll and Dr. Wei knew each other as fellow workers for many years in Hankow and Wuchang. Dr. Wei, who makes one of the addresses at the Woman's Auxiliary Triennial in Atlantic City, is lecturing at Yale, Harvard, the University of Chicago, Dartmouth, and elsewhere, possibly going on later to lecture at Oxford and Cambridge.

Department Religious Education

Rev. John Long Jackson, *Chairman*
Mrs. J. P. Watters, *Editor*

Birthday Thank Offering

The Birthday Thank Offering for the three years, 1931-34, will be presented on Sunday, October 14th, at Atlantic City. The fund for this period will be used to build a Chapel at Iolani School, Honolulu. The following is the amounts given by the North Carolina parishes:

Battleboro, St. John's	$ 10.64
Charlotte, St. Andrew's	1.82
Charlotte, Chapel of Hope	6.25
Charlotte, St. Martin's	52.66
Charlotte, St. Mary's	3.16
Charlotte, St. Peter's	38.76
China Grove, Ascension	.22
Cleveland, Christ Church	16.88
Concord, All Saints	15.23
Coolemee, Good Shepherd	1.07
Davie County, Ascension	8.39
Enfield, Advent	12.18
Durham, St. Phillip's	10.90
Greensboro, Holy Trinity	7.41
Greensboro, St. Andrew's	2.20
Halifax, St. Mark's	3.55
Hamlet, All Saints	6.95
Henderson, Holy Innocents	26.00
Hillsboro, St. Matthew's	9.00
Leaksville, Epiphany	7.05
Louisburg, St. Paul's	6.52
Mecklenburg County, St. Mark's	5.85
Monroe, St. Paul's	1.66
Mount Airy, Trinity	4.03
Orange County, St. Mary's	3.00
Oxford, St. Stephen's	15.58
Pittsboro, St. Bartholomew	10.22
Raleigh, Christ Church	37.95
Raleigh, Good Shepherd	25.17
Roanoke Rapids, All Saints	9.44
Rockingham, Messiah	12.00
Rockingham County, St. Mary's	.87
Rockingham County, St. Andrew's	5.63
Rowan County, St. Matthew's	.47
Salisbury, St. Paul's	17.50
Smithfield, St. Paul's	5.40
Southern Pines, Emmanuel	3.67
Spray, St. Luke's	48.50
Statesville, Trinity	12.10
Tarboro, Calvary	7.00
Wadesboro, Calvary	17.23
Warrenton, Emmanuel	24.40
Wilson, St. Timothy's	5.20
Winston-Salem, St. Paul's	38.94
Forty-four Church schools	$558.67

Department Meeting in Greensboro

Enthusiastic indeed was the meeting of the Department held at Greensboro on October 4th. The student center, St. Mary's House, always makes a charming place for the meeting, and Miss Margaret Williams, in charge of the student work at Women's Branch, University of North Carolina, has a cordial welcome always, not only for the Department members, but for all the Church members who are interested enough to look over the center and the work Miss Williams is doing with the Episcopal girls at college in Greensboro.

Mrs. I. W. Hughes, Henderson, was a new member of the department, taking over the Birthday Thank Offering work, relieving Mrs. Bennet Perry, Henderson, who is ill in Baltimore. The Rev. Beverly M. Boyd, the successor to Bishop Gribbin at Winston-Salem, was also welcomed as a newcomer.

Student Work

Miss Williams reported a fine beginning for this year. She is just back from a conference for college workers at Washington, and reported many new ideas. A discussion was held at the meeting in Greensboro as to the advisability of keeping the student center open during the summer for the benefit of the summer school students, most of them young teachers. A committee was appointed to bring this matter up at the winter meeting.

Miss Williams also expressed the need for books for the student center and a number of household articles. She was authorized to make an appeal for these through Miss Laura Clark, head of the Young People's work, to the Y. P. S. L. and auxiliaries in the Diocese.

Mr. Lawrence, being absent, sent in a report. He has been making appeals to the parents of students now at Chapel Hill for help in the work there, and reported that he is called upon to give a large amount of time getting in touch with the families who come, with the students, to spend the college season there.

Colored Work

The Rev. John J. Green, Greensboro; Mr. George Pollard, Louisburg, reported on the colored work; Mr. Green in the college centers at Greensboro, and Mr. Pollard the parochial schools at Louisburg and Henderson. Some discussion was made as to the chance of establishing some sort of Diocesan camp for the Negro children and young people.

Church Schools

Miss Maud Cutler, Wilson, has been employed by the Department to give part of her time to aid the smaller Church schools in the Diocese, especially in the eastern section. Misses Cutler, Rasolaie Wilson, Mrs. Moore and Mr. Boyd were appointed a committee to work out some sort of recommendations for a diocesan standard for Church schools as to teachings, attainments, records, reports, etc.

Christmas Box Work

Recommendations were made for the Christmas Box Work, that any Church school, not having undertaken a box or money for foreign fields, could, between now and Christmas, undertake some box work for missions in our own Diocese. Anyone wanting to do this, communicate with Miss Bess Hensel, Winston-Salem.

Publicity

Plans were discussed for using the space in the Carolina Churchman for different subjects, the various offerings, or branches of the department work, in different months. It seemed also the voice of the meeting, that a bulletin, of educational and Church school news and sug-

(Continued on Page 13)

Saint Mary's School News

Miss Easdale Shaw, *Alumnae President*
Miss Katherine Duff, *Alumnae Secretary.*

Please send in requests for Intercessions, for any special persons or occasions, to the Chaplain of the School. *"For this cause I bow my knees unto the Father."* (Eph. iii. 14.)

Due to the fact that Saint Mary's not only has the largest day school of recent record but that every room on the campus is occupied, it was found necessary even after school opened to engage another teacher. A very competent one was found in Miss Marion DeNoyer, of Arlington, Mass. Miss DeNoyer is a graduate of Bouve-Boston School of Physical Education and will assist in this department.

The first two Saturday nights after school opens are always gala nights for Saint Mary's girls. The first one is the night of the Old Girl-New Girl party. At this time each old girl has as her special guest one or more new girls. It is up to her to see that these have a memorable evening. This year besides the usual dancing, a program was presented by three members of last year's music department. Miss Sara Cone and Miss Margaret Darst each sang impressive solos, and Miss Charlotte Nelm gave a piano solo. An elimination dance gave everyone a chance to really know "who was who" and also added a great deal of pep and fun to the party. The room bell came all too soon this night.

The second Saturday evening is reserved for the Sigma-Mu party. These are the two athletic associations. The presidents of these get together and choose all new girls to one side or the other and on this Saturday they finally know which side they will pull for all year. The starting of this spirit comes that first night when the old members play each other in basket ball. From the side-line yelling you can not tell those just chosen and those who for years, maybe, have been on this side. The game was a tight one, but finally, just before the last whistle, the Mus dropped in the winning basket, giving them a victory of 12 to 10.

After these two affairs, the new girls feel no longer new and everyone is now filled with the same school spirit.

Dr. F. P. Sheldon of the University of Miami delivered a series of interesting and instructive lectures during the month of September. Dr. Sheldon presented the subject of psychology in such an unusual manner that he easily kept the attention of all.

On October 25th John Powell will give a recital in the Saint's Mary's School auditorium. All patrons and friends of the school are invited.

October 3rd, Mrs. Ernest Cruikshank and the school faculty entertained at tea for their friends in town. At the door and in the hall were Misses Tucker, Lee, Sutton, and Egleston. In the receiving line were Mrs. Ernest Cruikshank, Bishop and Mrs. Penick, Mr. and Mrs. Fletcher, Mr. and Mrs. Tucker, Misses Hanna, Harris, Brown, Davis, DeNoyer. The remainder of the faculty received throughout the parlor. Refreshments were served by the seniors.

MR. AND MRS. HUGHES HONORED ON OCCASION OF TWENTY-FIFTH ANNIVERSARY

The Woman's Auxiliary of the Episcopalian Church of the Holy Innocents, Henderson, was at home Tuesday evening, October 2nd, at the parish house from 8:00 to 11:00 o'clock, honoring Rev. and Mrs. Isaac Wayne Hughes on the twenty-fifth anniversary of Mr. Hughes' rectorate in this parish.

The guests for this occasion included all Episcopalians in the parish, all the ministers and their wives from the Henderson churches, the presidents of all civic and military organizations in the city, ministers from neighboring parishes, special friends and neighbors of Mr. and Mrs. Hughes.

The parish house was elaborately and beautifully decorated for the reception, at which many members of the parish assisted in receiving.

Mrs. S. B. Burwell, president of the Woman's Auxiliary presided during the auditorium exercises, making a splendid introductory speech; then came greetings from the senior warden, S. P. Cooper, and the junior warden, R. E. Clements. The principal address of the evening was made by Dr. H. A. Ellis, former pastor of the Henderson Baptist church, now of Wilson. Dr. Ellis in his own inimitable manner, brought a glowing tribute to Rev. Mr. Hughes, extolling his excellence both as a minister and rector of his people. Dr. Ellis recalled that for 10 years he and Mr. Hughes had worked together in Henderson differing in church organizations and form, but both with the same spirit, both serving one Lord and master.

Then came short greetings from the following organizations: the Ministerial Association, by Rev. Ellis Joyce; the Medical Corps, by Dr. H. A. Newell; the Kiwanis Club, by T. S. Kittrell; Rotary Club, by Straughan Watkins; the Knights of Pythias, by Ransom Duke; the Travelers' Protective Association, by J. M. Baity introducing John Zollicoffer.

Then Miss Annie Lee Beck gave a lovely tribute to Mrs. Hughes recounting her various activities in civic, school work, literary clubs and church affairs, presenting her with a handsome gift from the choir. R. G. S. Davis in a few well-chosen words presented a purse to Rev. Mr. Hughes on behalf of the men of the church.

Mr. Hughes responded to these greetings, assuring each one of his deep appreciation and unbounded love.

CHURCH PAPER IN NORTH CAROLINA LIBRARIES

Through the interest and generosity of Mr. Alexander B. Andrews, of Raleigh, 48 copies of the Living Church Daily, a paper that is to be published during the meeting of the General Convention in Atlantic City, is to be placed in the libraries in the State. Eighteen copies are to be in libraries in the diocese of North Carolina, nine in East Carolina, and eight in Western North Carolina. Seven copies are to be in white college libraries and two in Negro colleges. An extra copy will be placed in the city libraries of Asheville, Charlotte, Wilmington and Raleigh. Mr. Andrews has for several years been interested and active in putting church literature in college libraries.

Thompson Orphanage and Training Institution

REV. W. H. WHEELER, *Editor*

A Poster for Exhibit at General Convention

We have just shipped to Atlantic City, a poster with a few pictures of the Thompson Orphanage, to be on display in Booth No. 4½ in Convention Hall during the sessions of General Convention. These pictures are not up to date, but the best we could gather up in the short notice which was given us. We hope that many of our friends from near and far, will see the poster and know that the children of the Orphanage are remembering them in their prayers and asking God to "Strengthen with might by His Spirit" the Church's representatives there assembled in all their deliberations and decisions.

There are some 81 Episcopal Homes for Children, caring for between 4,000 and 5,000 children. The Church's work in the child-caring field is a most important one. We need your most earnest prayers to help us in our efforts to reach the highest standards possible in the nurture of these little ones whom our Lord set at the heart of His Kingdom.

S. O. S.

As we are writing these notes, the postman has arrived and brought two letters from two small and struggling Auxiliaries stating that it will be impossible for them to clothe the girl assigned to them. In one case a girl of six years and in the other, a girl of seventeen. Can we count on two other Guilds or Auxiliaries assuming the care of these two girls?

The Clothing Lists

Early in September the clothing needs for 109 children were listed and mailed to Auxiliary branches and Guilds in various parishes and missions in the three dioceses. A number of splendid boxes of clothing have already been received, and from now on until Thanksgiving time boxes will be pouring in. It is very much like Christmas for the children and they get a great thrill of pleasure when they receive their boxes.

Y. P. S. L. Library Party

On September 29th in the library of the Administration Building, a "Library Party" was given under the auspices of the Y. P. S. L. All the guests came representing some book and many of the costumes were exceedingly good. Prizes for the best representations were awarded to James Bond as Robinson Crusoe and to Eloise Owens as The Unkissed Bride.

Confirmation at St. Mary's Chapel, Nov. 7, 1934

Bishop Penick has written that he will make his visitation to St. Mary's Chapel on Wednesday afternoon, November 7th, at 4:00 o'clock. In anticipation of his coming, a class of twenty boys and girls has been hard at work studying the Step-Catechism and trying to listen to talks by the superintendent on the necessary knowledge required in the making of a churchman. Probably only about half of the class will receive the layin-on-of hands as a written examination must be passed before the candidates can be presented to the Bishop.

MARIA NASH HILLIARD

On Monday evening September third, there passed to the joyful rest of Paradise the soul of Maria Nash Hilliard, youngest and greatly beloved daughter of the late Rev. Francis W. Hilliard and his wife Maria Nash Johnston Hilliard, in the sixty-third year of her age.

The burial service was read by the Rev. Rueben Meredith at the home of the Misses Hilliard in Oxford, North Carolina. There were present besides her three sisters, her brother Iredell Hilliard, his wife and family, of Clinton, North Carolina, and a circle of close friends.

"Blessed are the pure in heart for they shall see God."

DEPARTMENT MEETING IN GREENSBORO

(Continued from Page 11)

gestions, be mimeographed several times a year and mailed to those particularly interested in such information.

Diocesan Offering

A vote was taken to keep the Diocesan offering for the work among the deaf, same to be made in Advent-Epiphany.

Vade Mecum

Mr. Vache reported a fine year at Vade Mecum, with financial balance on the credit side, enthusiastic attendance, and bright hopes for the future.

Five hundred churches were built in the diocese of London in the last one hundred years; a new church nearly every ten weeks for a century. In spite of this, at least forty-five new churches are needed now to keep pace with London's spreading growth, and the Forty-five Churches Fund is the chief "home missions" enterprise of the diocese.

Of this great need at home compared with the foreign missionary work overseas, the London diocesan paper says:

"Both causes can go forward side by side as parts of the same enterprise in different parts of the same field, and the truly missionary-hearted people will give to both. Some of the best supporters of the Forty-five Churches Fund will be found to be those individuals and parishes which are already taking a lead in support of the work overseas."

A Chinese boy who graduated this year from St. John's Middle School, Shanghai, and enters St. John's University this fall had been having many doubts about whether he wanted to be confirmed, until he was present at Bishop Shen's consecration. That service, all in Chinese, ordaining a Chinese Bishop, decided him. The Church no longer appeared a foreign thing and he wanted to be in it.

ST. ANDREW'S MISSION, ROCKINGHAM

The summer of '34 has been an outstanding one in the life of St. Andrew's. In May some of the leading men suggested the need of a Mission and several ministers in the Diocese were invited, but being tied up with summer conferences were unable to come.

Much prayer resulted (St. Matt. 18:19) that God would send a Missioner who was able to meet our need. God proved the truth of "He knoweth our need," etc., because Rev. J. J. D. Hall, of New York, did not know of our need but wrote Rev. W. J. Gordon recommending a young man who might be used successfully in St. Andrew's, Mr. Charles Stutzer, a young business man of New York. "My God shall supply all our need", which He did in this young man. While preparation was made for his coming, careful planning and preparation was made at St. Andrew's for the success of the Mission. The success of a Mission is only determined by the preparation, therefore the people of St. Andrew's were called together by their resident Missionary, Miss Lillie Hill, and Christians began to pray definitely and many reconsecrated themselves pledging their prayers and service to promote a real revival among our people.

Plans for the Mission were organized, homes were opened, invitation for meals not only from St. Andrew's people but members of Epiphany Church, Leaksville, opened their homes and many helpful and happy contacts were made in these homes.

An hour before each service Mr. Stutzer and Miss Hill met groups of young people, also individuals, thus helping in personal problems and many, through these contacts, finding the way of life. The choir also helped much with their inspirational singing. A "Question Box" also provided an opportunity for questions.

These services began July 1st with a short address by Mr. Stutzer to members of St. Mary's Sunday School, associate of St. Andrew's, held in Miss Hill's home each Sunday morning. A short address in St. Luke's, Spray. In the afternoon Mr. Stutzer accompanied Miss Hill and her group of workers, Misses Sadie Roberson, Annie Wilson and Virginia Hill to the county home for a service. In October, 1933, Bishop Penick confirmed a group of eleven here as a result of the work done by this group. After an inspiring service here, this group went to the State prison camp where this same group has a most splendid Sunday school.

At seven P. M. the Mission started in earnest at St. Andrew's Mission Chapel and continued until Thursday night, July 12th.

The following Sunday, July 8th, a special program for Home Coming Day had been planned and was carefully executed. On this day, the 21st anniversary of St. Andrew's was celebrated with special sermon by the Missioner in the morning, and in the afternoon roll call of all baptized members and many interesting addresses made by those who knew of the widespread influence of St. Andrew's and its associate work in the prison camp, county home, and jail. Each institution is visited each week by Miss Hill and her faithful group of workers.

The night of July 12th will long be remembered as a real Pentecostal refreshing as many came forward around the improvised altar, for re-dedication and some for the first time accepting Christ as their personal savior.

Using the words of Rev. Larkin Glazebrook the ground had been carefully plowed, harrowed (Hosea 10:12), the seed had been broadcast, the watering, cultivating, laboriously and enthusiastically done, the full harvest resulted and God gave the increase (I Cor. 3:6). Nor did it end here, for the "Follow-up" work is of great importance and Miss Hill immediately began a class for instruction in Christian Living and Church Worship, where the word of Word was enthusiastically searched. There were nine nights given to these classes. The Sunday School secretary reported an average attendance of 53 at these classes.

Rev. W. J. Gordon, as a result, baptized fifteen candidates, most of them by immersion and on August 10th Bishop Penick made a special visit to St. Andrew's, confirming 16.

Following the Mission there was a family corporate communion Sunday, July 15th, for re-dedication.

A Y. P. S. L. was organized on July 25th, with 19 on the roll.

St. Mary's Sunday School, already referred to, is a small Sunday school held each Sunday in Miss Hill's home for children in the community who are unable to attend in Leaksville. From this Sunday school there were four baptisms and five confirmations. Surely God is in our midst. The Superintendent, a young man of seventeen years, was baptized in the Episcopal Church the same day his father was baptized in the Baptist Church.

Chinese Church statistics for last year show that there are in the eleven dioceses of the Anglican Communion, 31,803 communicants, 26,862 additional baptized members, 7,051 preparing for baptism; 24,820 children and young people in Sunday schools, with 1,596 teachers; 554 foreign missionaries, and 2,777 Chinese workers.

In his farewell address in Honolulu President Roosevelt paraphrased a sentence from the Prayer for Our Country, page 36 of the Prayer Book, which says "fashion into one united people the multitudes brought hither out of many kindreds and tongues," and the President added, "That prayer is being answered in the Territory of Hawaii."

Two women who come in from the country every week to attend a class in an English mission in East Africa asked recently if the class might begin and end one hour earlier. The reason they gave was that the lions along the way were getting troublesome and even before sunset were prowling the roads.

A little paper-bound book has come out of the Arctic regions, containing addresses on the Gospels for the Christian Year, which were given by the Ven. Frederic W. Goodman through an interpreter to his Eskimo flock at Point Hope. These brief and very simple instructions and meditations have been printed for the use of Eskimo lay evangelists and teachers in Church schools, for Indian catechists and teachers in interior Alaska, and for any other Alaskans who are beginning to use the English language. The book's gay cover, royal purple with crimson lettering, will bring color to their native dwellings, as the teaching it contains will illumine their lives. Archdeacon Goodman's brother, the Rev. Sydney Goodman of Philadelphia, saw the book through the press.

Communicants of the Church's mission in Puerto Rico have been increasing at an average rate of five per cent a year. In the dioceses of the United States the rate of increase is two-tenths of one per cent.

S. THOMAS', BATH, HAS 200TH BIRTHDAY

On Thursday, September 20th, the 200th anniversary of the building of S. Thomas' Church, Bath, was observed with a service that attracted a number of visitors from over the State. The Rt. Rev. Thomas C. Darst, Bishop of the diocese of East Carolina, celebrated the Holy Communion, assisted by a number of the clergy. An historical address was delivered by the Rev. G. McL. Brydon, of Richmond, Va., one of the outstanding students of colonial church history in the United States.

Following the service there was a meeting of the S. Thomas' Association, an organization that is charged with the care and restoration of the church. Mr. Alexander B. Andrews, of Raleigh, president of the Association, presided. It was decided to proceed with a partial restoration of the church to its original lines, with the funds that are now in hand.

The construction of S. Thomas' Church was begun in 1734. It is the oldest church building in the State.

MR. AND MRS. MEREDITH HONORED IN OXFORD

Rev. and Mrs. Reuben Meredith were honored at a lovely reception on Thursday evening, September 27th, at the Community House when the women of St. Stephen's Church, Oxford, entertained in honor of the rector who has served the church for the past seven years and who is leaving with his family for Cleveland where he will serve the churches in Rowan county. Receiving with the honor guests were Mr. and Mrs. B. K. Lassiter, Mr. and Mrs. A. W. Graham, Jr., and Mr. and Mrs. R. H. Lewis. Members of the executive board of the Woman's Auxiliary assisted in welcoming the guests who were friends from all denominations who have learned to love Mr. Meredith during his residence in this community. It is with sincere regret that the people of Oxford give him up from the community as he has accomplished a wonderful work not only in his own parish but among people of all creeds and classes.

REPORT OF TREASURER OF CHURCH'S PROGRAM—Payments to October 2, 1934

Note: It will be noted that there are a number of vacancies in the column, "Amount Pledged." These will be filled as soon as pledges are received.

	Amount Pledged	Paid	Due 9-30
Ansonville—All Souls	$ 25.00	$ 1.60	$ 17.00
Battleboro—St. Johns	150.00	90.00	22.50
Burlington—Holy Comforter	1,500.00	905.32	219.68
Chapel Hill—Chapel of Cross	900.00	350.21	324.79
Charlotte—Chapel of Hope			
Charlotte—Holy Comforter	963.00	578.67	142.83
Charlotte—St. Andrews		12.00	
Charlotte—St. Martin's	2,000.00	1,218.90	321.10
Charlotte—St. Mary's	156.00	105.53	11.47
Charlotte—St. Peter's	4,500.00	2,625.00	750.00
China Grove—Ascension	132.00	99.00	
Cleveland—Christ	237.00	116.00	64.00
Concord—All Saints	525.00	189.45	206.55
Cooleemee—Good Shepherd	110.00	81.00	
Davie County—Ascension	40.00	35.41	
Durham—Eph.	21.00	15.00	1.00
Durham—St. Andrew's	125.00	125.00	
Durham—St. Joseph's	50.00	23.49	13.76
Durham—St. Philip's	2,400.00	1,347.01	452.99
Edgecombe County—St. Matthew's	62.50	20.17	27.08
Elkin—Galloway Memorial			
Enfield—Advent	150.00	167.32	5.18
Erwin—St. Stephens	100.00	68.00	8.50
Franklinton			
Germanton—St. Philip's			
Greensboro—Holy Trinity	1,000.00	500.03	166.63
Greensboro—St. Andrew's	405.00	176.28	129.72
Greensboro—St. Mary's Chapel	25.00	25.00	
Halifax—St. Mark's	52.50	34.00	4.50
Hamlet—All Saints	52.50	13.50	27.00
Henderson—Holy Innocents	1,000.00	253.37	496.63
High Point—St. Mary's		45.00	
Hillsboro—St. Matthew's	250.00	235.00	
Iredell County—St. James	25.00	5.00	13.00
Jackson—Our Saviour	52.50	15.00	25.50
Kittrell—St. James	27.00		20.25
Laurinburg—St. David's			
Lawrence—Grace	52.00	16.75	23.75
Leaksville—The Epiphany	158.00	171.59	
Lexington—Grace	600.00	410.00	40.00
Littleton—St. Alban's	25.00	27.25	
Louisburg—St. Paul's	63.00	32.42	14.83
Madison—St. John's		55.00	3.50
Mayodan—Messiah	78.00		
Mecklenburg County—St. Mark's	150.00	71.00	36.50
Middleburg—Heavenly Rest	6.00	12.00	
Milton—Christ	21.00	21.00	
Monroe—St. Paul's	459.00	280.00	62.00
Mount Airy—Trinity	78.00	23.81	34.79
Northampton County—St. Luke's	50.00	27.75	10.50
Old Sparta—Ingatius		4.42	
Orange County—St. Mary's		224.00	
Oxford—St. Stephen's	800.00	457.68	145.32
Pittsboro—St. Bartholomew's	315.00	253.27	
Pinehurst		45.00	
Raleigh—Christ	3,300.00	2,325.00	150.00
Raleigh—Good Shepherd	2,520.00	1,246.00	644.00
Raleigh—St. Mary's Chapel	630.00	318.50	154.00
Raleigh—St. Saviour's	100.00	55.00	20.00
Reidsville—St. Thomas		50.00	
Ridgeway—Good Shepherd	$ 16.05	$ 2.36	$ 9.64
Ringwood—St. Clement's	7.50	7.50	
Roanoke Rapids—All Saints	420.00	140.00	175.00
Rockingham—Messiah	50.00	75.00	
Rockingham County—St. Andrew's	27.00	24.00	
Rocky Mount—Good Shepherd	1,600.00	1,072.00	128.00
Rowan County—St. Matthews	130.00	110.92	
Roxboro—St. John's	42.00	19.75	11.75
Salisbury—St. Luke's	800.00	400.00	166.66
Salisbury—St. Paul's	121.00	70.50	20.00
Salisbury—St. Peter's	78.00	13.00	45.50
Sanford—St. Thomas	78.00	58.50	
Scotland Neck—Holy Trinity	158.00	122.52	
Selma—St. Gabriel's	10.00	3.50	3.25
Smithfield—St. Paul's		36.02	
Southern Pines—Emmanuel	630.00	195.32	277.18
Speed—St. Mary's	52.50	13.89	2661
Spencer—St. Joseph's			
Spray—St. Luke's	409.00	308.32	
Spring Hope—St. Jude's			
Statesville—Trinity	164.00	67.50	55.50
Stoneville—Emmanuel	.50		
Stovall—St. Peter's			
Tarboro—Calvary	442.00	333.00	
Townesville—Holy Trinity	27.00	5.56	14.44
Wadesboro—Calvary	379.00	240.02	30.00
Wake County—St. John's	11.00	7.50	.75
Walnut Cove—Christ		6.61	
Warrenton—Emmanuel	735.00	333.01	219.00
Weldon—Grace	105.00	25.00	53.00
Wilson—St. Timothy's	735.00	62.74	489.26
Winston-Salem—St. Paul's	5,670.00	2,390.97	1,861.53
Woodleaf—St. George's	48.00	8.66	27.34
Total	$39,396.50	$21,502.37	$ 8,575.26

COLORED

Charlotte—St. Michael's	$ 120.00	$ 63.42	$ 26.58
Durham—St. Titus	33.00	21.50	3.25
Greensboro—Redeemer	33.00	5.00	19.75
Henderson—Resurrection	12.00	15.66	
Littleton—St. Anna's	8.00	4.43	2.32
Louisburg—St. Matthew's	27.00	22.00	
Monroe—Holy Trinity	6.00	6.00	
Oxford—St. Cyprian's		15.44	11.56
Pittsboro—St. James	14.00	6.36	4.89
Raleigh—St. Ambrose's	75.00		56.25
Raleigh—St. Augustine's	511.00	498.76	
Rocky Mount—Holy Hope	10.00	6.00	1.50
Satterwhite—St. Simeons			
Statesville—Holy Cross	28.00	19.00	2.00
Tarboro—St. Luke's	16.00	16.79	
Warren County—St. Luke's	7.00	2.70	2.70
Warrenton—All Saints	15.00	5.04	6.21
Wilson—St. Mark's	64.00	25.75	22.25
Winston-Salem—St. Stephen's	20.00	10.00	5.75
Total	$ 965.00	$ 728.19	$ 160.12

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Looking toward the celebration at General Convention and also in November of the 150th anniversary of Bishop Seabury's consecration, antiquarians are interested in the statement of the present Bishop of Aberdeen that no portrait of Bishop Petrie exists and none of Bishop Kilgour except one in Bishop Deane's possession. There are many prints of Bishop Skinner but the print showing Bishop Seabury in his "flamboyant episcopal sleeves" is scarce.

Our national Church agencies are growing up: The Girls' Friendly Society of the United States was organized in 1877; the Order of the Daughters of the King in 1885; Brotherhood of St. Andrew, 1886; Church Periodical Club, 1888; Church Mission of Help celebrated its twenty-fifth anniversary in the spring of 1934; the United States branch of the Church Army was organized in 1927. These and many others hold conferences and have exhibits in Atlantic City preceding or during the time of General Convention.

A woman who attended the last triennial meeting of the Woman's Auxiliary, in Denver, remarked the other day that she had been making a list of the missionaries she heard speak during that time in Denver, and found she had heard sixty.

The 70 men who make up the male communicant list of the missions in the Kohala field, Hawaii, have given about $250 to the Everyman's Offering. Nor is this the only good report to come from Hawaii.

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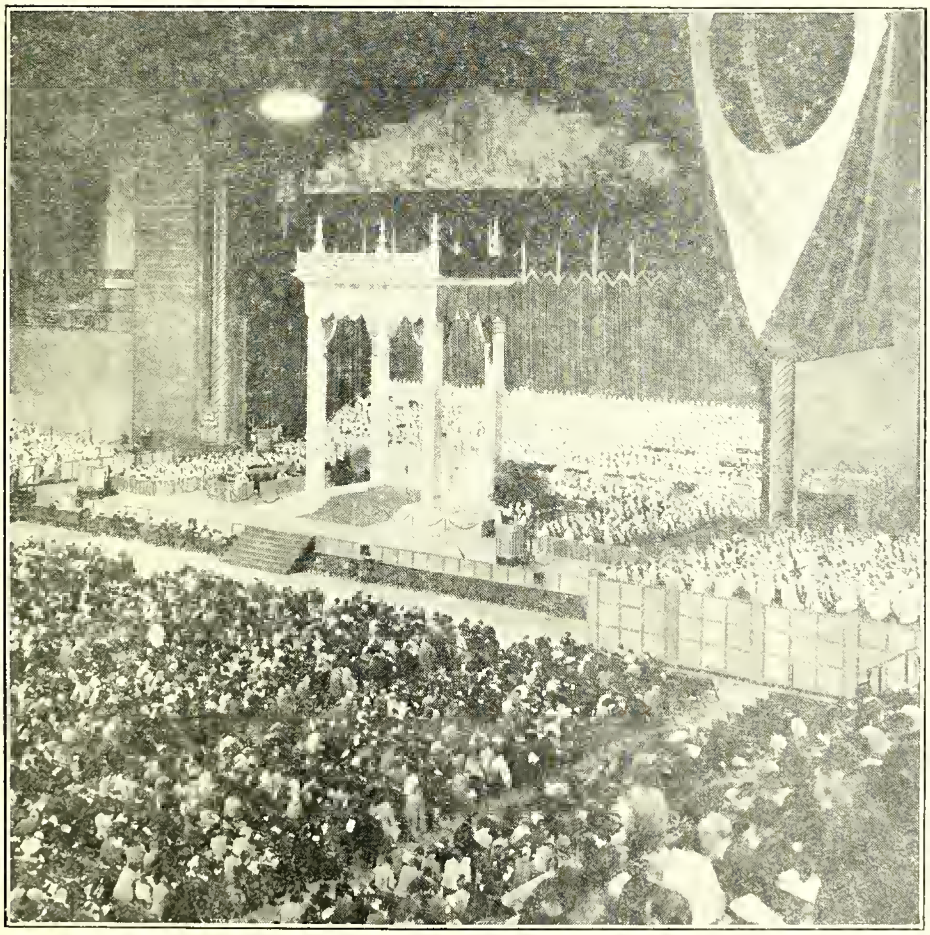

SECTION OF GREAT AUDIENCE AT OPENING SERVICE OF THE GENERAL CONVENTION

Young People's Service League

President, Miss Florence Lerch,
1621 E. Boulevard, Charlotte, N. C.
Editor, Mr. Richard Simpson,
522 N. Tryon St., Charlotte, N. C.

District Meetings Outstanding Success

Five district meetings of the Young People's Service League of the Diocese of North Carolina were started at Trinity, Statesville. Sixty young people attended the meeting, which is quite an increase over the one last year when 45 were present. Rev. D. W. Allen gave the principal address. Talks were made by Elizabeth Tuten and Robert McArthur, Jr., old campers, on camp.

The meeting at St. Paul's, Monroe, was attended by 100 members. Last year there were 70 present. Rev. W. H. Wheeler made a most inspiring talk to the young people. Camp Penick and Camp Cheshire campers, Edna Furman and Syd Alexander, talked on Vade Mecum.

St. Stephen's, Oxford, had an attendance of 68. Last year 90 were present at the Wake, Orange, Granville district meeting. Rev. Frank E. Pulley made a very interesting address on "Valiant Christians, We?" Bishop Penick, an unexpected surprise and pleasure, made the meeting a great success. Frances Hines, Caroline Moore, and Jimmy Taylor talked on Camp Penick and camp, the latter on Camp Cheshire.

Those attending the district meeting of Guilford County at Holy Trinity, Greensboro, were honored by having the Rt. Rev. Edwin A. Penick, D.D., speak to them on Vade Mecum. Billie Dunn followed this talk by describing Camp Cheshire and telling something about the classes and sports. Rev. J. Q. Beckwith, Jr., spoke on the district theme, "Valiant Christians We?" Sixty persons were present at this meeting.

There is one more meeting to be held, that of Edgecombe District, to be held at Calvary Church, Tarboro. It is hoped that the good attendance and enthusiasm will continue. Rev. Benj. T. Brodie is to be the speaker.

At each of the above meetings discussions on league problems were participated in by those present. Florence C. Lerch, President, presided at all meetings and gave an outline of the year's program.

Members of the Executive Committee attended the meetings, taking an active part.

League Program on Prayer

Hymn 132: O Jesus, Thou Art Standing.

Prayers: Collect for first Sunday after Epiphany.

Lord's Prayer, Y. P. S. L. Prayer.

Roll call and minutes followed by business.

Scripture: St. Luke 18-9-14.

Hymn 226: Love Divine, All Love Excelling.

Discussion on Prayer, the following points to be stressed:

1. What is REAL PRAYER?
2. Is your prayer definitely addressed to God?
3. Is your prayer sincere?
4. Where, when and how do you pray?
5. Have several leaguers PREPARED to tell what prayer means to them.
6. Do we use the Book of Common Prayer as we should?

Offering.

Hymn 360: Jesus, Tender Shepherd, Hear Me.

Benediction.

Note: The above points on Prayer may be assigned as individual short talks.

Suggested Topics for Discussion

1. What attitudes and characteristics are necessary for one to be a Christian Adventurer?
2. Does a Christian compromise with the truth?

The members of the Young People's Service League should be informed on the events and legislation passed at the General Convention held at Atlantic City. It is therefore suggested that each league hold programs on it. Your rector will help you secure material.

NEWS FROM ST. SAVIOUR'S

There are two things that may be of interest to the readers of The Carolina Churchman in connection with the work at St. Saviour's. One is the mission conducted by Rev. B. M. Lackey, former beloved minister at St. Saviour's; the other is the very successful booth which our people put on at the State Fair.

The mission was a very blessed and helpful one. During the week preceding the mission, cottage prayer meetings were held each night when our people prayed definitely for the mission and the missioner. As a result we were all put in prayerful expectancy for blessings given us through the mission.

The mission began Monday evening, October 15th, and closed the 21st. Large congregations attended every service. There was a Question Box in connection with the mission which proved to be an educational part of the service. Various and sundry questions came through the box. We feel that God has brought us all rich blessings from the mission, and we are grateful to God and to the missioner for the services.

Our booth at the State Fair was very successful and quite a new experience for us who put it over. Our people worked almost night and day during Fair Week, all seeming to enjoy the work. We cleared something over $150. The booth was sponsored by the Church Service League of St. Saviour's, of which Mrs. Charlotte Perkinson is President.

WORLD-WIDE MISSION OF THE CHURCH

(From Bishop's Pastoral)

The dominant note of this Convention has been a determined and enthusiastic support of the world-wide mission of the Church, and once more the unity of the Church has been demonstrated by the subordination of every divisive question to this central and all-controlling loyalty.

This loyalty is recorded in a voluntary acceptance on the part of bishops and deputies of objectives representing a substantial increase approximately 25 per cent over the expected income of 1934. What might have been a retreat, ending in a rout, has been turned into a definite and aggressive resolve to advance.

A number of clergy were visitors in Atlantic City for the General Convention. Included in the number were Rev. Messrs. Willis G. Clark, Frank D. Dean, Jean Vache, I. W. Hughes, Francis H. Craighill and Harding Hughes.

The Carolina Churchman

ORGAN OF THE DIOCESE OF NORTH CAROLINA AND THE THOMPSON EPISCOPAL ORPHANAGE AND TRAINING INSTITUTION

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Fifty-first General Convention Meets at Atlantic City

Brief Mention of Character and Accomplishments

(BY THEODORE PARTRICK, JR.)

The General Convention of the Protestant Episcopal Church, bringing together as it does thousands of churchmen and churchwomen from all over the United States and other countries, is something very much more than the legislative body of the Church. It is a visible demonstration of the strength, unity, and accomplishments of the Church. The one held at Atlantic City October 10-23 was no exception to the rule. In fact, from many points of view it was the greatest Convention we have ever had. Certainly from the standpoint of attendance, it was. The 35,000 Episcopalians who attended the opening service, the 10,000 who attended the Corporate Communion of the Woman's Auxiliary, and the 5,000 who packed the assembly room at the evening mass meetings are totals that give some idea of the number there.

The North Carolina Delegation in House of Deputies

Great Services

Atlantic City, being so near to so many of our large cities and the center of Church population, attracted many thousand visitors to the Convention. And it has a wonderful auditorium that will seat over 40,000 persons. The great open service on the first day of the Convention came very near taxing the capacity; with a choir of 1,000 persons, with 1,000 bishops and clergy in the procession, and a vast congregation. There were many other services and mass meetings, not so large but quite as impressive.

The business of the Convention—legislating for the Church, adopting a financial budget, etc.—is almost overshadowed by what has been impiously called the "side shows"; the great mass meetings, dinner meetings of all kinds of interested groups, the exhibits, and so on. Every group that has an idea that it wants to get across carries its wares to the General Convention. A great deal of missionary enthusiams is expected to be generated and carried back to all of the dioceses of the country. All kinds of information is expected to be imparted to those who are obligated to carry it back to the furthest recesses of the Church. The daily mass meetings were this year well designed to fulfill this purpose. I have seldom heard such really inspiring missionary addresses, or heard addresses on the problems of the modern world that were more constructive.

Legislation

There are always many minor changes that have to be made in the canons of the Church, to make it conform to changing conditions and ideas. But there was little outstanding legislation passed. One of the questions that attracted wide attention and considerable debate was the proposal to change the name of the Church from "Protestant Episcopal" to "The Episcopal Church in the United States." It was defeated by a narrow margin, and largely because many of the delegates thought that the present time was not propitious for stirring up any feelings.

Considerable changes were made in the status of the Presiding Bishop. He was relieved of his duty as president of the National Council, with its many details of administration, and thus released to exercise a larger spiritual leadership. The proposal to elect him for life, or until he reached the retiring age, and relieve him of the work of his diocese, was defeated. The proposed change in the Constitution, making it possible for a bishop of one diocese to be elected bishop of another, was defeated.

One change that was made was the admission of women to membership on the National Council. Four women were nominated by the Woman's Auxiliary and elected by the Convention. A slight change was made in the canon on marriage, allowing the minister to waive the three-day notice clause when one of the parties to the marriage is a member of his congregation or well known to him. No revision of the Prayer Book is under way at the present time, and no changes were made at this Convention.

Adoption of a Budget

When it came to a consideration of the financial status of the Church's affairs it was difficult to find any cause for rejoicing. The $500,000 deficit for 1933 and the anticipated deficit of a like amount for 1934 weighed heavily. The fact that the gifts of the laymen of the Church, through the Every Man's Offering, amounted to nearly $300,000, helped considerably, but the tale of woe told by many of the dioceses was depressing.

At a great joint session of the House of Bishops and the House of Deputies, with the members of the Woman's Auxiliary present, the officers of the National Council gave an accounting of their stewardship for the past triennium. Dr. Franklin, the treasurer, traced the causes leading to the deficit. He, with others, told of the almost disastrous results of the shrinkage in money contributed for missionary and other objects. The budget, presented by the National Council after exhaustive study and after every economy had been effected, amounted to $2,700,000, scarcely half of what we were giving several years.

This proposed budget of $2,700,000 was referred to a committee of the General Convention, which wrestled with it earnestly for several days. They reported that $2,313,115 was all that they could see in sight, and recommended that as the budget. They challenged the Convention, however, to repudiate their figures and agree to raise the amount asked for. The Convention agreed to try, and a committee sat for two days, hearing delegations from all the dioceses, trying to bring the total up to $2,700,000. But the figure finally adopted for 1935, as a result of the commitments, was $2,313,115. One of the hardest working members of the Budget and Program committee was Bishop Penick.

Section of 1,000 Clergy and Bishops in Procession

Addresses and Reports

One of the most helpful features of every General Convention are the reports that are made to it by the commissions and committees that are appointed to make a study and bring in findings of the great problems that affect the Church and the world. Some of the reports made to this Convention were of outstanding interest; including the ones on the State of the Church, Marriage and Divorce, the Status of the Negro in the Church, Evangelism, etc. Many of these have been printed, and are available for all who want them.

The Convention had many distinguished speakers, but none who captured its heart more entirely than the Bishop of Aberdeen, Scotland. He was in this country to take part in the commemoration of the 150th anniversary of the consecration of Bishop Seabury. He spent several days at the Convention, and made an address at a joint session of the two houses.

Resolutions and Petitions

A great many petitions and resolutions were presented to the Convention, dealing with questions of world peace, industrial relations, birth control, race relations, the moving picture industry, etc. These were referred to a special committee to make a report on national and international problems. The report of this committee naturally did not suit everyone, for the Convention is made up of every type of conservative and liberal, but on the whole the report, as it was amended by the Convention, took a clear-cut and courageous position on many of the problems of the day that press for solution.

Atlantic City proved to be a fine host to the Convention. Unusually good facilities were available, and all at a very reasonable price. The Church people of New Jersey were most hospitable and lavish in their entertainment of the delegates.

CORNERSTONE OF NEW CHAPEL LAID IN BURLINGTON

All Saints was a memorable day in the parish of Holy Comforter, Burlington, when Bishop Edwin A. Penick laid the cornerstone for a new chapel, Calvary, and presided at the reopening of another chapel, St. Athanasius. Calvary chapel is being erected at Piedmont Heights, a suburb of Burlington, from funds made available by the Lawrence S. Holt Fund. The bishop was assisted in the service by the Rev. A. E. Sanderson, minister in charge of Calvary chapel, and the Rev. D. T. Eaton, rector of the parish. Calvary chapel is expected to make a fine contribution to the missionary work of the Church.

On the same day St. Athanasius Church was reopened for public worship, and set apart especially for services and educational activities for the deaf, under the ministry of the Rev. Roma C. Fortune. At this service Bishop Penick was assisted by Rev. Messrs. Fortune, Eaton and Sanderson. The bishop at this time blessed a new altar and cross, which were given by Mr. and Mrs. S. A. Steele in memory of David William Cummings and his wife, Anne Elizabeth Curtis Cummings.

St. Athanasius was the first church building erected in Burlington in 1879 and served the congregation until 1911, at which time the beautiful Church of the Holy Comforter was erected.

MR. SANDERSON GOES TO OXFORD

The Rev. Albert E. Sanderson, who for the past two years has assisted the Rev. David T. Eaton in the parish of the Church of the Holy Comforter, Burlington, has accepted a call to become rector of St. Stephen's Church, Oxford, in succession to the Rev. Reuben Meredith. Mr. Sanderson, a recent graduate of the Theological Seminary in Virginia, is a young clergyman who gives promise of great usefulness in the ministry. He is fortunate to be called to a parish of such fine work and traditions as St. Stephen's.

Some Account Of My Life

For My Children

(*By* JOSEPH BLOUNT CHESHIRE, D.D.)

(Editorial Note—*This biography of Bishop Cheshire was written by him for his children, and without any idea of its ever being published. It was never even corrected by him. His children have consented to its publication, at the request of Bishop Penick and Mr. Partrick, who think that it will interest the people of the Diocese. No omissions or changes have been made, except a very few, where the matters omitted or changed are very personal to the members of the family or others.*)

Installment No. 6

Besides these teachers resident in the School, there were Masters for special courses as French, Drawing, and perhaps others at times, who came in to their classes for stated hours each week.

I suppose few young men, who have given much time to reading and study, have failed to try their hands at versifying. I had my spell at this, and for some years would from time to time attempt to compose verses in various forms. I believe, however, that I never thought that the result had any real value. Yet I must confess that some of these early attempts had such an interest for me that I kept them hidden away in some old desk or blank-book, and I have here copies of some of them. Their interest to me arises chiefly from their association with memories of persons or scenes of that period of my life.

The following is from a letter to A. H. W., written in May, 1871:

Litterae Familiaus

The lettered page slow traced by sages old
  May golden maxims teach and wisdom rare;
And bards inspired their visions bright unfold,
  And rouse our soul nobly to do and dare.
But friendship's hand can fashion spells as fair,
  And love illumes the page with kindly light;
The heart's plain language can the weary cheer,
  Comfort the sad, and lead the erring right;
  Can bring the loved one near, and bless us in that sight.

I think I must have been reading Spencer about this time, as most of my efforts seem to have been after the fashion of his famous stanza, as is seen above, and in the two stanzas following:

I.

See'st thou the promise fair of coming Spring
  Chased from the sky by keen returning blasts?
Hear'st thou the woods with wanton songsters ring;
  And while the echo of their sweet notes lasts
Swift o'er the earth a cloud its black pall casts?
  So, bright before his eyes, the wanderer sees,
O'er burning sands with failing strength who hastes,
  The beckoning shadows and the dewey leas,
  Which promise toil repaid, and life, and rest and ease.

II.

But, as he thinks to grasp the proffered good,
  Melting in air dissolves the pictured scene;
And faint he wanders where the palace stood,
  And leaves him in the dust. Even so I ween
Thy image flits before me, now half seen,
  And still eluding as I seem more near.
Bright eyes glance kindly, and the golden sheen
  Of rippling tresses, and sweet lips appear;—
  Anon,—and all is gone but darkness with despair.

Mr. Lowry kept the school room, and taught the lower classes in the common branches, reading, geography, grammar, and the like; and especially elocution. He was enthusiast in that, loved to read, and to recite, and to declaim; and was eager to cultivate those arts in others. Fifteen or twenty years later, when I became a Trustee of the University of the South, I was surprised to find this same John Lowry an instructor in elocution in that institution, where he inspired the students with his own enthusiasm, and was certainly not without his part in creating the fine standard of public speaking and declamation which characterized the Sewanee public exercises of those days.

I had a class-room and my classes were sent to me from the school room. I had been employed to teach Greek and Latin, and that was most of my work. I think, however, that Mr. Lowry taught some of the smaller boys their Latin, and that one or two of the higher classes in mathematics were committed to me. We all lived on very agreeable terms, and I remember but one case of serious dissension or trouble of any kind during my stay.

I have given some account of my early classical studies as a school-boy in Tarborough and Louisburg. I think that I might have developed into something of a scholar, if I had been more thoroughly drilled in the rudiments of Latin and Greek at school. The rather loose and careless methods prevalent, I believe, in most local academies in the South at that period, had launched me into the reading of ancient authors with an inadequate foundation of grammar and etymology—so that I never became really a Latin scholar in any proper sense, and much less a Grecian. But I had some tastes and desires in the direction of a more thorough knowledge of Latin. What I remember most distinctly about my two years in St. Clement's Hall is that I spent some considerable part of my not very abundant leisure in reading Latin authors, especially Tacitus, whose Germania and Agricola, as well as considerable portions of his Annals, I read, not critically, but for the enjoyment of the intellectual exercise and interest in their story. During these two years I also continued a kind of study of Blackstone, which I had begun during my Senior year in College, and read through Kent's Commentaries. I read also a good deal of English poetry, and became very much fascinated by Milton's early poems. For sometime after first reading his L'Allegro and Il Penseroso, I made a practice of repeating them both over after going to bed. I did not make any effort to commit them to memory, but would go over in my mind so much as I could recall, and I soon found that I could repeat the whole of both of them. I have never made a habit of committing things to memory. What I liked I was apt to read over and over, with renewed pleasure at every repetition; and, of course, some of it would establish itself in my memory. Persons have often expressed surprise at what they have called my extraordinary memory. I believe that I have not a specially good memory, but that I enjoy more than most persons the frequent *repetition* of that which interests and pleases me. Any one, with only an ordinary memory, will retain something of that which he has read over and over again for years. Indeed I have been disposed to think it a kind of intellectual indolence, which is content to find enjoyment in familiar thoughts and images, instead of exercising the mind in new efforts and the attainment of new possessions.

I do not remember that I found teaching specially interesting. It established me somewhat more securely on the foundations of such classical and mathematical knowledge as I already possessed, as I taught all the upper classes in the classics, and some, if not all, of those in Arithmetic and Algebra. But I was a good deal interested personally in my pupils. Many of them were excellent young men, and some of them remained my friends in after years—some remain so at this writing.

In a diminutive copy of the satires of Juvenal and Perseus, I found, appended to those works in the end of the volume, a few pages of Latin verses entitled "*Excerpta e Petronio.* These seemed to me quite interesting, being new to me, and I tried my hand at changing some of them into English verse. The following are samples:

I.

Qui Vultur Jecur, Intimum Purrat

The greedy vulture on man's heart that tires,
  And feeds upon his breast's strong agony;
That rends his veins, and, as with hellish fires,
  Augmenteth still his grievous malady;
Is not the bird of ancient poesy,
  Which Tityus felt his tortured bosom rend,
When as in hell nine acres covered he,
  And prayed the Gods in vain him respite send;
  But malice of ill heart and grief man's torments lend.

II.

Quid Faciat Leges?

What can the Laws, where money sits a King,
  And Poverty can make the Truth a lie?
E'en they that stand within the Cynics ring,
  Their bald pates decked with Virtue's bravery,
Shame not to sell their voice for gold, and high
  The Court resounds with perjured Eloquence.
Justice is set for sale, each knave may buy,
  Astree is deflowed, a light offense!
  And the grave Bench allows the venial violence.

III.

Non Bibit Inter Aquas

The cooling waters lave his fevered face,
  The luscious fruit hangs low on bending bough;
And yet he drinks not: from his touch apace
  The gentle zephyr sways the branch; and now
Sharp agony contracts his mighty brow.
  Thus to the selfish soul it doth befall,
Whom Fortune may with all her gifts endow,
  On which his heart is set; who, having all,
  Burns with a thirst unquenched, and all his sweets are gall.

Acquaintances and friendships formed outside the school have had more important relations with my after life.

On Sundays the teachers and scholars in a body attended the services in the Parish Church, St. Peter's, Ellicott City, the Rev. Wm. H. Phillips being the Rector. I was interested in meeting him, as I learned that he was the grandson of the Rev. John Phillips who, in 1819, had begun the first services of the Church in Tarborough, and had organized the first parish, my maternal grandparents being among his parishioners. He (the grandson) was a good little man, but not of much personality or force, intellectually or otherwise.

Upon second thought, I am quite sure that the Christian name of the Rev. Mr. Phillips, of Ellicott City was *not* John. I have forgotten what it was. I wrote John inadvertently, as I had in my mind his grandfather, the Rev. John Phillips, an early clergyman of the Diocese of North Carolina, who organized the first parish in Tarborough in 1819.

His name was William H. Phillips.

The most interesting circumstance associated with my recollections of the Rev. Mr. Phillips and his family, is that there I met the wife and the younger daughter of Bishop Alexr. Gregg, of Texas. The Bishop's son, Wilson, was one of my pupils at St. Clement's Hall. During the fall of 1869 the Bishop, Mrs. Gregg and Miss Mary Gregg, came to Ellicott's City to see him. The Bishop remained only a few days, but after he left, his wife and daughter boarded with the Rev. Mr. Phillips for several weeks, during which time I was a frequent visitor at the Rectory, and formed a friendship with both mother and daughter, which in after years was renewed, and continued until their death. The Bishop and his elder daughter, Eleanor, Mrs. Cochran, also became my very dear and intimate friends at Sewanee. I have hardly lived upon more affectionate terms with any family of my acquaintance than I did with these lovely and gracious people, from the time when I began to go to Sewanee as one of the Trustees of the University of the South, until one by one, as time passed, they were taken away.

My fellow teacher, Ernest Schroeder, used to accuse me of being in danger by my frequent visits to St. Peter's Rectory at this time. I defended myself as best I could, alleging that a man needed social contacts, and quoting from Aristotle that man was a social animal.

"Yes," said Mr. Schroeder, "a Gregg-arious creature."

I thought that a very creditable pun.

Another friendship which began at this time, and which many years later became one of the most intimate and important of my life, was with the family of the Rev. Walter A. Mitchell, Rector of St. John's Church, Howard County. This Church was only a mile or two above Ellicott's City, and St. Clement's Hall being on the same side of the town, was somewhat nearer to the Church. The congregation of St. John's was composed of the most cultivated and notable families of the surrounding country, socially much superior to the town congregation on the whole. On pleasant Sundays Dr. Shepherd would sometimes take the school up to St. John's Church for the 11:00 A. M. service. In this way I became acquainted with many of the country families of the neighborhood, and naturally also with the Rector and his family. Mr. Mitchell was quite superior to Mr.

Phillips both in ability and learning, as well as in social qualities. As I was a stranger from the South, and the son of a clergyman, Mr. and Mrs. Mitchell were courteous and hospitable to me, and I was much struck with Mrs. Mitchell's loveliness of character and kind and gentle manners. The children were too young to make any special impression on me, and I have no very distinct recollection of them except as nice looking little girls, and one little boy.

Among my pupils were three brothers, Howard, Horace and Rob. White, sons of Mr. Chas. Ridgely White, who lived some six miles from the school, near Ilchester, a station on the B. & O. R. R. There were seven or eight other children, the eldest daughter, Miss Priscilla, being about nineteen, and a very attractive girl. In the course of the year I became acquainted with the family and received much kindness and hospitality from them. My first visit to them was in March, 1870. Sunday March 27th, was my birthday. I went down Saturday and remained until Monday morning. The Sunday was a very wet and inclement day, so that we did not take the six mile drive to St. John's Church. But at eleven o'clock Mr. White called all the family into the library and read Morning Prayer, and a sermon on the *Sin of Profanity*. There were his eleven children, the governess, Mrs. White and I. The governess played the accompaniments, and we sang all the Canticles, including the *Te Deum*, and several hymns. I had not expected this, and the whole experience made a lasting impression on my mind.

Another family living just outside of Ellicott City, that of Mr. Anthony Kennedy, I also saw something of, and remember very pleasantly. Mr. Kennedy was a brother of John P. Kennedy, the author, and had been in the United States Senate in the period of the beginning of the Confederate War. He was fond of talking of those days, and used to speak specially of our North Carolina Senator, Genl. Thomas L. Clingman, and of his idiosyncrasies of character. My special interest in visiting the Kennedys was Mr. Kennedy's daughter, Miss Agnes. She was some years my senior, but a handsome, cultivated and very attractive woman. She married the Rev. Hall Harrison, with whom in after years I became very pleasantly associated in Committee work, when we were both members of the General Convention.

Though most of my time was spent in my school duties at St. Clement's Hall, with occasional social visits in that neighborhood, I could visit Baltimore on a Saturday sometimes, and remain over until Sunday afternoon. Thus I was able to keep up friendly intercourse with my old college friend George Hooper, who was beginning to practice law, and had an office in St. Paul Street. He continued his very warm friendship, and would talk of the time when I should be admitted to the Bar and we should form a partnership and practice together.

But even more interesting to me, after the summer of 1870, was the opportunities I thus enjoyed of renewed intercourse with my oldest and best friend, Dick Lewis, who in September 1870 entered the University of Maryland Medical School. He had left Chapel Hill after its last Commencement in June 1868. The University of North Carolina collapsed, as the result of "Reconstruction" in the South, after that Commencement, and its undergraduates scattered. Many of them entered the University of Virginia. Among these were Dick Lewis and other of my friends. He remained there for two years, and I visited him there at the University Finals, the last of May or the first of June—I do not remember the exact date—1870 on my way home after the close of the school year at St. Clement's.

When he came to Baltimore the following September, he roomed in the same building and in one set of apartments with my cousin Geo. G. Thomas, of Wilmington, and another friend of his, Pat H. Murphy, of Sampson County, N. C. Visiting Dick Lewis and George Thomas in their rooms on Lombard Street at the corner of Paca, near the Medical School and Hospital, I soon became intimately acquainted with Pat Murphy, also—a friendship which continued with mutual esteem and happiness as long as he lived. They made a trio of the most interesting, entertaining, and thoroughly satisfactory friends who could possibly have gotten together. They were all men of talent, and rose to the highest distinction in their profession; and they were all equally admired for their high personal character and their superlative social gifts. Any one of the three was enough for the enlivenment and enlightenment of any company, and the combination was almost an excess of enjoyment. I remember no social occasions in all my experience more thoroughly delightful than the hours I have spent with those friends in that old house on the corner of Lombard and Paca Streets.

Before leaving the subject of St. Clement's Hall and my life there, I should mention a family with whom I formed a pleasant and affectionate relations—the family of a Capt. Edward Dennis. Mrs. Dennis was from Georgia and a distant relation of mine through the Georgia family of Blounts, though we were not able to trace the exact connection. They were kind and hospitable to me as long as I was able to keep in contact with them. I have not known anything of them for many years.

At the end of the school year 1870-1871 I left St. Clement's Hall with the purpose of devoting my energies to study in preparation for admission to the Bar.

LEARNING AND PRACTICING THE LAW

The summer of 1869 was the last which my father and his family spent at Monreath. As he grew older he found the country too solitary. He said that he needed companionship. He was always fond of the sea: so in the summer of 1870 he took his family to Beaufort, and boarded there with Miss Sarah Davis—quite a favorite place with North Carolina people in those days.

In 1871 he made some arrangement with my Aunt Sarah Webb, his sister, to take us all into their hospitable home for the summer, and for a good many years, I do not remember just how many, we spent our summers there.

This arrangement suited me admirably. I was not only very fond of all my Webb kinsfolk—and particularly one—but it afforded me an opportunity of entering at once upon the systematic study of the law under one of the best instructors in the State.

Chief Justice Ruffin had spent his early manhood in Hillsboro, and, after many years on his place "*Old Haw Fields*," in Alamance County, had returned to Hillsboro, where he died in 1870. His widow, two unmarried daughters and two unmarried sons, William and Sterling, still resided there. Mr. Sterling Ruffin had been totally blind from his youth. Mr. William Kirkland Ruffin, the oldest son, was a cripple, having lost a leg many years before, and being so very large and heavy, as to be quite unable to get about. The leg had been amputated close up to the body, leaving not even a stump, to which a false leg could be attached. He lived in a small two-roomed house, a few yards back of the dwelling-house.

(To be continued)

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EDITORIAL COMMENT

The Diocese of North Carolina, through its Bishop and delegation at the General Convention, has agreed to take the sum of $15,000 as its objective for the General Church in 1935. The amount for 1935 previously adopted was $14,100, but the addition of $900.00 is a gesture toward helping the General Church in its desperate need. Only $12,000 is being paid in 1934. This means that the churches of the Diocese are going to have to make a special effort in the every member canvass this fall.

The record of the laymen of the Diocese in raising some $9,000 for the Everyman's Offering is particularly gratifying. The chairman, Mr. Arthur H. London, and his committee deserve great credit. North Carolina was seventh from the top in the amount raised by the dioceses of the country. The total amount presented at the General Convention was $268,448.48, and has since been augmented. It will help to wipe out the deficit. We were frankly disappointed at the total for the country as a whole.

The need for a generous offering on the part of all the churches for the Thompson Orphanage at Thanksgiving is very great indeed. The diocese of North Carolina is $4,139.82 behind in its budgeted amount towards the support of the Orphanage. Bills are accumulating, and the institution needs an offering larger than usual to pull it out of the hole. The children whom we have adopted and who are looking to us for support are entitled to our special remembrance at Thanksgiving. And the Orphanage remains one of our most cherished institutions.

The declaration of the General Convention as to war and world peace was clear cut: "War as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ." It also reaffirmed the statement of the recent Bishop's Pastoral: "It is the duty of the Christian to put the cross above the flag and in any conflict of loyalties to unhesitatingly follow the Christ."

As evidence of the fact that moving pictures are a great factor in shaping the moral and social ideals of the young people of our country, the General Convention received many resolutions and petitions on the subject. It endorsed the "League of Decency" fostered by the Roman Catholic Church, and declared itself in opposition to the indecent and harmful films that are being shown. The editor of the Carolina Churchman believes that all of the agitation for more artistic and cleaner pictures is bearing fruit as many pictures of a high order of excellence are now being shown.

The General Convention took note of the Congressional investigation of the munitions industry, endorsing it and suggesting the possibility of the government control of arms industry. It asked the Government to forbid the sales of munitions and withhold loans "to any beligerent government which has not exhibited all possibilities of peaceful settlement before having recourse to arms."

We regard it as unfortunate that the matter of the change in name of the Church could not have been settled at this time, when such a sensible and innocuous change was suggested. The dropping of the word "Protestant" from the Church's official title would in effect be doing no more than following the popular practice, and would have been in the interest of historical accuracy, we believe. The argument that we should make no such change at this time, when we are in the midst of a crisis, left us cold. As a matter of fact we are always in the midst of a "crisis."

There was a fine spirit in the General Convention. We saw or heard very little of party strife. The extreme Protestants made themselves heard several times, but never in a bitter spirit. Whether by design or not, the Catholic members of the Convention did not by voice or vote display any party spirit. The Convention is on the whole a rather conservative body, made up as it is largely of older men and laymen of large affairs. It is all the more surprising that there should come from the body such liberal sentiment as was often displayed. On the whole, it is a body of which the Church has a right to be proud. One of the finest things that can be said of it is that it always makes a profound impression on the city in which it is held.

SAINT MARY'S TRUSTEES HAVE MEETING

A full meeting of the trustees of Saint Mary's School was held in Raleigh on November 14th. At this time a number of subcommittees reported on such subjects as Finance, Course of Study, Library, Work of the Chaplain, Memorials and Legacies, etc. The trustees received very encouraging reports of the present work and prospects of Saint Mary's.

The Woman's Auxiliary

President
Miss Emma J. Hall 827 N. Tryon St., Charlotte,
Vice-President and Supply Secretary
Mrs. Watts Carr - - - - - Durham, N. C.
Secretary
Mrs. J. P. Watters 105 Hawthorne Lane, Charlotte
Treasurer
Mrs. Ross M. Sigmon - - - - Salisbury, N. C.
Educational Secretary
Mrs. Theodore Partrick, Jr., 1540 Iredell Dr., Raleigh
Christian Social Service Secretary
Mrs. C. E. Anderson 302 Isabelle St., Greensboro
United Thank Offering Secretary
Mrs. W. W. Simms - - - - - - Wilson, N. C.

President's Monthly Letter

REMINDER:

Day for Prayer, November 12th.

St. Andrew's Day, November 30th — Intercessory Service, Offering for Bishop Penick.

Additional Discretionary Fund for Bishop Penick.

Dear Members of the Auxiliary:

It was indeed a privilege to represent the Diocese of North Carolina at the General Convention in Atlantic City, to be present at the inspiring opening service, to witness the presentation of the United Thank Offering, and to share in the many interesting sessions of the Woman's Auxiliary.

The total amount of the United Thank Offering was $788,977.93, of which North Carolina's part was $13,859.22.

The program for the Woman's Auxiliary in the next three years will be based on the subjects of three wonderful addresses: "Missions in This Age," "Christian Citizenship" and "The Life of the Spirit."

Recognition of woman's work in the Church was expressed by the action taken by the Convention asking that the Auxiliary nominate four women to membership on the National Council. These four are: Miss Elizabeth Matthews, South Ohio; Miss Eva D. Corey, Massachusetts; Miss Rebekah Hibbard, California, and Mrs. James R. Cain, upper South Carolina.

Among the many inspiring features of the Woman's Auxiliary Convention were the daily noonday meditations led by our Executive Secretary, Miss Grace Lindley. She brought to the minds of those present that our work is inspired by following our Lord through His Passion, His Death, His Resurrection and Ascension, all of which give us strength for the task "if we be His disciples."

To us all I feel that the Convention holds out high hopes and a new courage.

Faithfully yours,

EMMA J. HALL.

Miss Brown to Visit Colored Branches

Miss Esther Brown, Field Secretary, will visit the Negro branches in the Diocese, beginning at St. Michael's Church, Charlotte, November 18th, giving courses on Auxiliary work and aid in carrying on the work of the Auxiliary in the branches.

North Carolina's Share in U. T. O. $13,859.22

Dear Auxiliary Members:

My stay at General Convention was necessarily short; however, for me, no other service could rival the ones I was privileged to attend—the presentation of the United Thank Offering and the mass meeting announcing the amount of our gifts.

"Surely not all these people are here from curiosity!" "How can one ever be quite the same after a glorious service like this!" Such was the reaction of two women near me. Uppermost in many hearts and minds was the theme, "If we be His disciples." To estimate the power of such a multitude—truly His disciples—is beyond human thought.

I am sure you have read accounts of the presentation service. Piled high with rose-colored dahlias and bearing the beautiful golden alms basin, the immense altar was an impressive sight, and a note of color was added by the blue veils and white costumes of the one hundred and fifty or more members of the Girls' Friendly Society who gathered the offering. The presiding bishop was celebrant, assisted by a score of other bishops.

Eagerly we again gathered in the auditorium on the evening of October 11 to hear the amount of our gifts, remembering Miss Lindley's expressed hope that "the amount of the offering would not temper the spirit of thankfulness." I have been asked frequently if I were disappointed. Dr. Franklin prefaced the reading of the figures with "I am very pleased to announce." And so my feeling was guaged. The figures given out that evening were $807,782.21. There was an error and these figures were reduced to $778,977.73. North Carolina's share in the offering was $13,859.22; a loss of $5,352.13 since the triennial of 1931. However, North Carolina led the Fourth Province by a margin of more than $5,000. There is cause for thankfulness in the fact that your gifts in 1934 were nearly ($1,000) one thousand dollars more than 1933. And so we begin another triennium with renewed courage and faith, and always the determination to no more go backward.

Sincerely your friend,

RUBY SIMMS,
U. T. O. Custodian, Diocese of N. C.

Mrs. Partrick Writes of Training Institutes

Based on the central theme "If we be His disciples," the program of the Triennial meeting of the Woman's Auxiliary gave the delegates the opportunity to consider "special areas in which a disciple comes in contact with the standards of the world." These "areas" were presented to us in addresses by outstanding men and women, after which group conferences met to discuss possible contributions to the working out of these problems.

Dr. Wei, a great Chinese scholar presented "Missions in This Age" as a ringing reply to the question of whether our missionary enterprise is justified. Miss Vida Scudder in her address on "Christian Citizenship" challenged us to "experiment audaciously" in an attempt to regulate our conduct in this practical world "joyously and without compromise by the law of sacrificial love." Dean Robbins' presentation of "The Life of the Spirit" must be read in its full beauty.

These addresses, with the findings of the conferences, will be the basis on which our programs are to be built

(Continued on Page 13)

MISS RENA CLARK GIVES IMPRESSIONS OF TRIENNIAL

In this attempt to give you something of the Triennial Meeting held in Atlantic City I shall not confine myself to one particular subject, but shall endeavor to cover (hurriedly and lightly) many things that I think may be of interest to you.

This "Convention" brings very forcibly to my mind that the job of a delegate is no easy one—to be entered into unadvisedly or lightly. Perhaps never in so short a time is there an opportunity for coming into contact with such a storehouse of learning, information and inspiration. The demands—physically, mentally and spiritually—were bound to be tremendous, but only a few faint by the wayside. Attendance at the House of Bishops, the House of Deputies or the Auxiliary meetings could very well fill one's entire time, but General Convention offers many other invaluable attractions, such as: Exhibits (Mission Fields, Church Furnishings, Departments of National Council, etc.), the National Council Training Institute (courses on every subject by experts), Mass Meetings (exposing almost, dare I say, too many able speakers), Meetings and Conferences of Clubs, Societies, and all brands of Churchmanship, Pilgrimages to historic spots and Social Events. And then the daily mingling with the high and mighty, the rich and the poor, the saint and the sinner is bound to leave its imprint.

The spirit of this Convention was magnificent. Perhaps that and the immense throngs in attendance are its outstanding features. Criticism of those "higher up," which seemed rather rampant in the preceding months, was fast dissipated, and those that came to scold remained to praise. At the opening session of the joint session—an interesting feature—the presiding bishop declared that "Missionary work is the chief business of the Church, and that the whole membership of the Church is embraced in the Domestic and Foreign Missionary Society." He also appealed for "united action of the entire Church to take up the burden which can no longer be left to the efforts the faithful few." At the opening session of the Auxiliary Miss Hibbard, President of the National Executive Board, said that "three great spiritual forces have upheld us in these difficult days—our faith in God, the loyal co-operation of the diocesan and parish branches throughout the entire country, and the support received at headquarters in the guiding and strengthening hands of our Executive Secretary and her assistants and the confidence placed in us by the presiding bishop and the National Council." In her triennial report Miss Lindley chose five points on which to measure the work of the Auxiliary—unity, co-operation, training, gifts, and spiritual developments. Her elaboration of these showed clearly the status of the Auxiliary of today. Are we in line? From every angle we learn that we are only a part of a great whole. United we stand, divided we—(don't let's try it).

The subjects that we discussed were centered around the theme of this triennial—"If We Be His Disciples." In the five addresses, the first was a Review of World Conditions, followed by "Resources of the Church," two subjects forming a dramatic contrast. The other three were "Missions In This Age," by Dr. Wei; "Christian Citizenship," by Dr. Vida Scudder; "The Life of the Spirit," by Dr. Robbins. The prayerful study of these will tend to show the part Christian womanhood must take in the new world order. Yes, we tackled weighty questions; what we can do about them remains to be seen, but we can't ignore them.

We gave our approval to the fight being waged to secure better movies, we decided that no part of the U. T. O. just received should be used for erection of new buildings, we unanimously approved of the request of the National Council that four women be added to their membership. The four nominated by us and elected by General Convention are: Miss Matthews of Ohio, Miss Corey of Massachusetts, Miss Hibbard of California, and Mrs. Cain of South Carolina. We determined to make greater effort to increase the "Good Friday Offering" (Canon Bridgeman of Palestine came to tell us of the work there and to thank us); we defeated the resolution to reorganize a Junior Auxiliary, but we re-emphasized the importance of using those agencies already set up for the enlistment of young people and that we continue special effort to interest young women in the Auxiliary. (Remember, as Dr. Suter says, "We are dealing with moderns and they respond to modern treatment.")

Perhaps some of you do not know that I am Diocesan Auxiliary Overseas Correspondent. This office, I assure you, despite its title, had very little meaning until it was the means of making known to me one of the most delightful English visitors, the Honorable Mrs. Chas. Taylor, Treasurer of the Church of England's Central Council for Women's Work and a distinguished guest of the Convention. Mrs. Taylor invited us—her representatives in this country numbering about thirty—to tea at Haddon Hall. Through us she gave a crodial welcome to church women who may visit England and extended a plea for love and better understanding.

There is much that I would like to tell you but I shall close with a brief mention of one of the most beautiful and touching services that I ever attended—the memorial service for Dr. Rudolph Bolling Teusler, head of St. Luke's International Hospital, Tokyo, Japan. Bishop Perry, Bishop Riefsnider, Dr. Wood, Mr. Samuel Thorne and the Hon. George Wharton Pepper paid tribute to the "outstanding white man in the Far East"—a representative from our branch of the Anglican Communion.

DIOCESAN NEWS ITEMS

The Rev. Reuben Meredith and Mrs. Meredith are now installed in the rectory at Christ Church, Cleveland. They were recently given a reception by their parishioners in the Thompson Memorial parish house, to which all of the townspeople were invited. Mr. Meredith is serving Archdeacon Hardin's old field.

The Rev. Edwin Bethea has recovered his health, following a major operation this summer, and has resumed his work at Rockingham and Hamlet.

The Rev. Reginald Mallet, rector of Grace Church, White Plains, N. Y., recently spent several days in the Diocese, visiting old friends.

The Lenoir News-Topic recently issued a handsomely illustrated special edition. A number of the feature articles for the edition were written by Fred G. Mahler, a talented journalist of Raleigh. One of them dealt with the Patterson School, Legerwood. The fine work of this institution has been the source of inspiration for other articles by Mr. Mahler.

Saint Mary's School News

Miss Easdale Shaw, *Alumnae President*

Please send in requests for Intercessions, for any special persons or occasions, to the Chaplain of the School. *"For this cause I bow my knees unto the Father."* (Eph. iii. 14.)

Message to Saint Mary's Alumnae

In these days, when skies are brighter and hopes for Saint Mary's are being realized, the loyalty of the alumnae cannot be too strongly emphasized. There is even more need of an association upholding the standards and traditions of the school, ever ready to champion the cause, and of members everywhere who will keep alive their interest and be willing to expend time and effort to aid in carrying out plans for its advancement. During recent years the most serious problem of the alumnae has been lack of interest. We are asking you to help awaken it and to create a stronger spirit of appreciation and personal responsibility among all students, both young and old. In the words of another, the original Latin meaning of the word "alumnae" carries no reference to graduation. "Alumnae" simply means "students." So all students, whether they have graduated or belong to chapters, are included—and needed.

Let me remind you that the time will soon be here for the first fall meeting, on Founder's Day, November 12, or as near that date as may be convenient. It will be recalled, however, that a ruling was adopted more than a year ago that chapters should hold monthly meetings, and it is urged that this be carried out in order to keep in touch with the plans of the Executive Council and the reports that will be sent out frequently during the year from the Secretary's office. And will you also remind your chapter of the following obligations resting upon them, and urge:

1. That all students, young and old, in your community be enrolled as members, including "contributing members" (those who are interested but who cannot attend meetings).
2. Greater interest and activity of chapters and members.
3. Prompt payment of Loyalty fee of $1 per member (annual "Dues") to further work of the Association and pay salary of Executive Secretary. Also, state that a deficit still exists in this salary and ask for concerted efforts to meet it. This is most important.

Last, but by no means least, comes Alumnae House, which is in constant use, and is, in a limited way, accomplishing its purpose. While some beautiful gifts have been placed there it is still incompletely furnished. If all the chapters could realize the pleasure and comfort their house is giving they would hasten to do their part towards its completion.

A Home-Coming is being planned for an early date, of which notice will be given later.

Very sincerely yours,
EASDALE SHAW,
Alumnae President.

School News

The students at Saint Mary's were quite fortunate during the month of October in having the privilege to see and hear two concerts with nationally known artists. "Green Pastures" was the first of these. This was its second appearance in Raleigh with the original cast, yet a large number of girls attended even this time and enjoyed it fully.

Tho second was a concert by John Powell, noted pianist, sponsored by Saint Mary's, in the school auditorium. Mr. Powell presented a program balanced with numbers by old masters and some of his own. To add to the interest and instructiveness of his concert he made brief explanations of the growth of songs.

The North Carolina State Fair may be a State issue for one week, but Saint Mary's always claims it as its own on one day. The busses leave school right after lunch, hurrying the crowd to a full afternoon of fun. You may not recognize them when they return tired and laden as the same group that left, but you can bet that they have seen it all and will not soon forget a perfect day.

As crisp, fall weather comes on, American minds turn to football as a diversion. Saturday afternoons and some Saturday nights of this month have contributed to this sport. Saint Mary's has been lucky enough to be able to see N. C. State-Wake Forest, U. N. C.-Tennessee, N. C. State-South Carolina, and N. C. State-U. N. C. play.

But, in accordance with the true school spirit, girls do not have to leave the campus to have fun. On October 30th in the school gymnasium there was held a most gruesome but entertaining Hallowe'en party. Ghosts of all forms and costumes of every nature were there, even the Three Little Pigs and a Haunted House. There was enough to see and do to give each a good time. Then came the food, and the fun really began. Nothing was omitted that any one could have wanted. This was a real party!

The Drama League of State College and the Dramatic Club of Saint Mary's worked hand in hand on the night of October 31 to produce a most unusual program. The Dramatic Club had previously worked out some plots which would make interesting situations. Giving these to the boys in the drama group as they went on the stage, they in turn, with no rehearsal, gave their version of a play from this situation. Each one constructed his part as the scene progressed. And they were good. This program was one of interest and training not only to all in both clubs, but to every one who attended.

BISHOP PERRY HAS NORTH CAROLINA GAVEL

The Presiding Bishop was presented a gavel for use in the meetings of the House of Bishops by Bishop Darst, acting for the Diocese of East Carolina. It was made from a holly tree from Roanoke Island, where Virginia Dare, the first white child of English parentage to be baptized in America, received the rite. Mr. Alexander B. Andrews presented the gavel to Bishop Darst.

Thompson Orphanage and Training Institution

Rev. W. H. Wheeler, *Editor*

"Man in the Street" Visits Orphanage

(Editor's Note: Mr. R. S. Rainey, who writes a daily feature for the Charlotte Observer, recently had the following to say about the Thompson Orphanage):

The best time this schoolmaster has had lately was with Rev. W. H. Wheeler's big family out at the Thompson Orphanage. To begin with, this is one of the prettiest places in Charlotte—wide sloping lawn, big trees, houses sprinkled here and there and children at play, all contrive to make it a lovely spot. It is nothing elaborate, mind you. Just a snug, quiet home for 109 boys and girls, with plenty of ground and campus on which to run and play. I went out there Sunday at the invitation of Tom Byers, president of the Young People's Service League. Tom is a fine looking, dark-haired youth and takes a deep interest in Christian work. When I arrived on the campus he had somebody to ring a bell to bring all the older boys and girls together in an assembly room.

When we gathered for the brief period of worship it was slightly past mid-afternoon, and the slanting rays of an October sun cast flickering shadows across the room. A picture was presented to me that I shall not soon forget. Outside were the big trees, dressed in gala autumn colors. Through their branches came the golden sunlight that seemed to cast a halo over the happy faces of three-score boys and girls. Merry faces they were, yet everything was orderly. Almost before I knew what was happening pretty Frances Gatlin, a 'teen-age lass, raised the tune of a stately hymn. All the young folks joined in without the assistance of a piano, and it was good singing. I liked it, and was so impressed that I made a brief resolve to be a better man.

The business session was concluded with expedition, and the president introduced the "Man In the Street" for a short talk. After that was over we sang another song and adjourned. The young folks gathered around me, shook hands, and told me they liked what I had said. I noticed that all of them were well dressed and appeared in excellent health. All the girls had on pretty dresses. After we got the girls out of the way the boys and I had a good talk about football, basketball, and baseball. I promised the boys that I would see to it that they had a team in the American Legion junior baseball league next spring. One brawny sprout—I've forgotten his name—said he played on the Tech high school football team, and promised what he would do to the Oakhurst boys when we play Tech some time in November.

Just after leaving and saying good-bye to my hosts I narrowly missed being scalped by an Indian on the campus. He was a real redskin, named Wilson Plyler, and every bit of five years old. He was doing his scalping with a hack saw blade. He had feathers on his head and a ferocious look on his face, but I persuaded him to let me move on. With the exception of this little scare I had a great time and want to go back.

REVOLT TURNED INTO A QUEST

(From the Bishop's Pastoral)

Our world has been hearing almost unceasingly in recent years of a seething unrest in the ranks of modern youth which has caused serious concern to parents and to leaders in the Church. All mass movement possess two inevitable phases. First that of negative reaction, and later that of positive reconstruction. There are signs just now that the youth movement is passing into its second period. Whereas five years ago the most characteristic marks of modern youth were their rebellious attitude towards established custom, and their repudiation of the dogmatic beliefs of the older generation, today one notes a significant shift in emphasis. The youth are coming to see that denial is not enough, that it is impossible to find satisfaction in a negative. Rejection of error must be followed by affirmation of truth, retreat must be preliminary to a more daring advance. It is doubtful if the young people are any less critical than they were, but certainly their thinking is more constructive. The attitude of disillusionment and criticism is giving way to that of faith. The revolt is becoming a quest.

PLAIN SPEAKING ABOUT SCOTTISH CHURCH

(From Convention Address of the Bishop of Aberdeen)

You know there is abominable falsehood in secular history about the Scottish Church. They always tell us, these secular historians, that we have got the House of Stuart on the brain and we chose to link the life of the Church to the fortune of a dying dynasty. That is less than one-half the truth. It is quite true that we did not very much care for William of Orange, and it is quite true we do not care much for the House of Hanover, and no more do you. But we stood for something very much more than a lost cause. By a singular providence we have just become possessed in the Diocese of Aberdeen with a vast mass of letters, pamphlets, sermons, papers, running from the year 1689 to the time of Bishop Seabury's consecration. There is no politics in all this vast mass of literature. What those men are concerned for is the faith and the doctrine and the sacraments and the ministry of the Holy Catholic Church of Jesus Christ, and it was that for which they were prepared to incur the loss of all things. Certainly they did not hold extraordinary opinion of your Bishop Provoost, the first Bishop of New York, who so far as I can gather, held that the Catholic Church could not succeed without the approval of the State and that no orders were valid unless they were countersigned by civil authority. That kind of doctrine would have been more abominable to us than the proposition that the Commission of Jesus Christ to His Apostles was invalid, because not approved by Pontius Pilate, or that all of the orders confirmed by the blessed Apostle St. Paul had no validity, because they were not countersigned by Nero, Emperor of Rome. Looking through those papers, if there is one thing that stung us so bitterly and caused us an almost intolerable offense, it was that there should be any man found in a free country like America who had the assurance to question the validity of our Holy Orders when it was the one thing for which we had sacrificed everything for a hundred years.

Department Religious Education

Rev. John Long Jackson, *Chairman*
Mrs. J. P. Watters, *Editor*

Birthday Thank Offering

Final figures have not been received, but the Birthday Thank Offering for the past triennium amounts to approximately $24,000. A resume of the five trienniums of this beautiful offering is interesting. Follows a table of the amounts and the objectives of the preceding ones:

1920-22	Motorboat for Bishop Rowe, Alaska	$ 8,126
1923-25	School in Liberia	22,426
1926-29	Addition to Hooker School, Mexico	34,153
1929-31	Children's Ward, St. Luke's Hospital, Tokyo	35,675
1932-34	Chapel for Iolani School for Boys, Honolulu.	

The objective for the Birthday Thank Offering now beginning is a Children's Ward for the new General Hospital, Shanghai.

Orphanage Program

A reminder is now made to all in charge of Church schools to make a part on the program for some information about the Thompson Orphanage on the Sunday preceding Thanksgiving.

Awards of Merit

The following awards for the Diocese of North Carolina were made at the exhibit of work at the Sewanee Summer Conference:

St. Paul's, Winston-Salem, second place, most artistic group of posters.

St. Paul's, Winston-Salem, first place, single poster.

Diocese of N. C., first place, Birthday Thank Offering poster.

St. Martin's, Charlotte, first place, pupil's note-book, Christian Nuture Series, Courses 5 and 7.

St. Paul's, Winston-Salem, second place, note-book in course other than Christian Nuture Series.

The following were received at the Kanuga Conference:

St. Martin's Charlotte, best Junior note-book, pupil.

St. Martin's, Charlotte, best Junior high note-book, pupil.

St. Paul's, Winston-Salem, best U. T. O. poster.

St. Paul's, Winston-Salem, most artistic poster.

Diocese of North Carolina, best Diocesan Record Chart.

All Saints, Concord, best exhibit from Church school having less than 100 members.

St. Paul's, Winston-Salem, best Lenten Offering poster.

St. Martin's to Have Pageant

On November 11th St. Martin's Church School, Charlotte, will have a pageant on the subject of Diocesan Missions, at which time the yearly offering made by the Church school for Diocesan Missions will be presented—this year to the work in Spray, N. C. Characters in the pageant represent the Mother Church, the Diocese, and her mission work, namely, Rural, Mill, Negro, Orphanage, College and Work Among the Deaf.

One of the Department

Miss Laura Clark, Little Helpers' Secretary for the Department of Religious Education, has been appointed secretary to Bishop Huntington, Anking, China, and will leave shortly to take up her duties in the foreign field. No one has been appointed as yet to take over the work of the Little Helpers.

St. Mary's House, Greensboro, Begins Year's Work

Saint Mary's House, Greensboro, has opened her doors to a new freshman class. The opening party for the new students was held on Friday evening, September 14th. On the following Sunday evening the program of the regular meeting of St. Mary's Club was based on the meaning religion may have in the life of a college student and the meaning St. Mary's may have in the life of a student on the campus of W. C. U. N. C. On the morning of this same Sunday a corporate communion was celebrated for the student vestry and was followed by a breakfast.

The opening of a college year is never a routine occasion. There are new faces in our Sunday evening circle. New faces mean a changing group and a changing group consciousness. These potentialities are not always predictable. We are looking forward to greater things this year. And to set the keynote of the year Bishop Penick visited us on the 23rd. His welcome to the new students and his message to us all has spurred us on to begin our year of work and worship with a realization of the power of the fellowship of the Holy Spirit.

WOMAN'S AUXILIARY

(Continued from Page 9)

during this triennium. They can be secured (as also the clear picture of The World Today by Dr. Mary Townsend and The Resources of the Church by Dr. Gavin) from The Church Missions House.

Another of the many opportunities available was the National Council Training Institute. The very titles of the courses indicate the practical help they offered: Japan, Program Building, Leadership of Young People, Parent Education in the Church, The Meaning of Religious Education, Student Problems in Religion, and others. Dr. Sherman, Dr. McGregor and other inspiring leaders presented this "feast of reason." The expressed desire for more trained leaders probably furnished the impetus for this Institute, and it is hoped that the results will justify its repetition at every Triennial meeting of the Woman's Auxiliary.

WATSON K. PARTRICK.

Two distinguished missionaries from the Diocese of North Carolina have recently been in the State, visiting relatives and making missionary addresses; Miss Mary Wood McKenzie, of Salisbury, who has been for a number of years in Liberia; and Miss Bessie Blacknall, of Henderson, from Alaska. Both are widely recognized as able and effective representatives of their Church.

ONE HUNDRED YEARS AGO

(By the Rev. A. S. Lawrence)

With the Journal of 1934 just published, it may be of interest to turn back to the Journal of 1834. The Convention that year met in St. Peter's Church, Washington. Of course at that time the Diocese comprised the whole state. The stronger part of the Diocese was then in the east, now East Carolina, and the only work in what is now Western North Carolina was in Burke County, where the saintly Robert Johnstone Miller was still at work. He was, however, too old and feeble to attend the Convention.

The parishes and missions of 1834, now included in the bounds of the Diocese of North Carolina, were Christ Church, Raleigh; St. Matthew's, Hillsboro; St. Mary's, Orange County; Salem Chapel (on the estate of Duncan Cameron); St. Luke's, Salisbury; Christ Church, Rowan County; Mission at Charlotte; Immanuel, Warrenton; St. John's, Williamsborough; Banks Chapel, Granville County; St. Stephen's, Oxford; St. Bartholomew's, Pittsboro; Calvary, Tarboro, and Trinity, Scotland Neck.

Of these, the church reporting the largest number of communicants was Christ Church, Rowan County, which reported 76, and the second largest number was reported from St. Matthew's, Hillsboro, 63.

Bishop Ives, seventeen priests and three deacons comprised the clergy of the Diocese. Of these 8 were working in what is now East Carolina, 9 in what is now North Carolina, 2 in what is now Western North Carolina, and 1 in Alabama.

Those in our present diocese were:

Rev. George W. Freeman, rector of Christ Church, Raleigh

Rev. William M. Green, rector of St. Matthew's, Hillsboro

Rev. John Morgan, rector of St. Luke's, Salisbury, and Christ Church, Rowan

Rev. Thomas S. W. Mott, rector of St. Stephen's, Oxford

Rev. William Norwood, rector of Immanuel Church, Warrenton

Rev. Joseph H. Saunders, chaplain of the Episcopal School, Raleigh

Rev. John Singletary, missionary at Tarborough and Scotland Neck

Rev. Louis Taylor, missionary at Bank's Chapel, Granville County

Rev. Philip B. Wiley, rector of St. Bartholomew's, Pittsboro

At the Convention there were present the Bishop, 14 clergy, and 42 lay delegates, 21 of whom were present for the opening session. The Convention opened in the morning of Wednesday, May 7th, and continued until Monday, May 12th. It seems to have been a great preaching occasion. Services were held both morning and night, and sermons were preached at all the services. I note as the preachers the Bishop (on Sunday morning) and the Rev. Messrs. Goodman, Singletary, Taylor, Morgan, Avery, Mott, Freeman, Norwood, and Buxton.

Among the lay delegates, not many names are familiar to me. But I note a John Cox from Edenton; George E. Spruill from Warrenton; H. A. London from Wilmington; also A. J. DeRossett, Joseph Bonner from Bath; Nathaniel Harding from Beaufort; Charles P. Mallett from Fayetteville; Joshua Skinner from Elizabeth City.

The Bishop's address included his Journal. He seems to have visited practically all the Diocese except Burke county. But the main part of his address was taken up with the Episcopal School in Raleigh, showing its need and urging contributions for its support. At this time a charter had not been secured, but the school opened in June, 1834. As I think most people know, this school for boys ran a few years, failed, and then was taken over by Dr. Aldert Smedes as St. Mary's.

The Convention does not seem to have done much in the way of business. The parochial reports give a few interesting items. Most of the parishes report a "Ladies Working Society," but apparently Christ Church, Raleigh, did not like that title. Their group was called the "Female Working Society." St. Luke's, Salisbury, reports they have purchased an organ. Several reports mention work among the negroes, and St. Matthew's, Hillsboro, intends to build a gallery in the Church for their benefit.

Finances seem rather slim. The treasurer reports as collected for the Bishop's salary $702, and $215 for the contingent fund. The money raised for the missionary work in the Diocese was $1,887. The missionary work was under the direction of the Bible, Tract, Prayer Book, and Missionary Society, an organization elected by the Convention.

A rather peculiar condition arose at this convention. Professor Walker Anderson, professor of Natural Philosophy and Astronomy at the University of North Carolina, appeared as a delegate from both St. Bartholomew's, Pittsboro, and St. Matthew's, Hillsboro. Just how this happened is not clear, as the two parishes had different rectors. The matter was referred to a special committee, and they reported that they found nothing in the canons forbidding Professor Anderson from being received as a delegate from either one of the said churches. Professor Anderson then stated that as St. Bartholomew's had no other delegate he would like to be considered as a delegate from that parish, and asked that his name be withdrawn from the delegation of St. Matthew's. Later in the session, the canons were amended to provide that the lay delegates should be chosen from among the members of the congregation they were to represent.

FOURTH GENERATION FROM NORTH CAROLINA AS DEPUTY

By A. B. Andrews, Chancellor of North Carolina

Kemp D. Battle is historically a good "deputy from the diocese of North Carolina." In the '40's and '50's his great-grandfather, Judge William H. Battle of the Supreme Court of North Carolina, was frequently a deputy and in the historic General Convention of 1865 at St. Luke's Church, Philadelphia, took part in the debate on the question of clergymen bearing arms in war.

Also in that same convention from North Carolina was his grandfather, Dr. Kemp P. Battle, later president of the University of North Carolina. And his father, Thomas H. Battle, of Rocky Mount, N. C., represented North Carolina in the General Conventions of 1922 (Portland, Oregon) and 1925 (New Orleans). Kemp Davis Battle, besides being in 1934 a deputy from the diocese of North Carolina is also chairman of its diocesan finance department.

It is unique in American Church annals for the four successive generations in direct descent of the same surname to represent the same diocese. Historically he is a good "Deputy from the Diocese of North Carolina."

Dr. William J. Battle, of the University of Texas, a deputy from that diocese in 1934, his fifth successive General Convention, is a son of Dr. Kemp Plummer Battle of the 1865 General Convention.—Living Christ Daily.

The Lewis Page Spencers are happy over the coming of a son on November 3rd at Grace Memorial rectory, Lawrence.

CHILDREN'S OFFERINGS OVER $922,000—SURPASS GIFTS OF MEN AND WOMEN

The words "except ye become as little children" have been interpreted in many ways. But the Church, suffering from lack of funds, and curtailed in its activities because of lessened giving, today was faced with a new interpretation.

The men of the Church have raised about $300,000 to meet the deficit; the women have presented $807,747.87 through the United Thank Offering; but the children of the Church have contributed the last triennium a total of $922,000.

The children constitute the largest givers in the Church.

The three special offerings which are made by the children, namely, the Children's Lenten Offering, the Children's Birthday Offering, and the Little Helpers' offering, were presented by certificates to Dr. Lewis B. Franklin, treasurer of the National Council, at the mass meeting sponsored by the Department of Religious Education. The meeting was in the Assembly Room of Convention Hall.

PRINCIPLE OF PARTNERSHIP INVOKED

(From the Bishop's Pastoral)

We hold that the recognition of a partnership relation between employer and employee is required not only by principles of Christian brotherhood but as a policy insuring the largest measure of economic satisfaction to all concerned. We hold that the right of employees to organize and to bargain collectively is necessary. Unemployment insurance and adequate provision for old age should be the concern and responsibility of society. That child labor should be abolished, is a principle so well recognized that an affirmation of the proposition is hardly necessary. The Church should take a position of leadership in the movement to consolidate the gains already made.

Miss Laura Clark, of Scotland Neck, has been accepted by the Board of Missions for missionary work, and has been assigned to the missionary diocese of Anking, where she will be secretary to Bishop Huntington and assistant treasurer. Miss Clark will be a great addition to the mission staff of the Church.

REPORT OF TREASURER OF CHURCH'S PROGRAM—Payments to November 3, 1934

Note: It will be noted that there are a number of vacancies in the column, "Amount Pledged." These will be filled as soon as pledges are received.

	Amount Pledged	Paid	Due 10-31
Ansonville—All Souls	$ 25.00	$ 1.50	$ 18.40
Battleboro—St. Johns	150.00	90.00	35.00
Burlington—Holy Comforter	1,500.00	1,094.92	155.08
Chapel Hill—Chapel of Cross	900.00	550.21	199.79
Charlotte—Chapel of Hope			
Charlotte—Holy Comforter	953.00	673.24	126.76
Charlotte—St. Andrews		12.00	
Charlotte—St. Martin's	2,000.00	1,303.90	356.10
Charlotte—St. Mary's	155.00	115.08	13.92
Charlotte—St. Peter's	4,500.00	3,000.00	750.00
China Grove—Ascension	132.00	99.00	11.00
Cleveland—Christ	237.00	119.00	81.00
Concord—All Saints	525.00	239.45	200.55
Cooleemee—Good Shepherd	110.00	88.10	1.90
Davie County—Ascension	40.00	35.41	
Durham—Eph.	21.00	15.00	2.50
Durham—St. Andrew's	125.00	125.00	
Durham—St. Joseph's	50.00	23.49	19.01
Durham—St. Philip's	2,400.00	1,347.01	652.99
Edgecombe County—St. Matthew's	62.50	20.17	31.33
Elkin—Galloway Memorial		3.34	
Enfield—Advent	150.00	10.32	17.58
Erwin—St. Stephens	100.00	76.50	8.50
Franklinton			
Germanton—St. Philip's			
Greensboro—Holy Trinity	1,000.00	566.65	266.67
Greensboro—St. Andrew's	405.00	175.28	153.72
Greensboro—St. Mary's Chapel	25.00	25.00	
Halifax—St. Mark's	52.50	34.00	11.00
Hamlet—All Saints	52.50	13.50	31.50
Henderson—Holy Innocents	1,000.00	253.37	579.95
High Point—St. Mary's		45.00	
Hillsboro—St. Matthew's	250.00	235.00	
Iredell County—St. James	25.00	5.00	15.00
Jackson—Our Saviour	52.50	15.00	30.00
Kittrell—St. James	27.00		22.50
Laurinburg—St. David's			
Lawrence—Grace	52.00	16.75	28.25
Leaksville—The Epiphany	158.00	171.59	
Lexington—Grace	500.00	410.00	90.00
Littleton—St. Alban's	25.00	27.25	
Louisburg—St. Paul's	63.00	32.42	19.08
Madison—St. John's			
Mayodan—Messiah	78.00	55.00	10.00
Mecklenburg County—St. Mark's	150.00	71.00	54.00
Middleburg—Heavenly Rest	5.00	12.00	
Milton—Christ	21.00	21.00	
Monroe—St. Paul's	459.00	280.00	100.00
Mount Airy—Trinity	78.00	23.81	41.19
Northampton County—St. Luke's	50.00	27.75	14.75
Old Sparta—Ingatius		4.42	
Orange County—St. Mary's		224.00	
Oxford—St. Stephen's	800.00	582.34	87.66
Pittsboro—St. Bartholemew's	315.00	278.27	
Pinehurst		45.00	
Raleigh—Christ	3,300.00	2,575.00	175.00
Raleigh—Good Shepherd	2,520.00	1,246.00	854.00
Raleigh—St. Mary's Chapel	530.00	318.50	205.50
Raleigh—St. Saviour's	100.00	55.00	28.50
Reidsville—St. Thomas		50.00	
Ridgeway—Good Shepherd	$ 15.05	$ 12.35	$ 2.64
Ringwood—St. Clement's	7.50	7.50	
Roanoke Rapids—All Saints	420.00	140.00	210.00
Rockingham—Messiah	50.00	75.00	
Rockingham County—St. Andrew's	27.00	24.00	
Rocky Mount—Good Shepherd	1,600.00	1,200.00	140.00
Rowan County—St. Matthews	130.00	150.92	
Roxboro—St. John's	42.00	19.75	15.25
Salisbury—St. Luke's	800.00	500.00	175.00
Salisbury—St. Paul's	121.00	70.50	29.50
Salisbury—St. Peter's	78.00	13.00	52.00
Sanford—St. Thomas	78.00	55.00	
Scotland Neck—Holy Trinity	158.00	122.52	7.48
Selma—St. Gabriel's	10.00	3.50	5.00
Smithfield—St. Paul's		41.02	
Southern Pines—Emmanuel	630.00	304.11	220.89
Speed—St. Mary's	52.50	13.89	31.11
Spencer—St. Joseph's			
Spray—St. Luke's	409.00	313.05	26.95
Spring Hope—St. Jude's			
Statesville—Trinity	164.00	92.50	42.50
Stoneville—Emmanuel	.50		
Stovall—St. Peter's			
Tarboro—Calvary	442.00	333.00	37.00
Townesville—Holy Trinity	27.00		
Wadesboro—Calvary	379.00	270.02	29.98
Wake County—St. John's	11.00	7.50	2.00
Walnut Cove—Christ		6.61	
Warrenton—Emmanuel	735.00	458.01	155.99
Weldon—Grace	105.00	25.00	52.50
Wilson—St. Timothy's	735.00	62.74	542.26
Winston-Salem—St. Paul's	5,570.00	2,863.47	1,411.53
Woodleaf—St. George's	48.00	8.56	31.34
Total	$39,396.50	$24,153.28	$8,752.71

COLORED

Charlotte—St. Michael's	$ 120.00	$ 63.42	$ 36.58
Durham—St. Titus	33.00	29.75	
Greensboro—Redeemer	33.00	5.00	22.50
Henderson—Resurrection	12.00	15.65	
Littleton—St. Anna's	8.00	4.43	3.07
Louisburg—St. Matthew's	27.00	22.00	
Monroe—Holy Trinity	6.00	6.00	
Oxford—St. Cyprian's		15.44	14.56
Pittsboro -St. James	14.00	6.36	6.14
Raleigh—St. Ambrose's	75.00		62.50
Raleigh—St. Augustine's	511.00	498.75	
Rocky Mount—Holy Hope	10.00	6.00	3.00
Satterwhite—St. Simeons			
Statesville—Holy Cross	28.00	20.00	2.50
Tarboro—St. Luke's	16.00	15.79	
Warren County—St. Luke's	7.00	7.00	
Warrenton—All Saints	15.00	12.50	
Wilson—St. Mark's	64.00	25.75	26.75
Winston-Salem—St. Stephen's	20.00	10.00	7.50
Total	$ 956.00	$ 754.85	$ 185.10

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SHANGHAI NOTES

If it is news when a Chinese parish attains self-support, how much more notable it is when one celebrates the twentieth anniversary of that event. St. Peter's Church, Shanghai, self-supporting for twenty years past, marked that anniversary last year by securing an endowment fund in order to open a chapel in a newly developed western section of the city. Use of a school building has been obtained and regular Sunday services are now held. All the money was given by the people of St. Peter's Church. Bishop Graves told them it illustrates the fact that Chinese Christians can accomplish anything if they will apply themselves. The Rev. E. S. Yu is rector.

The Chinese Church at Kiangwan which was entirely destroyed by bombs during the Japanese-Chinese conflict has been replaced by a new one, only half as large but opened with great rejoicing by a congregation that overflowed and stood around outdoors for the service.

Another Shanghai church that was injured in the Japanese troubles was not rebuilt on the same site, at Santingko, but in a more convenient place at Yanghaung. The people themselves secured all the money to buy land and erect a church seating 150 and another building with living quarters and parish hall. The Rev. T. H. Tai of St. James,, Woosung, is in charge.

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The Carolina Churchman

Official Organ of the Diocese of North Carolina

Vol. XXV RALEIGH, N. C., MARCH, 1935 No. 4

Capt L L Joyner 5-36

THIS MONTH

Thirteenth Installment of Bishop Cheshire's Reminiscences

Church Statistics and Forecast by Alexander B. Andrews

Notes From the Bishop's Itinerary

News Notes of Interest From Various Church Groups

Treasurer's Statement of 1935 Payments

Young People's Service League

President, Miss Florence Lerch,
1621 E. Boulevard, Charlotte, N. C.
Editor, Mr. Richard Simpson,
522 N. Tryon St., Charlotte, N. C.

Y. P. S. L. Camp Scholarships Will You Win?

Each year two scholarships are given to the league and individual sending in the best piece of work typifying the meaning or some phase of the Y.P.S.L.

Last year, rules for the contest were sent each league. This year there are to be no rules other than:

I. All projects must be in by May 15th!

Send them to Miss Florence C. Lerch, 1621 E. Boulevard, Charlotte, N. C.

Remember—Neatness counts! All those participating in the league project will be given credit on this Service. Let yours be helpful. Give new ideas!

Y. P. S. L. Pin

At the meeting of the Executive Committee of the Province a sample of a Y.P.S.L. Pin recently issued by the Morehouse Publishing Company was exhibited. The pin has been approved by Miss Fischer. It is a small gold pin in the form of a shield. In the center of the shield there is a black cross with the letters Y.P.S.L. engraved above it. It has been suggested that the Provincial League adopt this as an official pin. The same identical pin may be obtained with the letters Y.P.F. instead of Y.P.S.L.; thus it is possible that this pin may become a truly national one, used by both Y.P.S.L. and Y.P.F. organizations.

This pin may be purchased from the Morehouse Publishing Company at a cost of $5 per dozen, or 50c each if ordered separately.

News from the Executive Committee

Mr. Clayton White, Efficiency Secretary, reports a fair response in regard to the efficiency blanks which are supposed to be sent in to him by the 10th of each month. If your league is on the "black list," get busy.

Make plans for the Y.P.S.L. Convention—June 7, 8 and 9, at Vade Mecum.

The Bishop's Test is based on the highest ideals of the Y.P.S.L., and the questions for this Lent have just been sent out. Each leaguer is expected to take this test. A silver cup is awarded to the person sending in the best paper, the papers being graded by comparative merit.

Diocesan Service

Miss Margaret Williams, Student Worker at N.C.C.W., has asked each league in the Diocese to send a book for the library at St. Mary's House. This is a splendid piece of diocesan service and each league is urged to cooperate.

Plans are being made for Camp Rallies to be held at the request of St. Luke's, Salisbury, and Emmanuel, Warrenton. Are there any other leagues interested in having one?

I Resolve Just for Today

I will remember that my body is the temple of the living God and the temple of that spirit that is myself, my gift of personality, I will strive to keep it well and strong, clean and pure, that I may be swift to do the bidding of my mind and heart.

I will try to think clearly and honestly without letting my judgments of facts or of people be marred by pride or prejudice. I will be diligent in my search for the truth, and willing to act upon it when I find it. I will read only what is lovely and of good report.

I will be kind. I will forget myself, and do something for some one else. If there are things that hurt, I will be as sensitive to the pain of the other person as to my own. If anything evil touches my life I will not let it pass through me to others.

I will keep a quiet half an hour when I am home in the wide, clear spaces of my own soul. I will let the love of God and the grace of our Lord Jesus Christ keep my mind and heart for that little while in the knowledge of the things that make life true and beautiful, in order that I may go back to my daily life, ready to live it in the light of eternity.

Tiding, St. Paul's, Waco, Texas.

CAMP CHESHIRE. CAMP PENICK.

"Follow the Gleam"

The members of the Young People's Service League in the Diocese were greatly shocked to hear of the death of Mr. Partrick—for we had lost a true friend.

I first had the privilege of his friendship some eight years ago at one of the early camps. I shall never forget the first time that I met him.

Young boys do not readily accept older people into their inner circles until they prove that they are "one of the gang," but let it be said that Theodore Partrick was immediately accepted by the boys—his ready smile and true sportsmanship were his qualifications.

His leadership at Scotland Neck was first felt that year at camp, for his boys took many honors.

Again at the Y. P. S. L. Conventions his inspiration and leadership was proven, for the Scotland Neck Leagues were outstanding in their work.

For the past three years I had become more closely associated with him through The Carolina Churchman and the Diocesan Executive Council.

One of the last times I saw him was his final meeting on the Executive Council. When the meeting was over and we were coming out he put his arm on my shoulder and said, "This is my last council meeting." Although what he said wasn't unusual, the way in which he said it greatly impressed me, for behind it all I could see the keynote to his whole life—Service.

The Rev. Theodore Partrick's life was Service—for he had a vision of the "Gleam," and until his life's end he did follow and faithfully serve.

Now he has become a part of the Gleam he followed, and the light and inspiration of his life will encourage the young people of the State to climb on to greater heights.

(Signed) R. W. SIMPSON.

Duncan Chaplin Lee, son of the principal of Chatham Hall, Church school for girls at Chatham, Virginia, has been elected from Yale as one of the new Rhodes scholars.

The Carolina Churchman

ORGAN OF THE DIOCESE OF NORTH CAROLINA AND THE THOMPSON EPISCOPAL ORPHANAGE AND TRAINING INSTITUTION

Vol. XXV RALEIGH, N. C., MARCH, 1935 No. 4

Some Account Of My Life

For My Children

(*By* JOSEPH BLOUNT CHESHIRE, D.D.)

(EDITORIAL NOTE—*This biography of Bishop Cheshire was written by him for his children, and without any idea of its ever being published. It was never even corrected by him. His children have consented to its publication, at the request of Bishop Penick and Mr. Partrick, who think that it will interest the people of the Diocese. No omissions or changes have been made, except a very few, where the matters omitted or changed are very personal to the members of the family or others.*)

Installment No. 13

The Parish at Chapel Hill, "The Chapel of the Cross," had been vacant, without a Rector and practically without a congregation, from the breaking up of the University, as one of the results of "Reconstruction," in 1868, until its revival in 1875. So far as I remember, the family of Mr. Andrew Mickle in the village, and Miss Mary Ruffin Smith on her plantation two or three miles in the country, with her old friend and beloved companion, Miss Maria Spear, were the only communicants of the Parish who were left.

Upon the revival of the University in 1875, among the members of the Faculty Mr. J. DeBernier Hooper, the Professor of Greek, and his family, including his daughter Julia, Mrs. Graves, were members of the Church, as was also Dr. George T. Winston, the Professor of Latin; and when in 1876 Dr. Kemp P. Battle was made President, his family, with his aged father, Judge William H. Battle, removed to Chapel Hill, the little congregation of the Chapel of the Cross began to look up hopefully. About the same time Dr. William P. Mallett and his family, of the old Parish, returned to Chapel Hill, as also Mr. Richard B. Saunders and his family, including his venerable mother, the widow of a distinguished Clergyman, the Rev. Joseph H. Saunders, my father's old teacher in the Edenton Academy. She was one of my most valued friends when I came to be her pastor.

Dr. Kemp Battle and his family were old and dear friends, being Edgecombe County people; and when they heard that I was a Candidate for Orders, and likely soon to be ordained, they applied to Bishop Atkinson, and asked him to send me to Chapel Hill. The Reverend Robt. B. Sutton, of Pittsboro', after the revival of the University, had been coming over from time to time for service in the Parish; but it was felt that a resident Clergyman was needed at the seat of the University of the State, where were gathered so many of the most promising young men from all parts. My own inclination and hope had been that I might be employed in my native County of Edgecombe, in endeavoring to build up the Church among a people whose ancestors had been Churchmen, and who had been lost to the Church in the sad days following the Revolution. That feeling had been strong in me in my impulse towards the ministry; and I had not thought of any other field of work. But Bishop Atkinson felt that the need at Chapel Hill was more urgent. He, therefore, directed me to proceed to that place, and to serve my Diaconate there, under the direction of the Rev'd. Dr. Sutton, of Pittsboro, some sixteen miles distant. He said also that he wished me to make a regular appointment in the new and growing town of Durham, the station on the railroad nearest to Chapel Hill. There were a few Church people there, and an occasional service had been held there, but no Clergyman of the Church had ever had a regular appointment in Durham. The Bishop expressed a hope that I might be able to establish a Church in that rapidly growing town.

The first Sunday after my ordination, April 28th, I assisted my father in Calvary Church, Tarborough, and at the 11:00 A. M. service, I preached my first sermon from St. Matt. 14:2. May 8th, Wednesday, I attended the Diocesan Convention in St. James Church, Wilmington. I was entertained by Maj. Charles M. Steadman and his wife. I returned to Tarborough Saturday, and the following Wednesday, I think it was, I left Tarborough with my wife and spent that night with our very kind kinsfolk, General Wm. R. Cox and his wife, in Raleigh. The next morning my wife went on to Hillsboro', to be with her father's family, until I could make arrangements for our living in Chapel Hill; and I left her, when we had reached Durham, that I might go up to my charge.

As I left the train at Durham I was met by Mr. Wm. L. Wall, one of our Durham Churchman, who took me to his office, that I might wait there until called for by the mail hack, which was to take me to Chapel Hill, twelve miles away. This was my first acquaintance with Mr. Wall, and I remember distinctly his appearance when he met me. That is now nearly forty-eight years ago, and as I write these words, and think of that same good friend as he is today, it seems to me that I have never perceived any change or variation in him. He has always been, and continues to be, the same kind, courteous, helpful, faithful friend, one of the best and most unchanging men I have ever known in this changing world.

At Chapel Hill I had been invited to make my home,—I never felt as a mere visitor there,—with my old friends, and the friends of my family, Mr. and Mrs. Kemp P. Battle, until I could make some more permanent arrangement for myself and my wife. This I found that I could not do until after Commencement, the first week in June. Every house was so crowded with guests during that week, that it seemed best that Mrs. Cheshire should remain in Hillsboro' until after the Commencement throngs had departed. We then boarded with Dr. and Mrs. Wm. P. Mallett.

But before we could be permanently settled I had the beginning of the most serious illness I have ever had up to the time of this writing. During Commencement week, while staying with the Battles, I had a sharp attack of dysentery. It was not until the middle of June that I was sufficiently recovered to take up my quarters at Dr. Mallett's. My wife came over from Hillsboro, and was with me a week or more before we made this move. The last Sunday in June I was well enough to have the service in the Chapel of the Cross, Chapel Hill. The first Sunday in July I felt able to keep my appointment in Durham, and I had my first service there. All during my slow recovery I had had a longing for the water of the mineral spring near the residence of my wife's parents at Hillsboro. So, from Durham, I went up Sunday afternoon to Hillsboro, to spend a day or two there. The morning after my arrival I waked with that very disagreeable ailment, a "crick in my neck." I did not take it to be anything serious; but the following night, not long before day, I waked with an intolerable pain in the big toe of my left foot. I say *intolerable* because that is just how it felt. It seemed quite unbearable, more than I could possibly endure. I had sufficient consideration for the members of the family, to suppress as far as possible, the audible expression of my suffering; and so I ground and ground my teeth, and tossed on my bed, until I heard my good uncle and aunt moving about in their room, which was above the one on the first floor occupied by me. As soon as I was sure that they were up, I called them, and begged them to send for the doctor, old Dr. Edmund Strudwick, one of the most eminent physicians in the State at that time, and one of the noblest, and most beautiful characters ever known in the State at any time, before or since.

I was in so much pain that my first concern was to know what the doctor could do to relieve it. The old gentleman answered very seriously that he might do something for my temporary relief, but that there was only one effectual remedy. "What is that?" I asked eagerly. "*Six weeks*," was his reply "six weeks!" And I found it so. My whole foot soon became inflamed, and very greatly swollen; then my left hand equally so; and very soon my right elbow and the back of my neck, though these last two were never much swollen. My left foot and hand were greatly swollen, and gave me incessant pain. I really think that I had not one moment's ease for four or five weeks, except that every night about eight o'clock the good doctor would come, and give me a hypodermic of morphine. I had a great dread of such drugs, and I assured him that, great as was the pain, I would endeavor to bear it rather than run the risk of becoming addicted to the use of morphine. But he assured me that he would not expose me to any such risk; and said that during the days and weeks which I endured such suffering, it was necessary that I should have some hours of rest each day, else, by the time the inflammation should abate, my nervous system would be so exhausted that I would be in no condition to make a proper recovery of my health and strength. And he perfectly fulfilled his promise. Though for three or four weeks he gave me this daily hypodermic of morphine when he ceased the treatment I do not remember that I experienced the least desire to have it continued. Indeed, though all the particulars of the first part of this agonizing experience remain quite vividly impressed on my mind, I have no recollection whatever of when or how he ceased the treatment. He said that I was very susceptible to the influence of the morphine, and he never gave me more than an eighth of a grain at one time. Perhaps he began with an eighth, and increased it for a time to a sixth, though I am not sure of this.

Dr. Strudwick asked me if my father had not been subject to attacks of gout. I assured him that he had not been. "Well, then, did not your grandfathers have gout?" I said that they had died before I was born. I did not believe that either of them had had it; but my grandmother's brother, my father's uncle, John Bonner Blount, of Edenton, had been a great sufferer from it, and had had it in an aggravated form. The doctor said that I was "of a gouty diathesis," and he thought that I must have had it by inheritance.

I have said more about this sickness than was necessary. It was the only very long continued illness I have ever had so far; and it made a great impression on me. I do not know that I have ever borne pain very well, but that experience did teach me some degree of patience and self-control. About that time I had read Bishop Jeremy Taylor's "Holy Living and Dying," and I was much struck with what he says about children bearing pain with "a direct sufferance," I think that is his phrase; and that one moment has only one moment's pain to bear; and that we increase our suffering and lessen our power of endurance by the dwelling on what is past, and by anticipating what is to come. That seemed to me rather fanciful and specious, and of little practical value. I remember thinking of it while I was suffering the agonies of that time, and trying to put it into practice; and I found a great value in the effort. I became satisfied that Jeremy Taylor was right. And all through my life since, I have found much support in the application of that principle to many forms of pain and trial.

I may say, in concluding this account of my longest and most severe attack of sickness, for I do not intend to waste much more attention upon my health or ill-health, that among the many blessings I have had to be thankful for, has been a very large share of bodily health and physical enjoyment. But old Dr. Strudwick seems to have been right in thinking that I had some constitutional taint of gout. I have led a fairly temperate and healthful life, and have never been given to those indulgences which are supposed to cause gout; yet thirty-two years after that attack which the doctor called inflammatory rheumatism, in October, 1910, I had a typical attack of gout, which recurred every year or two for five or six years.

About the middle of August I was so far recovered that I was able to be out of bed, and to hobble about with some pain and difficulty. The doctor prescribed hot baths; and my good Aunt Bella came up from Tarborough and accompanied me from Hillsboro to the Madison County Hot Springs, thirty-seven miles down the French Broad River

(Continued on Page 15)

Church Statistics and Forecast

BY ALEXANDER B. ANDREWS

(Editor's Note: Mr. Andrews, layman and attorney at Raleigh, has for years devoted much time to study of statistics in regard to the Church, forecasting the progress of the Church and then comparing his forecasts to the actual figures. The material compiled by Mr. Andrews and presented below will no doubt prove of great interest to the clergy as well as the laymen of the Diocese of North Carolina.)

Is the Church Growing?

The number of communicants of the Church reported as of January 1, 1934, was 1,363,414, a gain of 21,609, which is a gain of 1.61 per cent.

Today we frequently hear the statement that the Church is not growing. Measured by population, it would be fair to state that the estimated population growth was .59. which was one-third of the growth of the Church. The fact is the Church today is not growing as rapidly as it did fifty years ago, when our Nation had fifty millions of people, and today they have one hundred and twenty-five millions. Then the Church numbered 345,000 communicants and today there are 1,363,414, of whom all but 35,657 are in continental United States.

During the past four years the growth in population has been 2.62, while the growth in Church membership has been 4.94.

These statistics show very clearly that the Church is gaining and is advancing.

On December 17, 1934, I received the Living Church Annual for 1935 which, on pages 523, 529 and 533, gives the total statistics of the Episcopal Church as of October 1, 1934, which had been compiled from the official diocesan journals, whose reports closed as of December 31, 1933.

This showed 6,392 clergymen, 1,363,414 communicants, and 2,039,902 baptized persons and that the contributions were $30,576,429.30.

On pages 523 and 533 a comparison is made between the statistics of the current year (1934) and the preceding year (1933), which shows a gain of 36 clergymen, 21,609 communicants, and 25,057 baptized persons and a decline in aggregate contributions of $3,465,190.61.

While it is entertaining to contrast the statistics and figures of one year with another, each of which are in the past, and speculate upon how it happened, yet it is more entertaining to take stock of the present and envisage the future in the terms of the year, or series of years, just past.

Would it be possible to forecast in advance the figures that are to be set forth in this annual compilation as of October 1, 1935, which would appear in the 1936 Living Church Annual?

Under date of January 4, 1934, I prepared and put in writing a review of the 1933 statistics, contrasting them with a prior forecast for that year, and made a forecast of the figures to be compiled as of October 1, 1934, and which would appear in the 1935 Living Church Annual, which is just out.

In the attached table, just immediately following, there is set forth in column one (A) the forecast made January 4, 1934, and in column two the actual statistics compiled as of October 1, 1934, and in column three how much the forecast was over or under. This table is as follows:

**THE PROTESTANT EPISCOPAL CHURCH, U. S. A.
COMPARISON OF FORECAST AND STATISTICS
AS OF OCTOBER 1, 1934.
FORECAST MADE JANUARY 4, 1934.
COMPILED STATISTICS PUBLISHED
DECEMBER 17, 1934.**

	A Average Forecast Jan. 4, '34	B Actual Statistics Compiled Oct. 1, '34	C Forecast Over or Under
Clergy	6,314	6,392	— 78
Ordinations:			
Deacons	174	184	— 10
Priests	178	157	+ 21
Candidates	511	491	+ 20
Postulants	439	456	— 17
Lay Readers	4,119	4,054	+ 65
Parishes and Missions—			
Baptisms:			
Infant	48,388	53,166	— 4,778
Adult	11,832	12,796	— 964
Not specified		193	
Total	61,324	66,155	— 4,831
Confirmations	70,898	72,562	— 1,664
Baptized Persons	1,973,011	2,039,902	—66,891
Baptized Persons (A)	2,020,813	2,039,902	—19,089
Communicants	1,315,501	1,363,414	—47,913
Communicants (A)	1,342,604	1,363,414	—20,810
Net gain	18,175	21,609	— 3,434
Marriages	14,013	21,650	— 7,637
Burials	49,620	50,493	— 873
Church Schools:			
Teachers	61,442	61,502	— 60
Scholars	506,826	510,309	— 3,483
Contributions	$ 28,553,792.61	$ 30,576,429.30	$ 2,022,626.69

Of the above figures, the worst out of line in the forecast in a percentage way is the number of marriages which was forecasted at 14,013 and were actually 21,650.

The aggregate contributions were missed by $2,022,626.69, which is about six and one-half per cent. The number of infant baptisms of 53,166 was underestimated by 4,778. The number of communicants was underestimated by 20,810, which is one and one-half per cent. The number of baptized persons was underestimated by 19,089, which was slightly under one per cent. The number of Sunday-school teachers was underestimated by 60, which is one-tenth of one per cent. The number of Sunday-school scholars was underestimated by 3,483, which is two-thirds of one per cent.

To properly contrast the figures for 1934 with those of prior years, they should be reduced to percentages or ratios, as was done in the monograph "Fifty Years of Statistics," in order to give the relativeness of the absolute figures of one year contrasted with another, when the membership of that year is considered. The drop in the total contributions to the Church from $46,005,492.52 in 1929 to $30,576,429 in 1934, can best be approximated by working out on a percentage basis, as the total number of communicants gained 96,398 from 1929 to 1934.

These per capita percentages (the contributions being divided by the number of communicants) work out for the past nine years as follows:

Total Contributions: Per Capita Basis, 1926-1934

Year	Contributions
1926	$36,396
1927	37,255
1928	37,680
1929	37,046
1930	36,183
1931	34,364
1932	30,594
1933	25,805
1934	22,787

Examining the above table it will be seen that in 1929 the contributions aggregated $37,046, and in 1934 only $22,787, which is a decline of $14,259.

What would be the forecast for the future? Is it possible now to forecast these figures, working them out by any rule, or does one merely have to guess, and if so, what would be your guess?

By working out the figures, in the light of experience of the past three years, it is possible to give such a forecast, which is as follows:

FORECAST FOR OCTOBER 1, 1935
MADE DECEMBER 19, 1934

	Clergy	Communicants	Average
Clergy		6,412	6,412
Increase			
Ordinations:			
Priests	139		139
Deacons	177		177
Candidates	475	464	469
Postulants	437	445	441
Lay Readers	4,046	4,027	4,036
Parishes and Missions	8,062	8,010	8,036
Baptisms:			
Infant	54,413	54,259	54,336
Adult	13,762	13,029	13,395
Not specified			
Total	68,092	67,907	67,999
Confirmations	76,569	74,969	75,769
Baptized Persons	2,086,589	2,068,114	2,077,351
Communicants	1,397,485		1,397,385
Net gain			
Marriages	22,820	21,499	22,159
Burials	51,027	50,837	50,932
Church Schools:			
Teachers	62,394	62,222	62,308
Scholars	516,783	515,150	515,966
Contributions	$ 26,396,827.20	$ 26,119,721.24	$ 26,258,274.22

Frankly, the forecasting of the contributions at $26,258,274.22 for 1935, when in 1934 they were $30,576,429.30, looks ridiculous. Yet, as this method of forecasting is based upon the experience of one, two and three years, respectively, when the per capita amount of giving was steadily declining, it gives this result as the approximation, as shown by the trend of the three years experience. It is probable that there are other figures in the forecast that should be revised upwards, and some of them downwards, especially in the light of the experience of the times in which these figures are written, between now and a year hence, when the new figures are released. However, it is thought that the figures regarding the personal statistics are reasonably approximate.

In Memoriam

In the passing of Mrs. Grace Coley Bost (Mrs. Edwin H. Bost) in Erwin, N. C., on Saturday morning, February 2, 1935, the Church lost a devoted communicant and the community of Erwin one who for many years has been outstanding in her civic interests. She was a woman of broad sympathies and was easily drawn toward those who suffered and were in need. As organist in St. Stephen's, and as teacher in the Church School, she was faithful and dependable. She was the friend of all who knew her. Hers was indeed a full and useful life, and her passing was the more shocking because she seemed in the prime of her usefulness. A countless procession of friends from Erwin and throughout the State accompanied the body to Durham, where she was laid to rest under a wealth of floral tributes sent by those who admired and loved her.

As a further tribute to the worth of one who was always mission-minded and for years president of St. Stephen's Woman's Auxiliary, we, the members of this Auxiliary, have adopted the following resolutions:

First. The loss to us is great, and seemingly irreparable. Her wise counsel and sympathetic leadership, upon which we had learned to rely, will be missed, while we shall ever hold her in affectionate remembrance.

Second. We commend the bereaved family and relatives to the comforting grace of our heavenly Father, and beseech His care and protection.

Third. That this memorial be spread upon a memorial page of our minutes book, a copy sent for publication to The Carolina Churchman, and a copy to the family.

(Signed) MRS. LISTON BISHOP,
Secretary, St. Stephen's Woman's Auxiliary, Erwin, N. C.

MARK R. VICK

Keenly realizing the loss of Mark R. Vick, the Vestry and Laymen's League of All Saints' Episcopal Church of Roanoke Rapids, North Carolina, wish to record their appreciation of his fine example and the inspiration he was to those with whom he came in contact.

On February 19, 1935, after a short illness of pneumonia, All Saints' Episcopal Church of Roanoke Rapids, North Carolina lost one of its most active, loyal and enthusiastic members. The burial was conducted from All Saints' Church, the entire Vestry acting as pallbearers. Interment was in Roanoke Rapids cemetery.

Mr. Vick was a member of the congregation of All Saints' for many years. Following an illness of about five years ago, recovery from which he attributed to prayer, he became an active and enthusiastic church worker. He was a member of the vestry for the past several years and a member of the Laymen's League since its organization two years ago.

He was a man of splendid reputation and character, known for his genuine sincerity and every mindful of others. In his relations with all of his fellowmen he was kind, considerate, patient and tolerant of their opinions and convictions.

It is requested that a copy of these resolutions be spread upon the minutes of the Vestry and the Laymen's League and that a copy be sent to the family.

(Signed) J. N. BYNUM, Rector.
T. W. MULLEN,
M. S. BENTON,
Committee of the Vestry and Laymen's League of All Saints' Episcopal Church of Roanoke Rapids, N. C.

Notes From the Bishop's Itinerary

February 3—

St. Andrew's Church, Greensboro, 10:00 A. M. I addressed the Church School of the parish. The shortened form of Morning Prayer, used each month by Mr. Vache', with the children assembled in the Church, is excellent training in the use of the Prayer Book, and in the advantages of corporate worship. 11:00 A.M. in the same Church the Holy Communion was celebrated, and Mr. Vache' presented 14 persons for Confirmation. Our missionary to the deaf, the Rev. Roma C. Fortune, was also in the chancel, signed portions of the service and presented three candidates. Mr. Fortune's work among the deaf people of the diocese is expanding and becoming more effective every year. About 2:00 P. M. this day, I was distressed to learn by telephone of the serious illness of the Rev. Theodore Partrick, Jr., who had been carried to a hospital in Raleigh that morning. I cancelled my engagements for the afternoon and evening, and returned to Raleigh by bus. At the hospital, I found Mr. Partrick in a more critical condition than I had feared.

February 4—

Several times during the day and evening, I joined with members of Mr. Partrick's family, with parishioners and friends in prayer that his life might be spared. But God needed him for a higher service. About 7:00 P. M., at his beside, I said the last offices of the Church, and commended his soul into the hands of God. Two hours later, he fell asleep.

February 6—

Church of the Good Shepherd, Raleigh, 3:30 P. M. I officiated at the funeral of the Rev. Theodore Partrick, Jr., rector of the parish, assisted by the Rev. Joseph F. Fletcher, who read the Psalms, and by the Rev. Milton A. Barber, S. T. D., who read the Lesson. An immense congregation was bowed in grief. At Oakwood Cemetery, Raleigh, the Rev. Thomas S. Clarkson read the sentences preceding the committal. I conducted the rest of the service and pronounced the Benediction.

February 7—

At Ravenscroft, I conferred for several hours with Mr. Lewis Williams of Richmond, Va., lay member of the Forward Movement Commission appointed at the last General Convention. I promised Mr. Williams that the diocese of North Carolina would cooperate earnestly in the plans of the Commission. The same evening at 6:30, I addressed an organization meeting of the Layman's League at Christ Church, Raleigh. A splendid group of layman was present. General discussion disclosed an earnest agreement as to the value of this national organization. Officers were elected and by-laws were adopted.

February 8—

In the Parish House of St. Stephen's Church, Oxford, I had the privilege of addressing the Young People's Service League at their annual banquet. One has no need to fear for the future leadership of the Church when he realizes that similar groups of loyal young people are being held each week all over the diocese.

February 10—

St. Paul's Church, Louisburg, 11:00 A. M. My second visitation to this Parish since the Rev. Frank E. Pulley became rector. There was a large congregation, among them a number of parishioners from St. Matthias' Negro mission. Mr. Pulley presented 9 persons for Confirmation. In the afternoon at 3:00 o'clock, I preached at St. John's Church, Wake County. Several members of the faculty and students of Wake Forest College were present.

February 11—

Left Raleigh in the afternoon to attend the February meeting of the National Council in New York. Bishop Perry presided. Bishop Cook, the new President of the Council was present and commended himself to the members in a brief and modest speech regarding the duties of his office. I attended the sessions of the Council which adjourned Thursday afternoon, and returned to Raleigh in time to celebrate the Holy Communion at the Church of the Good Shepherd, Friday morning at 10:30 o'clock.

February 17—

St. Mary's School Chapel, Raleigh, 11:00 A. M. The Chaplain, the Rev. Joseph F. Fletcher, read Morning Prayer, and after the sermon, presented one student for Confirmation. That afternoon, I drove to Pittsboro and joined the Rev. Royal G. Shannonhouse in an interesting and devout service at St. James' Negro Mission. One adult and one child were confirmed. Later in the afternoon, at St. Bartholomew's Church, Mr. Shannonhouse presented for Confirmation a man who had been sick at the time of my last visitation in this parish.

February 19—

I drove to Charlotte to attend the annual meeting of the Board of Managers of the Thompson Orphanage. We were all sadly conscious of the absence of the Rev. William H. Hardin, who, prior to his death last June, had served continuously for twenty-five years as Secretary of this Board. Mr. Francis M. Murdoch of Salisbury, was elected to succeed him. I almost marvelled at the skillful and self-sacrificing management of the Orphanage by Mr. Wheeler, the devoted members of his staff and the Executive Committee of this Institution. While business-like in every particular, a tender love surrounds the work of the Orphanage officials who have managed, against serious odds, to create there the atmosphere of a Christian Home.

February 20 and 21—

Two days of continuous conferences at Ravenscroft. A cross-section of diocesan life; wardens of a vacant parish, two young men who are considering the Ministry, the temporary editorship of "The Carolina Churchman," an earnest layman who wants to have his little mission Church repaired, the new alumni secretary of St. Mary's School, Miss Mildred Waddell.

February 22—

10:30 A. M. I celebrated the Holy Communion at the Church of the Good Shepherd, Raleigh, and said prayers for the sick in body and distressed in mind. That afternoon, I dared to read a paper on George Washington at a meeting of the Colonial Dames.

February 24—

St. Peter's Church, Charlotte, 11:00 A. M. After Mr. Clark had read the Litany, he presented the largest class that I have ever confirmed in North Carolina at one time.

(Continued on Page Fourteen)

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PAROCHIAL NEWS DESIRED

The Carolina Churchman would like to reflect the activities of the Diocese a little more thoroughly, but must depend upon the various parishes for help. We would be pleased to receive brief summaries of from 50 to 100 words on parochial activities for the April issue, and these should reach our office by April 5, and not later than April 10. Let us hear from you!

THE SPIRIT OF LENT

Self-examination is an art, in the original sense of the word; skill in attaining some practical result. Through the centuries the Church has sought to encourage men to analyze themselves, morally and spiritually, for an intensive period of forty days every year, with the idea that such an inventory results in benefits of immediate practical meaning in the lives of honest self-examiners. Lent is our annual inventory.

Mediocrity is the more irritating in people when, as is so often the case, it is caused by ignorance of their own selves. It is an embarrassment when we are misunderstood by others, but it's a tragedy when we do not understand *ourselves*. As the basis of his wisdom, Socrates adopted the maxim, "Know thyself." Wise men have always realized that an honest searching of one's own heart discovers areas for growth as well as for purging which might otherwise lie fallow and unexploited. How many of us have ever really looked within and come face to face with ourselves?

This is important, because in a sense we all have to deal with two selves, the ordinary "me" and the self of our inner life. What a pity it is when these two are unknown to each other and pull in opposite directions, or when the inner self of the heart and soul is starved and ignored. When we see an iceberg, glistening in a sunny sea, how many of us remember that for the one part in the open air there are nine parts under the surface, and that its course through the ocean is determined not by the obvious winds and surface waves, but by hidden and mysterious submarine currents? Our lives are like that. We go on from year to year with a very superficial view of ourselves and the forces at work within us. We never explore our inner life, and consequently shape our destinies with only a few of the cards in play.

There is a strong analogy between mental illness and spiritual illness. And, except in cases where patients are too far gone in self-deception, psychologists always begin their cures with "autognosis," literally *self-knowledge*. It is the gateway to true personal freedom, by casting out first the beam from one's own eye.

This Lent should be a fresh adventure in the exploration of our interior life, our spiritual well-springs. Sin has its lair in hidden and subtle places more often than in conscious things. And how can we confess our sins, or repent, unless we seek them out even in those secret places of our lives which we leave so neglected and dark?

EXPLANATION

We made some editorial comment in our last number on the election of women to the "vestry" of St. Saviour's, Raleigh. Two pertinent facts have been called to our attention—facts which not only alter the case, but even seem to "throw it out of court." In the first place, although as an organized mission of Christ Church, Raleigh, St. Saviour's is entitled to representation at the Diocesan Convention, it may have no vestry technically except the vestry of its (parent) parish Church. Secondly, the canons of this Diocese (XXII.1, Convention Journal of 1930) provide—and this is the crux of the matter—that vestries are to be elected from among the "baptized *male* members of the parish of the age of twenty-one years."

Of course, the "vestry" at St. Saviour's, strictly speaking, is only a kind of mission executive committee, upon which women have a perfect right to serve. But those who favor equality for women in church governing bodies will have to turn elsewhere for a precedent in their cause.

The first edition of Martin Luther's translation of the New Testament, in September, 1522, embraced 3,000 copies. It sold at 84 cents, which in purchasing power was equal to about ten dollars in our currency today. The edition was completely sold in a few weeks.

One of the western bishops says he has a young clergyman on his staff, just recently out of the seminary, who until he began work in that field had never heard of the Woman's Auxiliary.

The first issue of *The Southern Churchman* was dated January 2, 1935.

The Woman's Auxiliary

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March Reminder

Central Fund
United Thank Offering
Domestic Missions (South Dakota) 1st payment.

The President's Letter

Dear Members of the Auxiliary:

It gives me much pleasure to inform you that Miss Maude Cutler has consented to become the Secretary of Young People's Work for the Diocese. Miss Cutler is part time Diocesan Director of Religious Education and I feel that through her we will be able to develop this most important phase of our Church's work.

I also have to tell you that Mrs. J. P. Watters found it necessary to resign and Mrs. R. A. Zachary is our new Secretary.

I beg to call your attention to the article on this page about St. Mary's School, Springfield, South Dakota, under Bishop Roberts. This is our Domestic Missions project and I hope you will use this information in your program so that all may know something of the work we are helping to carry on among the Indians of our land.

I trust we are using this holy season of Lent to enrich our lives spiritually and to deepen the quality of our discipleship. "If we be His disciples," let us take up His cross this Lenten season

"In simple trust like those who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them without a word,
Rise up and follow Thee."

Faithfully yours,
EMMA J. HALL.

St. Mary's School for Indian Girls, Springfield, South Dakota

St. Mary's School was built in 1884 and for many years, due to lack of funds, it has deteriorated until something must be done quickly, especially now that the government is building such splendidly equipped schools for the Indians. The government schools are very large and have boys and girls together. No attempt at character development is made and anyone can tell immediately a girl who has come from a Church school from one who has graduated from a government school. The former at least have a little culture, refinement and some ideals.

We are trying very hard this year to improve and strengthen St. Mary's School, realizing what a great service it can give the Indian people, not only of South Dakota but the entire United States, since it is the only Church school for Indian girls.

St. Mary's is a small school, and fortunately so, since it is a real home and not an institution. We have a capacity for thirty girls and expect to have more than that number next year. It is now a fully accredited four year high school and St. Mary's graduates can enter colleges and universities. That in itself is a unique achievement among Indian schools and will become increasingly valuable.

The girls come here direct from the reservations. Most of them come from very poor families and we must provide most of their clothing and few can afford to pay anything for their education. Most of the girls come from little one-room shacks in which they are part of very large families. We have two girls whose families live in little tents out in the woods. You can appreciate how difficult it is for them to make the necessary adjustments and for that reason we do not want (even if we could) to have a luxurious school. That would make it impossible for them to return and help their people. We must, however, have a school where the girls can be comfortably cared for in clean surroundings, where we can teach them to make the most of what little they have.

We also aim to train girls to be good helpers in their reservation mission chapels. All girls are taught to teach Church School classes, organize and plan Y. P. F. programs, sing in the choir and direct it, take charge of Chapel services and as many as possible learn to play the organ. We have chapel twice a day and the morning service is entirely in the hands of the girls. They plan the service and play the organ. They are also in charge of the Church School services on Sunday at which time we have about twenty-five town children in attendance.

Beginning this year all girls have been given thorough medical examinations and treatment given when necessary. All the girls in the school have had cod-liver oil daily and St. Mary's School has had a most enviable health record this year. We had some girls come to school in such a state of malnutrition that they were mentally unfit for work and it is really inspiring to see the change in them. They are altogether different from what they were at the beginning of the year. It would be so fine if the people in the east who are interested could visit the school and see for themselves how happy and light-hearted the girls become, and they are naturally very somber.

Although there is no resident clergyman here this year, we have been able to have midweek services almost every week because of the kindness and great interest of the clergy of the diocese, in surrounding parishes. Most of them have from three to five other chapels to serve so you can see it is a real effort for them but they feel repaid.

There is so much to be done here that words cannot tell you how much we appreciate the help that is coming from the Woman's Auxiliary of the Diocese of North Carolina. The school has been struggling for so long without adequate financial support that it has about reached the bottom and your offer of assistance is like a shining light of hope.

United Thank Offering

Dear Members of the Woman's Auxiliary:

Realizing there is a value in having all branches present the United Thank Offering on the same date, Miss Hall has suggested April 7 for our spring ingathering. Wherever possible, I know you will cooperate in making this a glorious day.

Another beautiful suggestion which has come from Miss Hall is that the Offering this spring be a memorial to Miss Kate Cheshire. Surely such a life is cause for deepest gratitude. I know you will rejoice in this opportunity to express your thanks to God for Miss Cheshire's guidance and influence which will not soon be forgotten.

Some branches of the diocese have obtained most helpful leaflets, short plays, etc., from the Woman's Missionary Society of the Lutheran Church. The address is 723 Muhlenberg Building, 1228 Spruce St., Philadelphia, Pa. I commend them to you and sincerely trust you will try them. "A Pageant of Boxes," "Count Your Blessings," and "Without Spot" are among their publications.

I hope to see many of you at convention in Charlotte. In the meantime, won't you ask God to put it into the hearts of our women to "give gladly as He has given to them," that so we may bring to Him things acceptable,—"Prayer, and Gifts and Joyful Service."

Sincerely your friend,

RUBY SIMMS,

U. T. O. Custodian, Diocese of N. C.

JUBILEE ANNIVERSARY OF DAUGHTERS OF THE KING

A notable landmark in the history of the Order of the Daughters of the King will be reached this year—the Jubilee Anniversary of its founding. Fifty years ago, at the Church of the Holy Sepulchre, New York City (now the Church of the Resurrection), the members of a small Bible class, led by Mrs. Margaret Franklin, set themselves the important task of doing more to extend the Kingdom of God.

Through the years the Order has grown until it spreads from coast to coast and overseas. Its two rules continue to be of vital importance in the life of the women of the Church: Prayer—Service. Nearly six thousand junior and senior Daughters look into the future with great hope and vision.

The Order's loyalty to the Church is attested by the Corporate Communion, which is observed on the third Sunday of each month. Its method differs from that of other churchwomen's organization in that it confines itself exclusively to the development of the spiritual life of women and girls. Its work is definite—the nearest woman.

On April the 4th next, which was the date of Easter even in 1885, or as near that date as possible, special Thanksgiving services will be held by all Chapters to "hallow the fiftieth year." Then the Daughters will go on into the brightness of a new day with new hope and new vision, "knowing Him and making Him known."

Members and friends of the Order will be interested to know about the special program which is planned by the committee of the Second Province to be held in connection with the meetings of the National Council of the Order in New York.

The services will be held at The Church of the Resurrection, which was known as The Church of the Holy Sepulchre at the time the Order was founded. The program will be as follows:

7.30 A.M. Holy Communion.
11.00 A.M. Holy Communion and address by the Rt. Rev. J. I. B. Larned, Suffragan Bishop of Long Island.
3-6.00 P.M. Informal Conference-Tea with an opportunity to meet the members of the Council at Trinity Chapel Parish House.
8.00 P.M. Thanksgiving Service, with address by the Rt. Rev. Benjamin M. Washburn, D.D., Bishop Coadjutor of Newark.

Chapters and their friends all over the United States are planning local celebrations and Corporate Communions at the same hours to express their thanksgiving for the fifty years of work for the Church and to pray for God's blessing on the plans for the future.

The Council will meet for three days preceding April 4th to plan the business of the Order and its part in the Forward Movement which the Church is undertaking at this time.

SAINTLY TEACHER

"By two wings is man lifted above earthly things, even by simplicity and purity," and so it would seem did our beloved Rector, Theodore Partrick, Jr., live his life among us and rise to the life beyond.

The Lucy Pittenger, St. Anne and St. Hilda branches of the Woman's Auxiliary deeply deplore the loss of this saintly teacher, but resolve to strive to show their appreciation of his wonderful example by an honest endeavor to carry on his good works.

We offer our heartfelt sympathy to his dear, lonely family, knowing that they with us feel that he whom all loved is now one of the cloud of witnesses surrounding us, and hoping that we may run with patience the race that is set before us, and finally be reunited in the beauty of the Kingdom of Heaven.

YANITA CRIBBS MANN.
REBE HILL SHIELDS.
GRACE WHITE BALL.

This the fourth day of March,
nineteen hundred and thirty-five.

NEWS FROM ST. STEPHEN'S

The members of St. Stephen's Church and citizens of Oxford are giving the Rev. Albert E. Sanderson, its new Rector, and Mrs. Sanderson, a warm welcome. Mr. and Mrs. Sanderson, who recently came from Graham, N. C., to St. Stephen's, have made a fine impression in their new community.

A part of their welcome was a large and enthusiastic meeting of the congregation at which reports were called for on the work of the Parish for the past year. The Vestry, the Woman's Auxiliary, the Church School, and the Young People's Service League all made interesting and encouraging reports, with plans for the future.

The rotating system for election of vestrymen was adopted, and the following were elected new members of the Vestry: Dan M. Paul, R. L. Matteson, Jas. W. Ballou and Dr. Rives W. Taylor.

The congregation has reconditioned the interior of both the Church and the Rectory, and is looking forward with confidence to the future under the leadership of Mr. Sanderson.

Department Religious Education

Rev. John Long Jackson, *Chairman*
Mrs. J. P. Watters, *Editor*

The Department is mailing out a "News Letter", filled with suggestions for help in the Lenten Work, especially in the Church schools. These are being mailed to the Church school superintendents, rectors and educational secretaries of the Woman's Auxiliary in the Diocese. Any one else desiring one of these News Bulletins may write to Miss Maude Cutler, Box 1254, Wilson, N. C.

Some of the questions contained in the News Bulletin may be read with interest by every Church member and applied to our personal knowledge of what is being done in our parish. They are very searching and are as follows:

What do I, as a leader in my parish, know about the missionary education of our children and young people?

Are we stressing missionary education in our parish?

Have we advanced beyond uneducational competitive schemes?

What is our program of missionary education:

A. In our Church School:

1. What missionary education is given in connection with the Lenten offering?
   a. By whom planned?
   b. What per cent of the school shares in this?
   c. Is it really educational and not merely a money-raising stunt?
2. Is the Christmas Box used as a missionary educational tool in our parish?
   a. What do the children know of the place to which gifts are sent?
   b. What is the attitude of the children who give to those children who receive?
   c. Who plans the gifts?
   d. Who buys the gifts?
   e. Is there an exhibit of the gifts?
   f. Who packs the gifts?
   g. Is this project an opportunity for an experience in Christian brotherhood or an unmeaning task?
3. Is the Birthday Thank Offering used in our Church school?
   a. What is the purpose of this offering?
   b. What is the new object?
   c. What have the past objects been?
   d. Is the leaflet for leaders: "The Birthday Thank Offering in Our Church Schools" available for the teachers in our schools?

B. Among Young People:

1. What part of the total Youth Program of our Church is missionary?
   a. What are our young people learning about the Church's mission?
   b. What share do they have in the Church's program?
   c. What is their attitude toward World Brotherhood?
2. My responsibility for Christian Brotherhood.
   a. What part have I taken in helping formulate parish standards of interest in the Church's mission?
   b. What encouragement have I given to the young people of my parish by my own attitude?
3. Additional questions I would like to ask about our parish program of missionary education for children and young people.

Some suggestions for increasing missionary interest during Lent, in the Church School are: Carefully planned worship services, lantern slides, exhibits; some score for attendance of children at Lenten services; the Diocesan reading contest: books, maps, "leaders' helps" a pamphlet which accompanies the Lenten stories and posters; articles in the "Spirit of Missions," January and February numbers; "The Lenten Offering, a Missionary opportunity," and "Youth and the Lenten Offering."

Don't forget the Diocesan Reading Contest, with its prizes of $10.00 and $5.00. If you have not received the details, you may write Miss Rosalie Wilson, St. Paul's Parish House, Winston-Salem, N. C.

The following letter has been mailed out by Mrs. I. W. Hughes, Secretary for the Birthday Thank Offering. Why cannot the adults celebrate their birthdays in a manner similar to that followed by the children?

Dear Superintendent:

We are on the threshold of another Triennium. Encouraged by the last three years of work we press on, trusting that the three years that lie ahead of us will bring greater accomplishments, greater results. I am writing you in the interest of the Birthday Thank Offering of the Children of the Church.

The report at the General Convention of the Children's gift to the work in the field was encouraging in that it maintained a high level in the midst of discouragement in every enterprise.

Children are inherently generous and love to give. If they are encouraged in giving in childhood the habit is formed and becomes so well established that it will not easily be thrown aside in maturity.

During the present Triennium—1935-37—the Birthday Thank Offering will be given to build the Children's Ward in the projected General Hospital in Shanghai. Information, prayer cards, envelopes, all may be obtained from the Department of Religious Education, 281 Fourth Avenue, New York City. Please write for same and try to keep your Church school children informed about the offering. Splendid suggestions are made in the folder No. 4573 which will be sent you just for the asking.

Please try to keep before the children that it is not just a gift of money, but a Thank Offering for their many blessings.

Please also, may I ask you to write me occasionally in regard to your methods. Your suggestions may help others and I would like to pass them on. I would also be glad if you would acknowledge this letter and give me the name of your Birthday Offering Custodian. I would appreciate your cooperation in making this Birthday Thank Offering a vital force in the Church. Send in your offering to Rev. John L. Jackson before the 1st of May in order that they may be recorded at the Presentation Service which will take place on the first Sunday in May.

Yours very truly,
MRS. I. W. HUGHES,
Birthday Thank Offering Secretary.

St. Mary's House, Greensboro

St. Mary's Lenten Service at W. C. U. N. C., were well begun by the gathering of twenty-six persons, twenty-three of whom were students for the celebration of the Holy Communion this morning at 7:00 o'clock. Similar services will be held each Wednesday throughout Lent. On each Thursday afternoon at 5:15 there will be a talk, or discussion, centering around the general theme of Personal Religion. The special topics to be discussed are: Is Prayer Possible? Becoming Aware of God; Ways of Praying; Meditation, and the Contribution of Ritual and Group Worship to the Individual Spiritual Life. Our visiting speakers will be Prof. Key Lee Barkley, of W. C. U. N. C.; Mrs. William J. Gordon, of Spray; Rev. Dan Allen of Lexington, and the Rt. Rev. Robert E. Gribbin of Western North Carolina. The other sessions will be led by the chaplain and the student secretary. In addition there will be a Meditation and Litany each Friday evening at seven o'clock. These services will be led by members of St. Mary's Club who are graduating this year.

On Palm Sunday, April 14th, we shall have the pleasure of a visit from our Bishop to help celebrate our sixth birthday. We are also looking forward to having with us a number of our former presidents to give us a vivid idea of our contact with succeeding college generations. If there are any other alumnae who would like to visit us at that time, we shall be delighted to have you. Please send your name and address to the Student Secretary so that arrangements may be made for your entertainment.

During Holy Week we shall have in addition to the services mentioned above a series of noon-day services held on the campus on Monday, Wednesday and Thursday, the days on which there is no college chapel service. The noon-day services will be conducted by Rev. H. N. Bowne of High Point, and will be concerned with Our Lord's Passion. On Good Friday, we shall attend the three-hour service at St. Andrew's, and at 7:30 in the evening the Dramatics Group will present a Vesper Pageant at St. Mary's House during which our Student Lenten Offering will be presented. Bishop Dallas' isolated mountaineers have been selected as our project for this Lent, and our Mite-boxes are beginning to rattle.

The Student Vestry of St. Mary's celebrated Shrove Tuesday in the traditional manner with pancakes and sausages for supper. A little business and much hilarity made it a happy occasion for us all.

MARGARET WILLIAMS,
Student Secretary

Miss Cutler's Work

Miss Maude Cutler, of Wilson, part-time Director of Religious Education in the Diocese, gives the following interesting outline of the work that she is now doing in behalf of the Church, especially in connection with the Church schools:

"My plans as part-time Director of Religious Education are to spend one-half of my time visiting in Parishes where I am invited and trying to give whatever aid the Rector and the leaders think there is need of.

"In Churches that I have visited already, including the Church of the Good Shepherd at Raleigh, the Church of the Holy Comforter at Burlington, the Church of the Holy Innocents at Henderson, and the Church of the Good Shepherd at Rocky Mount, some or all of the following meetings have been held: Parish supper meetings, teachers' meetings, parents' conferences, discussion of courses and problems with individual teachers, and aiding in plans of superintendents and supervisors.

"Invitations are now in hand for visits to the following Parishes: Church of the Good Shepherd at Cooleemee; St. Mary's Church at High Point; St. Mary's Church at Roanoke Rapids; St. Bartholomew's Church at Pittsboro, and St. Stephen's Church at Oxford. Definite dates for all of these Parishes have not yet been set, however.

"A ten-lesson course for teachers is being held in the Church of the Good Shepherd at Rocky Mount beginning on Thursday night, March 14, and continuing each Thursday night through ten weeks.

"Plans are also being made for a children's mission, 'Adventuring With Christ,' to be held in Rocky Mount during the week from March 17 through March 24, one hour each afternoon during the week except Saturday, and closing on Sunday morning.

"The second mission of the series, 'The King's Henchmen,' is to be held at St. Timothy's Church, in Wilson, a few weeks later, the first having been used last Lent.

"Whatever part of half-time I have left over between these visits is spent in office work. Mimeographed copies of worship services, pupils' standards and other materials have been prepared for the work.

"I hope very much to be able to give some help at least in any and all Parishes where I am needed and called.

"As I think of these plans, and especially as I try to write them out, the work looks much too big for me, but with all of your prayers and God's help, I trust that we may be able together to make Our Church Schools what He would have them be, for Dr. McGregor, our national executive, said in a speech last summer: 'This is our Greatest Mission Field.' "

LARGO FROM NEW WORLD SYMPHONY, FOR GOOD FRIDAY

On the Cross, on the Cross,
I see my Master lay.
Here will I lay me down
And follow where He leads—
Unto life beyond the grave.
On the Cross, on the Cross
I will follow on
To Heaven, which is our home.

This is the chant the bound slaves sing,
Rising from the ground, reaching upward toward Heaven
Seeing afar the light of freedom
Just beyond the grave.

They bend and writhe in agony, lowly on the ground,
While He upon the Cross looks down
In compassion where they lay.

Then Hope, with sweet whisperings,
And Gabriel with his horn
Blows their bonds in twain.

On the Cross, on the Cross
I see my Master lay.
On the Cross, on the Cross
I will follow on
Till I reach my heavenly home.
On the Cross, on the Cross,
I lay my body down and seek my rest at last in Heaven,
And I shall be at home.

—LILIAN PEARSON BRINTON.

Saint Mary's School News

Miss Easdale Shaw, *Alumnae President*

Please send in requests for Intercessions, for any special persons or occasions, to the Chaplain of the School. *"For this cause I bow my knees unto the Father."* (Eph. iii. 14.)

"The Cradle Song" by Gregoria and Maria Martinez Sierra was presented Tuesday evening, March 5th, before a large and appreciative audience by the Dramatic Club of St. Mary's under the able direction of Miss Florence Davis. Thirteen girls were in the cast and each aided in creating a true picture of life in a Dominican convent.

The Junior Class entertained the Senior Class at the Annual Junior-Senior Dance on Saturday night, the second of March. Guests of the girls were their friends from Raleigh and the nearby colleges, and universities. The figure, held at intermission, was led by Perry Belle Walton, president of the Junior Class, and Brooke Allan, president of the Senior Class.

On Thursday evening, Jaunary 28th, Miss Florence Davis presented her private expression pupils in two one-act comedies, Elizabeth Lay Green's play "Balanced Diet" and Ruth Girloff's "Lavender and Red Pepper." The audience, composed of the boarding students and many people from town, was enthusiastic in its praise of both productions.

Early in February, the North Carolina Symphony Orchestra, under the direction of Lamar Stringfield, gave a concert at the school. During the intermission Mr. Stringfield briefly described each instrument of the orchestra for the benefit of those unfamiliar with them.

The Spring holidays began March 14th and came to a close on the 19th of March.

A special program of services has been planned for the Lenten season. On Ash Wednesday, Holy Communion was held at 7:20 A. M. and Morning Prayer, at 9:00 o'clock, displaced the first class of the day. All during Lent there will be voluntary services of Holy Communion at 6:50 on Thursday morning and of Evening Prayer on Wednesday afternoons, with sermons by the following visiting preachers: Rev. Dr. Wm. H. Milton (Wilmington), March 13; Rev. Beverley Boyd (Winston-Salem), March 20; Rt. Rev. Thomas C. Darst (East Carolina), March 27; Rt. Rev. Edwin A. Penick, April 3; Rev. Worth Wicker (Greenville, N. C.), April 10; Rev. Frank Pulley (Louisburg, N. C.), April 17.

The cast has been chosen for the one-act play to be presented at the Dramatic Tournament in Chapel Hill the latter part of March. The play presented by the St. Mary's Dramatic Club last year won first place in the contest among the junior colleges.

On Wednesday morning, February twentieth, the students were fortunate in having Mrs. Kemp Neal, of Raleigh, speak to them on the subject of the Schools of International Relations, which are now held in many of the leading schools in the country. Mrs. Neal stressed the value of these schools, which are a direct result of the spirit prevalent among college students that "war should and must be outlawed." One of these schools was held at Duke University last summer, and Mrs. Neal expressed the hope that St. Mary's School would be represented there this summer.

The students of St. Mary's entered into a room contest which was held by the faculty on Saturday, February second. The rooms were judged for originality, attractiveness, and cleanliness.

An attractive addition to St. Mary's is the "recreation room" which is located in the section of the building underneath the front porch. It was furnished by the Senior Class, and by contributions from other members of the student body. The room is to be used on the week-ends for cards, ping-pong games, and dancing. On Saturday nights, ten couples are allowed to use the rooms for dates. The rooms were formally opened on February 23, with a tea given for the students and faculty.

Miss Helen Dodd, German teacher, has organized a Verein among the pupils of her German classes. The first social meeting of the Verein was held on Sunday evening, December 9. Professor Metzenthin, of Chapel Hill, gave an illustrated lecture of his travels in Germany. He told of the modern Youth Movement among German students.

NEWS FROM ST. MARTIN'S CHURCH AT CHARLOTTE

St. Martin's Church is carrying out plans of an Every-Member Church Attendance Campaign for the first three Sundays in Lent. This plan is being sponsored by the Department of Fellowship of the Parish Council and carried out by the young men's organization of the Church and there was marked increase in the attendance on the first Sunday although, a very rainy day.

On Sunday afternoon, March 24th, it is planned to have a Fellowship Afternoon and many of the men and their wives of the congregation, will go forth to visit and to promote the spirit of Church friendship.

St. Martin's has been greatly privileged during the last month in having as its guest speakers Mrs. William J. Gordon, who gave a most interesting report of the missionary work being done at St. Luke's, Spray; Miss Bessie Blacknall gave an illustrated lecture at the night service on February 24th, concerning the work in Alaska; Miss Clara J. Neely for many years a United Thank Offering Missionary in Japan, was the guest of the Parish for three days and spoke several times on the missionary work of Japan and on the true spiritual meaning of the United Thank Offering.

The Y. P. S. L. had their Thank Offering service and sent in $7.42 for the Missionary Thank Offering of the young people. Eight new members were admitted at the service to full membership of the League.

On each Monday afternoon during Lent, St. Martin's is having visiting speakers as follows: Rev. Frederick B. Drane of St. Paul's, Monroe; Rev. Charles C. Fishburne Jr., of St. John's Winnsboro, S. C.; Rev. Andrew D. Milstead of Trinity Church, Statesville; Rt. Rev. Edwin A. Penick, Bishop of North Carolina; Rev. W. P. Peyton, Church of Our Saviour, Rock Hill, S. C.; Rev. Francis H. Craighill, Jr., Grace Church, Camden, S. C.

Thompson Orphanage and Training Institution

REV. W. H. WHEELER, *Editor*

Memorial Offerings in Lieu of Flowers

Three memorial offerings in lieu of flowers were received this last month. This method of remembering the departed seems to be appealing more and more to people in our Church. It is no wonder, for it transmutes the love and affection for the dead into a loving service for one of the least of these—His brethren.

Two Very Pleasant Social Affairs

Our ten High School girls were delightfully entertained by Mrs. Lewis E. Green of St. Martin's Parish at a dinner party at her home in Myers Park one evening early in February. The girls enjoyed themselves thoroughly and appreciated so much Mrs. Green's kind thought of them. At the February meeting of St. Martin's Community Club our nine High School boys were special guests, and, after a wonderful dinner, heard some splendid singing by the Johnson C. Smith Quartet and a stirring speech by Judge Helms, of Charlotte.

The Basket Ball Season Ends

The Orphanage team wound up the season with a decisive defeat of Charlotte Tech. High team by a score of 44-16. Mr. Arthur Newcombe has given his time and efforts freely to help the boys develop a good team, and with only a few experienced players succeeded in turning out a right good team.

Several closely contested and very exciting games were played between the undergraduate and Alumni teams, and the girls' teams from Kenan and Christ Church Cottages also played some thrilling games.

The Friday Evening Lenten Services

Every year one of the most helpful of the Lenten observances has been the Friday evening devotional service conducted in turn by two of the older boys. The services and the singing are always most heartfelt and sincere. The leaflet on Discipleship is the basis of all the Lenten effort.

Essays and Bird Houses

The boys are all busy making bird houses for the annual contest, and both boys and girls are preparing to write essays for the prize offered by Miss Emma Hall for the best essay on "What the Orphanage Has Meant to Me."

Names of Children Hoping to Graduate

Thomas J. Myers, Charlotte.
Lewis C. Gatlin, Vanceboro.
George P. Powell, Rocky Mount.
Edward Haislip, Hamilton.
Elizabeth Jones, Goldsboro.
Hester Smart, Raleigh.
Eloise Owens, Charlotte.
Aldine Phillips, Rocky Mount.

NOTES FROM BISHOP'S ITINERARY

(Continued from Page 7)

39 in number. It was an inspiring experience. I recognized in the class several boys and girls whom I had baptized as infants during my rectorship of that parish. At the Chapel of Hope, North Charlotte, the same evening, I confirmed 8 more persons presented by Mr. Clark. It was on the afternoon of this day that St. Clement's Church, Ringwood, was completely destroyed by fire. Sunday School was in session when the fire was discovered. Heroic work was done by the men and boys and neighbors who saved all the furnishings and memorials out of the Church. The loss of this building is a sad blow to the members of this congregation, especially to the older families for whom the little Church was hallowed with many sacred memories.

February 26—

The clergy of the diocese were guests this day of the Rev. Sidney S. Bost and the parish of St. Philip's, Durham. It was a happy day of worship, fellowship, and thoughtful discussion concerning the observance of Lent and the ways in which the Church in North Carolina might cooperate in the great Forward Movement for the rehabilitation of our lives as individuals and our greater task as servants of society.

February 27—

Another day of official meetings and private conferences at Ravenscroft.

February 28—

St. Peter's Parish House, Charlotte. Attended a conference of representatives from the five Carolina Dioceses under the auspices of the National Field Department. The discussions were ably led by the Rev. B. H. Reinheimer, D. D., the well-known Executive Secretary of this Department. The conference lasted two days.

BISHOP'S APPOINTMENTS FOR APRIL

April 1 P. M. St. Martin's Church, Charlotte.
April 2—
Church of the Messiah, Rockingham (Ordination).
April 3—St. Mary's, Raleigh.
April 7—
A. M. Church of the Holy Comforter, Burlington.
P. M. Trollingwood Mission.
P. M. Calvary Mission, Burlington Mills.
April 10—Grace Church, Charleston, S. C.
April 14—
A. M. Emmanuel Church, Southern Pines.
P. M. St. Mary's House, Greensboro.
April 17—
P. M. St. Augustine's Chapel, Raleigh.
April 19—
Emmanuel Church, Southern Pines (Three-Hour Service).
April 21—
Church of the Good Shepherd, Raleigh.
April 24—
Charlotte, Tri-State Orphanage Association.
April 25-26—
Charlotte, Annual Meeting of the Woman's Auxiliary.
April 28—
A. M. Christ Church, Raleigh.
P. M. St. Stephen's, Oxford.
April 30—
New York City, National Council.

SOME ACCOUNT OF MY LIFE FOR MY CHILDREN

(Continued from Page 4)

from Asheville. My wife, of course, had come over from Chapel Hill to Hillsboro as soon as I had been taken sick. She was herself not very well, and I was not able to afford the expense of taking her with me; so my aunt went with me, as I was too weak to travel alone.

At that time the railroad had been finished only to Old Fort, a few miles east of the top of the Blue Ridge. We spent the night at Old Fort, and it was an all-day journey in an old-fashioned four-horse stage coach on to Asheville. And then an all-day journey of the same kind took us from Asheville to the Hot Springs. We stopped for dinner at Marshall, the county seat of Madison County, where for the first time I saw that curious type of dining table, circular in form, and having the central part, also circular, made to revolve upon its center; so that, the plates of the guests being upon the immovable outer edge, about eighteen inches wide, and the dishes containing the food being placed upon the revolving central section of the table, the guests can quite conveniently bring any dish within reach by simply turning the revolving central portion of the table.

My aunt and I, so far as I can now recollect, were the only occupants of the stage coach from Asheville to Marshall. But as we remused our seats after dinner we were joined by a gentleman and his wife. In spite of a gentle rain which was falling, the gentleman, who was lame, preferred to ride outside on the boot with the driver, but the lady came inside. The first thing that I noticed in her was that her face, and especially her nose, were very badly sunburned from exposure in her tramping about the mountains. But I soon forgot her personal appearance, which on the whole was pleasing and interesting, though she was nothing of a beauty. I thought her one of the most intelligent persons I had ever met. The rough travel in an old-fashioned stage coach over the rough roads of those days, and of that county, was very conducive to informality. We soon became sufficiently at ease to converse freely on indifferent subjects. I do not remember the subjects we discussed, but I remember that I was very much entertained, and much impressed by her intelligence and intellectual culture; and by her knowledge of such matters as came up.

When late in the afternoon we drove up in front of the Hot Springs Hotel, where many of the guests were assembled talking and expecting the arrival of the stage, the great event of the day, my cousins Placide and Rosabelle Englehard, ran up to welcome my aunt and me; and after a hasty exchange of greetings they said to me, "I see you had the company of Mrs. Burnett." (To be continued)

REPORT OF TREASURER CHURCH'S PROGRAM—Payments on 1935 Pledges to March 9, 1935

Note: It will be noted that there are a number of vacancies in the column, "Amount Pledged." These will be filled as soon as pledges are received.

	Amount Pledged	Paid	Due 2-28
Ansonville—All Souls ....$	10.00		
Battleboro—St. John's			
Burlington—Holy Comforter	1,500.00	$ 78.99	$ 171.01
Chapel Hill—Chapel of Cross..........	900.00	12.00	138.00
Charlotte—Chapel of Hope.............			
Charlotte—Holy Comforter	1,102.00	101.99	82.01
Charlotte—St. Andrew's	10.00		2.00
Charlotte—St. Martin's	2,310.00	300.00	85.00
Charlotte—St. Mary's	155.00	22.70	3.30
Charlotte—St. Peter's	4,500.00	750.00	
China Grove—Ascension	100.00	27.70	
Cleveland—Christ	260.00	4.80	39.20
Concord—All Saints	475.00	4.90	75.10
Cooleemee—Good Shepherd	140.00	24.00	
Davie Co.—Ascension	38.00	10.00	
Durham—Eph.	23.00		4.00
Durham—St. Andrew's	159.00	39.25	
Durham—St. Joseph's	63.50	4.20	6.40
Durham—St. Philip's	2,700.00	301.90	148.10
Edgecombe Co.—St. Matthew's....	65.00	5.00	6.00
Elkin—Galloway Memorial	10.00		2.00
Enfield—Advent	190.00		32.00
Erwin—St. Stephen's	100.00	25.00	
Franklinton	10.00		2.00
Germanton—St. Philip's	5.00		1.00
Greensboro—Holy Trinity	1,270.00	15.00	197.00
Greensboro—St. Andrew's	300.00	41.49	8.57
Greensboro—St. Mary's Chapel......	25.00	5.00	
Halifax—St. Mark's	59.00	5.00	5.00
Hamlet—All Saints	59.00		10.00
Henderson—Holy Innocents	1,000.00	12.00	154.70
High Point—St. Mary's..................	100.00	25.50	
Hillsboro—St. Matthew's	328.00	153.70	
Iredell Co.—St. James'....................	33.00		7.50
Jackson—Our Saviour	59.00		10.00
Kittrell—St. James'	15.00		2.50
Laurinburg—St. David's			
Lawrence—Grace	52.00	5.00	3.70
Leaksville—The Epiphany	185.00	70.15	
Lexington—Grace	600.00	59.35	40.65
Littleton—St. Alban's	32.00	7.45	
Louisburg—St. Paul's	80.00		13.50
Madison—St. John's			
Mayodan—Messiah	75.00		12.50
Mecklenburg Co.—St. Mark's........	190.00	16.00	16.00
Middleburg—Heavenly Rest			
Milton—Christ	25.00		4.00
Monroe—St. Paul's	505.00	88.12	
Mount Airy—Trinity	86.00	14.59	
Northampton Co.—St. Luke's........	50.00		8.50
Old Sparta—Ingatius	20.00		3.50
Orange Co.—St. Mary's..................	10.00	21.90	
Oxford—St. Stephen's	800.00	122.51	11.49
Pittsboro—St. Bartholomew's	350.00	60.00	
Pinehurst		25.00	
Raleigh—Christ	3,630.00	594.22	10.78
Raleigh—Good Shepherd	2,500.00	420.00	
Raleigh—St. Mary's Chapel............	693.00		116.00
Raleigh—St. Saviour's	100.00		16.70
Reidsville—St. Thomas'	100.00	16.70	
Ridgeway—Good Shepherd	20.00	$	$ 3.50
Ringwood—St. Clement's	12.00		2.00
Roanoke Rapids—All Saints.............	300.00		
Rockingham—Messiah	100.00		16.70
Rock. Co.—St. Andrew's..................	30.00	9.35	
Rocky Mt.—Good Shepherd............	1,800.00	450.00	
Rowan Co.—St. Matthew's.............	130.00	22.00	
Roxboro—St. John's	50.00	5.00	3.50
Salisbury—St. Luke's	800.00	134.00	
Salisbury—St. Paul's	120.00	15.80	4.20
Salisbury—St. Peter's	83.00	5.00	9.00
Sanford—St. Thomas'	86.00	7.25	7.25
Scotland Neck—Holy Trinity........	175.00	30.00	
Selma—St. Gabriel's	12.00		2.00
Smithfield—St. Paul's	50.00	4.25	4.25
Southern Pines—Emmanuel	600.00	81.60	18.40
Speed—St. Mary's	59.00		10.00
Spencer—St. Joseph's			
Spray—St. Luke's	384.00	131.51	
Spring Hope—St. Jude's..................			
Statesville—Trinity	180.00	4.00	26.00
Stoneville—Emmanuel	1.00	1.00	
Stovall—St. Peter's	5.00	5.00	
Tarboro—Calvary	561.00	10.00	84.00
Townesville—Holy Trinity	30.00		5.00
Wadesboro—Calvary	462.00	80.00	
Wake Co.—St. John's......................	13.00	2.00	
Walnut Cove—Christ	12.00		2.00
Warrenton—Emmanuel	809.00	67.50	67.50
Weldon—Grace	116.00		20.00
Wilson—St. Timothy's			
Winston-Salem—St. Paul's	4,783.50	7.36	792.64
Woodleaf—St. George's	60.00		10.00
Total..$	40,113.00	$4,563.75	$2,607.59

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	Amount Pledged	Paid	Due 2-28
Charlotte—St. Michael's ....$	120.00	$ 6.81	$ 13.19
Durham—St. Titus'	33.00		5.50
Greensboro—Redeemer			
Henderson—Resurrection	12.00		2.00
Littleton—St. Anna's	8.00	1.50	
Louisburg—St. Matthew's	27.00		4.45
Monroe—Holy Trinity	6.00		1.00
Oxford—St. Cyprian's			
Pittsboro—St. James'	20.00		3.50
Raleigh—St. Ambrose's	75.00		12.50
Raleigh—St. Augustine's	511.00	100.00	
Rocky Mount—Holy Hope..............	10.00		2.00
Satterwhite—St. Simeon's			
Statesville—Holy Cross	28.00		4.60
Tarboro—St. Luke's	16.00		3.00
Warren Co.—St. Luke's...................	7.00	1.20	
Warrenton—All Saints'	15.00		2.50
Wilson—St. Mark's			
Winston-Salem—St. Stephen's			
Total..$	888.00	$ 109.51	$ 54.24

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Six of Bishop Hind's Chinese workers in the diocese of Fukien, two catechists and a school teacher, with their wives, were murdered by communists within one month. They worked in country missions. A young Chinese clergyman, nephew of the Chinese assistant bishop, had been carried off and had not been rescued at the time Bishop Hind was writing.

"The communist bandits," the Bishop says, "are making a determined attack upon the Church through its workers. . . . It is a time of grevious physical, moral and spiritual danger to the Church."

Hardly a Sunday went by in the last autumn term at St. Paul's University and Middle School, Tokyo, without several baptisms of students and teachers. Thirty-six students were confirmed by Bishop McKim early in the winter.

A congregation of deaf people have a new place of worship in St. Athanasius' Church, Burlington, N. C. This church was in use from 1880 to 1911 when it was abandoned for a new one. Bishop Penick has had it completely restored. The Rev. R. C. Fortune of Durham, chaplain to the deaf in the Diocese of North Carolina, will hold services.

Among the twelve North Texas parishes or mission that paid or overpaid their 1934 quota was St. Paul's, Lubbock, but the priest in charge, the Rev. Lyle S. Barnett, says in his parish leaflet: "We have done as much as was expected of us. Let us now do more than that."

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